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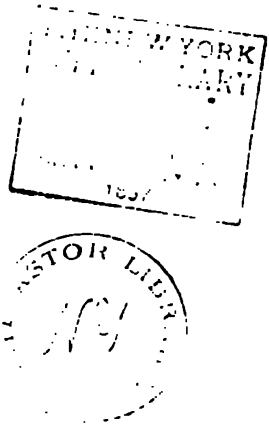
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Gen N Briggs

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AMERICAN BAPTIST MISSIONARY UNION.

BIOGRAPHICAL NOTICE OF EX-GOVERNOR BRIGGS, LATE PRESIDENT OF THE AMERICAN BAPTIST MISSIONARY UNION.

For the facts in the following outline history of the life and labors of this excellent man, we are indebted, in the main, to the accounts given by the newspaper press, secular and religious, about the time of his decease.

George Nixon Briggs was born in the town of Adams, in the county of Berkshire, on the 12th of April, 1796. His father was a blacksmith, who reared his family by the hard labor of his hands. When George was seven years old, his father removed from Adams to Manchester, in the State of Vermont, where he resided two years; from thence he removed to White Creek, in Washington county, N. Y., where he resided several years. At thirteen years of age, George went to learn the trade of a hatter, and worked at it for three years, though in a very irregular manner, being the youngest person in the shop, and therefore the general drudge. Returning home, he went to an academy one year, which constituted his "education," according to a much misapplied term.

In September, 1813, he returned to his native village in Berkshire, with nothing but a small trunk, slung on his back, containing his scanty stock of clothing. He soon entered the law office of Mr. Washburn, in Adams, and began the study of his chosen profession. He remained there one year, when he removed to Lanesboro', in the same county, and studied laboriously at his profession for four years, at the end of which time he was considered qualified to commence practice as a lawyer in the courts; and accordingly, in October, 1818, he was admitted to the bar of the Common Pleas. At this time he was twenty-two years old, and had been married six months before the completion of his studies.

After having been admitted to the bar, he removed from Lanesboro' to his native town of Adams, where he put out his sign and opened an office. He remained in Adams five years, at the end of which time his business was such that he found it would be for his advantage to reside at the shire town of the county; and accordingly he removed again to Lanesboro', where he lived until the spring of 1842, when he removed to Pittsfield, where he lived till his death. In spite of his deficiencies in early education, his natural acuteness, logical powers, industry and prepossessing manners, gave him an extensive law practice, and a high reputation in the profession.

In 1830 he was elected to Congress, and took his seat in the House of Representatives in December, 1831. He was but thirty-four years of age when he entered Con-

gress. Although at that time Berkshire was generally regarded as a close district, such was the personal popularity of Mr. Briggs, and the satisfaction felt with his services, that he was continued in his seat through six Congressional terms, until, in 1843, he was called to the gubernatorial chair of Massachusetts. No man was more respected and esteemed in Washington, though he carried thither the sternest moral and religious principles of his New England nurture. He was for some time Chairman of the Post Office Committee, and did much for the cause of cheap postage. He was reputed to be one of the best presiding officers in the House, and was frequently called to the chair while the House sat in committee of the whole.

He was chosen Governor of the Commonwealth in 1843, and was re-elected every year till 1851. He brought to the administration of this office the same broad and conscientious views, careful habits, untiring activity, and genial deportment, which had marked his whole public career. He was eminently successful, and it would take a long time to enumerate all the useful measures with which he was identified, and of which the people are all reaping the benefits to-day. In 1852–3, Mr. Briggs was appointed one of the Judges of the Court of Common Pleas, and continued on the bench until the Courts were changed during the administration of Governor Banks. Since his retirement from public life, he had quietly pursued the profession of law at Pittsfield, enjoying, to an eminent degree, the confidence of all who knew him, and always ready to perform any service to mitigate human suffering, or to promote public virtue.

Gov. Briggs was elected President of the Missionary Union at the Cincinnati annual meeting of 1847, and he first presided the following year, at the meeting in Troy. Hitherto unknown by fame to the body of his Baptist brethren, particularly in the Middle and Western States, he appeared among them under some disadvantages. Indeed, it was the first time he had been at all prominent in our great missionary gatherings, if not the first time he had been present. His very person and bearing gave him favor, and as he stood up and began to speak of Jesus and his salvation, hearts gathered spontaneously to him, and before he was half done descanting on the blessedness of preaching Christ to the heathen, the whole vast assembly was melted into tenderness. It was one of the grandest triumphs of Christian eloquence we have ever witnessed, and will never die out from the minds of those present. That hour was settled the question who should be President of the Missionary Union for many years to come. "His ability to preside well was pre-eminent; and the consciousness, on all sides, that this ability was combined with the purest integrity, and the largest measure of practical good sense, gave his decisions the weight of oracles. No man ever appealed from them, however much he may have regretted that they were not more favorable to his side of the question. Indeed, from the year 1848, no one arrangement was deemed so essential to a good meeting of the Missionary Union, as to be sure of having the President himself in the chair." His opening address at the last meeting in Brooklyn, evincing such faith in the word of God, his entire spirit and bearing, together with the manifest falling away of his countenance, as if undermined by some slowly working yet fatal malady, begat in many a mind, as it certainly did in ours, the presentiment that we might not again see his face at our annual gatherings. A returned missionary, present on the occasion, subsequently observed of him, in a letter to the Secretary, "The good man seemed to have more of the spirit of the Master at Brooklyn than all the ministers present."

Turning from these more public exhibitions of the man to his inner life and the manner in which that life showed itself amidst the circles of personal friendship, and the endearments of the church and the family, we propose to let his beloved pastor, Rev. Dr. Porter, speak, as he did on the occasion of his funeral, in the meeting-house of the First Baptist Church at Pittsfield.

"Soon after the deceased received his fatal wound, he wrote to his afflicted companion these words: 'It has come. Be still and know that I am God.' He recognized the solemn truth that he was soon to leave this world, and he would support his family by considerations drawn from the Divine character. He believed that God is infinitely *wise*, hence that mistakes and accidents are impossible under his administration. We are to be still in a spirit of Christian submission, when God's holy hand is on us, lest we arraign Supreme wisdom. He believed that God is infinitely good, even when apparently severe, chastening whom He loves; therefore we should be perfectly resigned to his discipline. He believed that God is a *Sovereign*, rightfully dealing with men, according to his good pleasure; therefore it becomes the bereaved to exclaim, 'The Lord gave and the Lord hath taken away. Blessed be the name of the Lord.' He believed in God's providence, that He acts in human affairs by agencies, which are often invisible, but closely connected and arranged to effect his purposes. We are to be still, though some afflictive event discloses that we were links in the invisible chain that caused it. He believed in *Christ*, as the only Saviour of sinners, having heavenly glories in reserve for all true believers, and that death was the passport to his presence. It becomes us to be still when dear Christian friends die; for the road to heaven runs through the tomb. He trusted, with all his heart, in that *character*, where wisdom, goodness, sovereignty and providence are so exquisitely blended. His first impulse was to send those he loved to his source of support. He knew that philosophy was a vain helper. Its highest lesson is that repining is useless. It cannot open the eyes of the dead, nor vitalize a heart that has ceased to beat forever. Philosophy is an opiate. Trust in God is a cordial. Philosophy cannot create true submission. The lacerated soul cannot find peace in the stoic's creed or in the Indian's fortitude. It comes only from the hand that smites us. Christian submission is consistent with a full knowledge of our loss, and with such tears as Jesus shed. When God says to a mourner, 'be still,' He means 'be not discouraged. Indulge in no murmurs.' When He says 'know that I am God,' He means confide in me. I will arrange this trial for your good. The Christian sees in this command to 'be still' no tyranny; it is the authority of love.

We need faith in God to-day, for we are all bereaved. While George N. Briggs lived, every one felt that he had a friend. That friend has been summoned above. As the tidings of his death still spread in widening circles, multitudes exclaim, 'Is that good man dead? Shall we see him no more? Shall we never hear his voice again?' The poor have lost a benefactor. His charity distilled like the dew, silently, beneficently. The erring found in him a kind adviser. The young regarded him as a parent. Who ever had a better neighbor? What citizen was ever more beloved? In the councils of our country, was not his influence as a statesman and a patriot most salutary? As Chief Magistrate of this Commonwealth, who was his superior? As a judge, who feared to trust a righteous cause to his decision? He passed the ordeal of public life with honor, thus proving that there is a straight path through the labyrinth of politics. Honors and responsibilities sought him, not he them. It might be chiselled on his monument, 'An honest statesman,' and no man would wish to erase the inscription. God spared him well nigh sixty-six years, to the serene evening of life. He had earned the right to retire to the bosom of his family, and to his home in the church. Yet, though he declined public service, he continued in doing good. Twelve years in Congress, seven years Governor of Massachusetts, three years a judge, he was not wearied of toil. At the time of his decease he was president of several important organizations, over which he presided with great acceptance. Among them were the American Tract Society, Boston, the Baptist Missionary Union, the National Temperance Alliance, and the State Sabbath [redacted] Union. He was a trustee of several colleges. He had also recently been [redacted]

umpire in a most important case pending between our government and the government of New Granada.

His death has created many a void. For forty years he was the firm friend and eloquent advocate of temperance. At Washington, at Boston, everywhere, he was consistent. 'Total abstinence from all that can intoxicate, as a beverage,' was his motto and his practice. A distinguished gentleman, who was strictly temperate, asked him one day, 'What is your course when wine is offered you in fashionable circles here at the capital?' 'I decline it,' said he, 'and drink water.' 'I just put the glass to my lips,' said the gentleman, 'and then set it down without tasting the wine.' 'But,' replied this inflexibly honest, consistent and morally courageous man, 'I decline it openly for example's sake.' He had a true American love of liberty. He believed that the normal condition of all men was liberty, and saw no good reason for excepting the colored race. His benevolence and sense of justice made him long for the termination of slavery. He understood the difficulties of emancipation better than most men; he was honest in upholding the South in all their constitutional rights; but he believed that God would not suffer an institution so alien to the spirit of our country, so unnatural, so unchristian, so detrimental to the republic, so compact with inexpressible evils, always to continue. If all men were like George N. Briggs, drunkards and slaves would be as impossible here as in heaven.

He was a firm friend of popular education, and often lectured upon it. You remember how he extolled the holy Bible in these lectures; how he quoted its sacred contents, how he affirmed that it offered the best discipline for the mind and the best culture for the heart; that it created a correct taste, and laid the foundation of excellence in character. Who can remember any address of his, whether to legislators, to judges and juries, to educators, to patriots, to Sunday scholars, to Christians, which was not enriched by quotations from the book of God? He was an extempore speaker; hence, to our great regret, very few of his speeches are preserved. I need not say that such a man as Gov. Briggs was a lover of his country. The government is sure of support from such men. It had his prayers, his contributions, his influence, and he freely gave to it his son. These walls still echo with his patriotic eloquence on a recent occasion.

There are two places which he loved above all others; his home and the church of Christ. I hardly dare to speak of his home under these touching circumstances. Can I allude to him as the husband, and father, and grandfather? Can I open his doors, and show you how his presence shed happiness on the domestic circle? Can I go with you from room to room and point you to the numerous tokens of regard which he has received from admiring friends on both sides of the ocean? Can I lead you to the family altar at which he has ministered? Ah, no! not to-day. Bereaved friends, you all profess to be Christians. God has supported you by his grace. O, submit cheerfully to his will. This precious book, which your husband and father loved, is full of promises. 'Be still, and know that I am God.'

And how shall I speak of this bereaved church? There is his pew, from which he was seldom absent. There is the place where he taught in the Sabbath school.—Here is the spot where he so often stood and advocated some good cause. Here is the table whence, for many years, he reverently received the memorials of Christ's death. Here are the walls to whose erection he so liberally contributed. Below are the rooms where he delighted to meet his brethren for prayer and praise. Who of us can ever forget his remarks at our last meeting preparatory to communion? O, how melting! how heavenly! 'It is well,' said he, 'to be sound on gospel principles; but O it is better to have the spirit of Christ.' Can it be, dear brethren, that he will walk these aisles no more? Can it be that his noble form, and mild blue eye, and benevolent face will not be seen again in this sanctuary? Can it be that we shall

never hear his voice again? Can it be that his pastor, who has leaned on him for eleven years, shall have his support no more? Let us be still; for the Lord is God.

Gov. Briggs loved his home, but he made many homes happy. He loved his church, but he was the friend and brother of all Christians. His political and religious views were clear and settled; but all men felt in his presence that patriotism rose above party, and Christianity above church. His work is done. He has gone to his reward; but his influence will live while the memory of the just is precious.

In some circles he will be remembered best as the statesman, in others as the philanthropist. Here we knew him best as the Christian. He had long been ripening for heaven, and for some two years past the process has been rapid. He united with the Baptist church when but twelve years old, and for fifty-four years has been a growing Christian. Brethren, he is with Christ, and we have his work to do as well as ours. On whom shall his mantle rest?

It is interesting to learn how a man like Gov. Briggs approached the eternal world. He could not converse without injury after his wound; hence he wrote on a slate, and many of these brief writings have been copied for preservation. It is gratifying to know that the fear of death, which was a constitutional peculiarity of his, was completely removed. 'It has come,' said he to his wife, 'be still and know that I am God.' To his daughter he said, 'I thought that day I should be in eternity in a moment. I think I was perfectly calm.' Immediately after reaching his bed, he said to his son, 'It is strange I should meet the fate of the battle field at home. It is all right.' That son knelt by him and prayed. The father folded his hands on his breast with a most devout and placid expression of countenance. His soul was at peace.

His love for his family was continually expressed. 'How much trouble I give you! How I love you all! I have not seen little George and Mary and Nelly,' his grand children. To his physicians he said, 'I am afraid you are going to cure me.' Then, as his mind reverted to its former convictions, and he thought of their bereavements, he added, 'The dear ones here.' This suggested the idea of his son, Col. Briggs, at the seat of war, 'Dear Henry! If I should go (looking and pointing up to heaven) and he should be killed, what a meeting it would be!' After a moment's meditation he said, 'What a night that was, doctor! God scourged me and them. But He has bound up our wounds. How good He is!' Then he clasped his hands in prayer. We all know his Christian humility. 'My life,' said he, 'seems useless. I have done nothing—nothing.'

His submission to God's will, his confidence in Christ his Saviour, and his longing for heaven, were continually displayed. 'Why do I linger here? It is to prepare me.' 'Joy and calm below, but O, how calm and quiet and good above! O that this poor, frail unworthy one was there! A dear friend stood by his bedside weeping. His son said to him, 'You have no better friend than this.' 'I have one better friend,' said he, looking up to the mercy seat. He said to his daughter, 'O, how I want to be in heaven! You are all so kind, but heaven is much better. God's will be done.' The day but one before his death he said, 'I am at the lowest point of animal existence. I don't see how I can be saved from dying. I have no wish for it. God and Christ are my all. I love you. Do what you think best. Leave all to God, God, God.'

On Wednesday evening he sank into sleep, which grew sweeter and calmer until Thursday morning, September 12, at 9 o'clock A. M., when his spirit gently ascended to his Saviour."

The character of Governor Briggs was distinguished for its symmetry as a whole, rather than for the prominence of any single trait. Perhaps no one in his presence ever felt impressed by a sense of intellectual greatness, as is the case with some men; and

yet none were made sensible of those defects which almost always accompany distinguished intellectual qualities; as valleys on the face of the earth ever run along beside mountain ranges. In the hour of his formation, nature was in a happy mood and dealt with a generous hand, giving off from her treasure those elements which should make the useful rather than the massive man. These elements, combined with a large share of culture and information, made him adequate to any and all positions he was called to fill, and carried him with credit to himself and acceptance to the people through all stations in life, from a village lawyer to a representative in Congress, the Governor of a Commonwealth, a Judge on the bench, and the President, for fifteen years, of a great missionary organization, the most distinguished, as we regard it, of all the offices he at once honored and was honored by. Any one looking at his likeness, would see that his was a solid mind, and that he would be best characterized in few words, by saying that he possessed sterling common sense—that quick intuitive perception and recognition of men and things, as they come in the every day walks of life, which never forsakes a man, and being always in use, carries him successfully through those numberless difficulties which confound and vanquish mere scholars. No analysis of his character could be complete that should leave out of view his geniality, amounting, on fitting occasions, to an outgushing mirthfulness. His is a benignant countenance. Look at it. See how happy he is, and how easy it is for him to make those around him happy. If any one is affected with despondency—an hour spent in the society of Governor Briggs will dispel the gloom and send him bounding on his journey, a hopeful and joyous man. The granite formation, however, that which lay beneath everything else and bore up the whole structure of his character and life-work, was his piety, beginning in repentance and faith and hope and prayer, and holy aspirations, in love to God and love to man, at his twelfth year, and running along with increasing power and glory as life advanced, till all who saw him felt that he was ripe for the heavenly garner. This was the basis on which his many virtues rested, the root from which they all sprung.

When his death was announced to the Executive Committee, they appointed two of their number to prepare a suitable notice of the event to be entered on their records. On the first of October a paper, of which the following is a copy, was presented and adopted, and by special vote ordered to be engrossed and presented to the bereaved family, which was accordingly done.

"The decease, on the 12th of September ult., of the Hon. George Nixon Briggs, President of the American Baptist Missionary Union, is regarded by this Committee, with the Executive Officers, as an event of no ordinary importance, and as demanding from them a special expression not only of their personal grief, but also of their profound sympathy with the bereaved family, and with the many thousands who mourn the departure of a man of pre-eminent worth.

Having known him well in the numerous public positions which he filled, and having been long associated with him in works of evangelical benevolence, we can bear intelligent testimony to the virtues which adorned his character, and to the simplicity, urbanity, and fidelity with which he executed his various private and official trusts. He had the confidence of all who knew him, as a man of unswerving probity; he was admired as a man whose characteristic humility was damaged by no factitious elevation; he was loved as a man of amiable disposition, unpretentious bearing, courteous manner, and unaffected geniality. Easily approachable by all, kind and generous to all, he made friends everywhere, and lost them nowhere. Into every department of his associations and activities, he carried with facility his Christian principles and spirit, and left upon all observers the impression of his entire, undissembled honesty. Exposed to the multiform and subtle temptations of public life, he moved uncorrupted where many others had fallen, and came out of every ordeal a

better man, and furnished to the higher classes as well as the lower, an example of the power of Christian faith to resist every form of evil and promote the culture of all that is lovely and of good report. His purity of life, as well as the utterances of his lips, was a constant protest against all wrong, and an invaluable exposition of the utility of all right. Between his theory and his practice, the most keen-sighted discovered no censurable incongruity.

The removal of such a man from among the living, is a positive loss; and, while gratitude is due to God for preserving him so long to the church and the world, and, while we bow in submission to the Divine will that transferred him to service in a higher sphere, we recognize the dispensation as one of unusual severity. A prince and a great and good man is fallen in Israel.

In our Missionary Union, his death has created a chasm of uncommon magnitude. The unanimity with which he was fifteen times elected its President, is, in this age of official rotation, creditably significant of the esteem in which he was held by his brethren. Not soon may they expect to find a presiding officer who will surpass him in those qualities which command respect and confidence."

NINGPO MISSION.

LETTER FROM MR. KNOWLTON.

The War and Donations for Missions.

Ningpo, Aug. 14, 1861.—I cannot but hope that the contributions for the coming year will be much greater than you dare estimate. I have noticed that when a man's purse is well opened for one object, it is comparatively easy to thrust in his hand and take out for other objects. In other words, when a person who has means gets his feelings liberalized by giving to any object he feels a deep interest in, it is easy to give for other objects in which he feels an interest. Those pastors, for instance, make a sad mistake, who fear that their own salaries will suffer, if the church gives liberally to missions. So far as I have been able to learn, the reverse is true. I cannot but feel a confidence that the freeness with which money is poured out to sustain the United States' Government, will provoke a liberality, among the people of God, in behalf of God's spiritual kingdom. The kingdom of Christ should be dearer to the hearts of Christians, than any earthly kingdom or government under heaven.—Why should they neglect the former, and let its flag trail in the dust and be trampled upon by enemies, for the sake of the latter? Especially, when rich, worldly men, who would not give a dollar for the progress of God's kingdom, freely give of their millions an ample amount to sustain the national government in its crisis. Soldiers of Prince Immanuel, don't desert your flag! O for soldiers of the cross that will not leave their post under any circumstances!'

A Crisis in Christ's Kingdom.

The present is a crisis in Christ's kingdom. India is pacified, and earnestly inviting the hosts of God to possess the land. China's brazen gates are opened, and the soldiers of the cross may go throughout the length and breadth of the land, delivering its hundreds of millions from the dark and cruel sway of Satan, and bringing them back to allegiance to God.

Appeal to Christians.

During the present trial in America, if the friends of missions can make no advance upon the enemy, they should not, at least, make any retrograde movement; for that would be ruinous to their cause. Let the example of their Southern brethren, whose finances are said to be in a very low state, who yet brought their Foreign Mission Society through the last year, not only not in debt, but several thousand dollars in advance, let this example, however wrong they may be regarded on the national question, stimulate to produce a like result with their own Society. Let the zeal displayed in

sustaining the national honor and power, also be an example to the friends of missions. For the country, widows give their sons, and sell their cows to furnish an outfit. Mothers give their only sons, though it may be to almost certain death. Fathers freely give their sons and their property. All classes of females work night and day gratuitously, in fitting out their husbands, fathers, brothers, and lovers, for the war, and freely offer themselves by thousands for hospital service. The farmer leaves his plough in the furrow, the mechanic his tools on the bench, the merchant his goods on the shelf, the lawyer his office; in short, men of all callings and conditions in life, leave all and rush to the war. O Christian! what are you doing for the honor and prosperity of Christ's kingdom?

New Outstation Proposed.

The young assistant Chu Tehpiao, is anxious to commence a mission at his native place in the King-hwa district. The occupation of King-hwa by the rebels only makes him the more anxious and hopeful respecting a mission there. His views are somewhat as follows. 1. The pride of the people is humbled by the judgments that have come upon them.—2. In their trouble, anything that promises them some relief would be likely to be gladly received; the adoption of Christianity might be regarded as some protection to them against the extortions and cruelties of the rebel soldiery. 3. Their idols are destroyed, their prestige gone, the spell of their supposed mysterious power is broken. 4. A vacuum has thus been created in their religious sympathies, and Christianity should be introduced to fill it. 5. The immense destruction of life and property among the people, may lead them to see in some measure the worthlessness and uncertainty of earthly things; and prepare the way for the reception of a religion that holds forth the sure hope of a blessed and happy eternity.

There may be much truth in the views of the assistant. He visits the place in September, and should he realize his expectations, he will probably remain there. He thinks nothing will be required for rent of a place for holding meetings. If there should not seem to be promise of immediate good results, his mission there will be deferred a year or so.

ASSAM MISSION.

LETTER FROM MR. BRONSON.

The American War and the Heathen.

Nowgong, June 21, 1861.—The tidings of the dread events now transpiring in our native land, reach us occasionally through telegrams in the Calcutta papers. But their very conciseness, and the thought that two months have elapsed since those events, only adds to the shock they produce, and sets imagination to work to fill up the interval. I can truly say that I have been daily oppressed with a burden of anxious solicitude for my dear native land. "Ah," (say the heathen opposers around us,) "is this the Christian people we have heard so much about, who love each other so much, who never war, whose religion forbids it? Have they now gone to fighting about the right of holding their fellows in perpetual bondage?"—They appear astonished. Others tauntingly say to the native Christians, "See, Christian countries are like all other countries."

Hindrances to the Gospel.

Our people are exposed to another evil. They hear from ungodly Europeans, Christian in name only, whose openly licentious course is seen everywhere, that we are needlessly strict. Such and such a sin is no harm. It is no harm to buy and sell and visit on the Sabbath, and do all sorts of business, too, if the case is at all urgent.

Another hindrance we are obliged to meet, is the spirit of discontent felt by the masses of the natives, in consequence of the greatly increased taxation. They openly murmur, and all sorts of evil stories are in circulation in the villages, cal-

culated to increase this discontent. Now it is said that government is sending up soldiers and means for forcibly breaking caste; then we hear that the idols are to be ordered in and demolished, and Christianity forcibly spread. One day it is reported that all government fines go to the missionaries; another day some one will ask, "Is it true that the government have offered one thousand rupees for every convert to Christianity?"

Latterly the report is that the Sikhs are about to rise in mutiny. I will not add. Suffice it to say that the whole native community is restless and uneasy.—A very respectable Mohammedan, who knows much of the Christian religion, and who had heard of the state of the Mohammedan power in Turkey, said that many of his people declared that the Christian religion was about to prevail. O that this upheaving of the dark mind of heathenism may prove to be but the precursor of that last great battle, that shall usher in the universal reign of the Prince of peace! Amen and amen.

The Mikirs—No Retrenchment Possible.

Our little band of converts are, I think, growing in grace, and getting stronger and better prepared to meet opposition for Christ's sake. But they feel sadly disappointed in not seeing the arrival of the promised and long expected laborers. The Mikirs, some of them, are evidently very much disappointed in not having a Christian teacher settled in their hills. They often express this to me. We have more or less of them at the mission compound all the time; but they are afraid to bring their children down to the plains.

I feel sometimes wholly unreconciled to the thought that this mission should continue in its present weak, enfeebled state. But I know not but the war spirit at home will still more enfeeble us. You have already called on us to see if we cannot retrench. We have turned the matter over, and see little that we can possibly do in that direction. Our hearts are uplifted to God for you and for the churches whose messengers we are, that they will not now give up the ship of missions.

Reminiscences of the Mission.

July 1.—I do not clearly see what God intends by these providences. What a series of such mysterious providences does the whole history of this mission present. Look back from the sudden prostration of Mr. Tolman, to the mysterious death of my beloved associate Thomas. Sunk to a watery grave by a falling tree, just in sight of his station;—a man full of faith and the Holy Ghost, a good scholar, and one who had carried the heathen world to his closet for years before he left home;—one who physically seemed prepared to endure any amount of toil. Of those who have labored in this field, one lost his Christian standing and was separated from us. Another, after years of faithful toil in giving this people the New Testament, left the field just at the time when his experience and study of the language and people made his continuance with the mission almost indispensable. Two others have been suddenly cut down by death on the field. Their graves we cherish, and sometimes point the unbelieving multitudes around us to them, as witnesses of God's merciful designs toward them if they repent, but swift witnesses against them if they remain his foes. Several, after a comparatively short season of labor, have returned home disabled. And to-day, after twenty-five years' labor, in all this field there are only two mission families left! Work and plans of labor that were undertaken during the period of our greater strength and prosperity, are necessarily inefficiently sustained. We struggle on, hoping, hoping, hoping that better days and fellow-laborers will arrive.

A Work requiring Patience.

But this long long period of hope deferred is hard to be endured. It is like being stretched upon the rack. I cry out in agony of soul sometimes, "How long, O Lord, how long shall Thy cause languish, and the heathen exultingly exclaim, 'Aha! so would we have it'

struggle of soul now is to leave all these dark things for God to clear up, in his own time and way. My duty is to labor according to the ability God may give me, and leave the rest with Him. By the grace of God, this I will do, hanging on the assurance that

"Though seed lie buried long in dust,
It shan't deceive our hope;
The precious grain can ne'er be lost,
For grace insures the crop."

By the grace of God, I hope we shall labor on cheerfully and hopefully, "sowing beside all waters;" and if the unsettled state of things at home should compel the Committee to sound the note of recall for the present, we shall have grace given us to do duty, whatever it may be.

What are the Prospects of the Mission.

If it be asked, what are my views of the prospects of the Assam mission? I have only to reply, as I have again and again stated to the Committee; — reinforced and vigorously sustained, there is every prospect of its succeeding. But such a mission as this must not be left half sustained. Since our return, hope and fear, success and failure, alternate. Some of our converts seem weak and feeble; little things prove stumbling-blocks to turn them out of the way; and the very same persons at other times manifest a stability, faith and consistency that would be an honor to any band of Christians, favored with greater privileges. But they are at best children, needing care and constant oversight. Our Sabbath and social seasons of worship are often marked with solemnity and deep feeling. Several are evidently impressed with a sense of sin, and have begun earnestly to seek the Saviour. Three or four speak of Christ's wonderful love in dying for sinners and in opening their eyes to see their own lost state.

"Brethren pray for us, that the word of the Lord may have free course, run and be glorified with us, even as it is with you."

Encouraging Appearances—Six Converts Baptized.

Some mercy drops have fallen upon us to cheer and encourage our hearts, and to assure us that God is still with us and ready to bless. Our meetings have been solemn, and the Spirit has been evidently moving on the hearts of a number who have long heard the gospel with indifference; so that we have been ready to ask, Will they continue to despise, and wonder, and finally perish? A marked change, of late, has given us hope that our prayers and efforts have begun to be blessed.— Last Sabbath I had the pleasure of baptizing six happy converts, most of whom have long heard the gospel, but neglected to obey the Saviour's commands.

One of the number is the wife of our old colporteur, Adiram, now the eldest female member of the church. When we first saw her, she seemed to be the most ignorant, indifferent, inaccessible person I ever conversed with; but gradually her mind has been opening to the truth, and for some time past she has manifested a deep sense of her need of something more than heathenism could do for her. It is gratifying to see one who has so many years lived in the darkness of heathenism, now coming to the light of the glorious gospel.

In the evening we sat down, a little band of sixteen members, and commemorated the death and sufferings of our Lord, and renewed our covenant obligations with Him. Several others manifest more interest in religious things than previously.

So much for things in the midst of us; but O, we long to see truth overpowering the heathen crowds, breaking into the villages right and left, and spreading far away upon the hills around this valley. The people always seem respectful, listen attentively, receive books, come again and again, and say that they are turning our words over in their minds; but alas, how few are prepared to break the chain of caste, and step forth, free from the superstitions of their ancestors. But the [illegible] of their emancipation will come.—

even now, nothing but fear keeps some from throwing off the yoke.

Patriotic Sentiment—A Missionary's Pledge.

15.—The American papers received by the overland mail, giving full details of the war in our dear native land, have been read with unutterable emotions.—Distance does not make us sympathize any the less in all that affects our country's weal or woe. Were I at home now, I should wish to do my humble part in this struggle for liberty and truth. At least I might be a camp follower, to minister to the wants of the wounded and suffering and dying.

But the Committee have pledged to do their utmost to sustain us on the field; and I trust that so long as health will enable us to hold on, so long as we can get bread and water, we shall not desert our posts. Still, this state of things is indescribably trying to us. We have not all the energy of younger days; we have peculiar obstacles to meet alone. And when the means of carrying forward our work are cut off from home, we have no prospect of help here. But we pledge the Committee that we will do our best, so long as they and the churches continue their pledge to us.

I have been reducing my expenses, and shall reduce every way in my power, and try to weather the storm.

LETTER FROM MR. WARD.

The Mission still Enjoying Prosperity.

Sibsagor, May 9, 1861.—We still have tokens that the Lord thinks in mercy upon us here. Last Sabbath I baptized another interesting convert from the girls' school; and other candidates are desiring baptism, who may be received at our next communion season. I also gave the hand of fellowship to a woman who had been for about eight years an excluded member, but who has, we believe, returned with true repentance and great bitterness of soul, to the Saviour and his flock.—This case is quite as full of interest as a new conversion. We have much encouragement that her husband also, who was excluded with her, may be fit to be restored. He appears greatly broken in spirit, and in our prayer meeting the other evening, on his knees confessed in tears and with loud cries, his sin and departure, his temptations and wretchedness of mind, at the same time begging the prayers of all for himself. He seems to have a dread foreboding of what will become of him, unless he can be a true disciple of Christ.

Eleven have now been received into this church since January last. Thus we are permitted to reap where our brethren and sisters have sowed the seed in past years. To God be all the glory; for, in religion, no work is great and vital but his.

Assamese Native Preacher.

The preacher, Kolebor, supported by this church, has entered upon his daily labors, and at our last monthly concert gave a most interesting report of his experience among the people. Some days he had preached to about twenty, some to forty, some days to but few, but always to some, and many received tracts.

He feels courageous, and enters into the work with much more heart than I expected. I feel confident he will do good. He believes God has called him out, and he expects his blessing. He has not entered upon this for lucre, for he was earning more in his previous occupation. He is a man over forty years old, and has the unqualified confidence of the church, and a good report of them that are without.

Change in Favor of Christianity.

He says he can see a great change among the people in regard to Christianity within the last ten years; that those who were foremost to revile and scoff, are all dead; and a new class, accustomed to Christian ideas and of more liberal feelings, have come upon the stage. There are many educated and influential men here, who know that Christianity is [redacted] and when the bands of caste

been a little more slackened, who shall say what multitudes may all at once cast their old idolatries away? May our brethren at home take courage and not doubt to push forward this great and glorious work of faith.

TOUNGOO MISSION.

LETTER FROM DR. MASON.

Estimate of Karen Christians by the Government.

Toungoo, Aug. 27, 1861.—As the statements of missionaries concerning the progress of the work in their charge are usually taken *cum grano salis*, I prefer to offer the testimony of lookers on, who are not in the mission work. I think it shows great confidence in the Christian character of our Karens, that the government officers should ask their services for difficult and responsible posts, where heathen Burmese have been tried and found lacking.

The English government have maintained an agent in western Karenee for several years, whose duty it is to communicate the wishes of government to the Saubwa, and report all that is passing in that distant country. In fact, he is an envoy or ambassador on a small scale. The place has been occupied by Burmese and Shans; but none have given satisfaction to the English government. Recently the Deputy Commissioner requested me to nominate some one for the appointment. This I ultimately declined. Then the Deputy Commissioner wrote Col. Phayre, who immediately wrote me an official letter, repeating the request. The following is a copy of his letter.

"I wish to nominate a man as British agent in Western Karenee, and who will faithfully and speedily report all that takes place. If you can name any Karen or Shan, in whose integrity and discretion you have confidence, I shall be glad to appoint him. The salary attached to the appointment is eighty rupees per mensem."

Now this desire, so clearly manifested by both the Deputy Commissioner and the Chief Commissioner, to have a Christian Karen for so important an office, speaks a volume in favor of their reputation for "integrity and discretion" with the officers of government; while their reasons for declining the appointment cannot but deservedly exalt their character for honesty and uprightness.

Baptisms by a Native Preacher.

I have just received Pwaipau's report of an excursion which he made through the Paku and We-wa villages in the last two months. He reports a few of the stations as making no progress; but generally the churches are doing well. He baptized in nineteen different villages,—admitting to the ordinance in the aggregate one hundred and sixty-seven persons.

LETTER FROM MR. CROSS.

School for Preachers.

My school has been smaller this year than last, principally owing to the fact that we did not feel able to support so great a number; and for this reason two preparatory and nearly self-supporting schools have been established by Dr. Mason in the jungle. I have about sixty on my catalogue. These are as last year, many of them, the stationed pastors and teachers, who come to study as much as they can. There are, however, a good number of young men who, we hope, will soon be off for Siam and other distant fields of heathenism.

The Government have now determined that the Karen shall be used in courts of justice as well as the Burmese; and our Commissioner in this place is engaged in learning the language. He sent a request the other day to join one of my Karen classes, and has taken his place with the Karens, in a class in the Scriptures. This certainly is a novel movement, but I hope it will be of great use, if not to him, at least to the Karens; for their Commissioner and Governor will be able to see what kind of people they are, and be able to know how to protect them from persecution and oppression from the Burmese, &c.

RANGOON MISSION.

LETTER FROM MRS. INGALLS.

Visit to Bassein.

Thongzai, July 29, 1861.—I wrote last month, speaking of my intended visit to Bassein with Mr. Crawley, and I have now to report a return. We went in a Burman boat which is owned by Mr. Crawley, and had a pretty comfortable trip, considering it is the rainy season. We had a warm greeting from our missionary friends there, and a hearty welcome from the Burman Christians. The Christians had not given up the return of their teacher, Mr. Douglass; and when we told them that he had taken a home pastorate, it was a hard blow to them. "We will pray for the recovery of his wife," said one; and, suiting the action to the word, he went off at once with his petition. It would have made your heart very sorrowful, if you could have seen the grief of that little church. We tried to strengthen their hearts, and direct them to the Great Shepherd, and that was all that we could do for them.

I called together a small school of sixteen children; but I could not find a suitable teacher to carry on the school after we left, and so dismissed the children. Mr. Crawley had several plans for native preaching, but they, too, failed, and we left, feeling that our three weeks with them had been almost lost time. Our Karen brethren will advise and do all they can for the Burman church, but they have their hands full of their own work.

Past Teachings not Lost.

I met several old friends among the Karen pastors at Bassein, who recalled many memories of my dear departed husband, and of Mr. Abbott. They made very earnest inquiries regarding Mr. Abbott's sons, and said they longed to see them. Yes, "their works do follow them."

While we were on our way to Bassein, we called at a small village, and while our people cooked, Mr. Crawley went in and preached to the priests, and I went into an idol temple to give a few books to some workmen who were replastering some idols. I soon had a good company about me, who came in when they heard me talking among the images, and we very soon had a very animated conversation.

Having left my girls at their cooking, I thought, 'I am the only one to testify to the truths of the gospel;' but I soon had a middle aged man by my side, who joined me in telling the people about the creation of the world. I was very much struck with his correctness, and, turning around, inquired who had told him about these things? "O, I heard this many years ago from teacher Ingalls," he said; "he told me all about the Lord Jesus Christ, who came down to this world and died for us, and I shall never forget it." I then asked him if he did not know me. He replied that he did not, and I then told him that I was "mamma Ingalls." He was much startled at this, and clasping his hands, bowed very low at my feet. I sat down by him and questioned him of his future hopes; he said he did not worship idols and did not revere Gaudama; he believed in the eternal God and hoped to become his disciple at some future time.

The Work at Henthada.

I spent a few days at Henthada both going and returning. Here the Burmese Christians were full of hope and joy, ready for all good works, and rejoicing greatly in the love and teaching of Mr. Crawley. The poor females are very earnestly praying for the return of their mamma. Mr. Thomas has a very wonderful field, and the Lord is blessing his efforts, so that it stands, I should think, next to, if not side by side with Bassein.

I reached home after an absence of five weeks, and found my little band in eager expectation of my arrival. The Lord is still with us, and we hope for continued blessings. We have two candidates for baptism, but we wait a little longer before receiving them. Pray for me and the people in this region.

arated into groups, he joined mine and asked me to teach him as I did the little children and women who formed my circle. It was good to see him thus humbled, and I afterwards learned that my Christian girls went behind the curtain and prayed for him; so I hope it was not a lost hour. He asked for a book, and marked the one containing an account of the creation. He said he should read that first.

Hopes Disappointed.

8.—Started at an early hour this morning, and was escorted, all the foggy morn, by Moung Pon, one of our inquirers. At sunrise we met a man on our way named Moung Loo, who asked to join us a few months ago, at the Thongzai Association; but was refused on account of some bad reports in regard to debts. He is the owner of a saw pit, and we were glad to see his bundle of books under his arm, which he said he was going to give to his men. As we neared Ke Dau, at about 11 o'clock, we beat our gong and were soon met by Moung Too, a Christian man who was baptized last year after our trip into this region. He was the first fruit of our labor in this place, and we greeted him with tender joy. On the previous evening he had heard that we were near, and now came out to meet us. I told him about meeting Moung Loo, with his bundle of tracts, and Moung Tao informed us that the bearer who announced our coming was a member of his family, and he said Moung Loo took the books in order to convince us that he was in earnest; so all our hopes for him were blasted.

If some of those who talk about the "romance of missions," could have some of this joyful hope, with its sudden crushing, I think they would change their strain and talk of the "sorrows of missions." Ah! this work in a heathen land, is not a work of play; and if it were not for the precious promises of the gospel, we should sink down in despair.—Last week I was talking with one of my girls about praying for a certain person, but she said she could not pray for this as she wished to do, because she had been troubled about her sister, who led us to suppose that she was seeking the good way; and yet afterwards it came out that her lips were speaking false words in order to obtain a certain object. She told me that Satan had tempted her when praying, by reminding her that this person might be like the other one; and with tears in her eyes she inquired if Satan ever tempted the mamma in this way. I was obliged to confess that he did.

The father-in-law of Moung Too received us very kindly, and his wife told us that she was trusting in Christ. During the heat of the day, while the men talked and preached, I gathered the women in a beautiful plantain grove back of the house, and anticipated a good time; but was disappointed. Going out to see some of my old acquaintances, I found a man named Moung Sway Men who trusts in Christ, and a woman who said the same. They both promised to come in the evening; but the woman's family all went to a play, and she was obliged to watch the house. I have had a long talk with these people who are living in sin, and I have advised our Christian to remove, though his wife says she dares not go with him. O for wisdom to teach these people just the right way.

9.—We came on to Bau-de-goung, and took up our quarters in a heathen zayat.

A False Charge Tested.

The people had never heard much about our religion, and came around us by hundreds. Some old men, who were seeking every way to obtain merit, came and brought us food; but after they had removed the dishes, they did not come again; we hear they had a reproof from the priests, so that they did not dare to come again to us. All the day long the people came to hear us, and we gave many books. It was a sowing time. One young man tried to ridicule us, by telling the people that my company were all hired to witness for Christ. One of my colporteurs, who has left his family and harvest work, heard this ridicule for some time, when suddenly he lai[illegible]

book and, giving the gong a beat, he said he had something special to say. He repeated the words of the young man; and, taking a bit of paper, he commenced with the one nearest him and inquired if they would go about and preach this gospel for a certain sum of money? As he could not get one to sign his paper, he sat down and in a very earnest manner held up the conduct of this young man so clearly, that an old man of influence ordered the young man away, and we had no more of this disturbance.

In the evening we went on to Bau-de-gong-glay, and were received very cordially by an inquirer here. About one year ago Mr. Crawley and his preachers met this man at a place in that district called Belin. They talked with him and gave him a tract, and doubtless a prayer then went up to God in his behalf. Not long after this, I visited Let-pa-dau; and while I was at the house of our convert in that place, he built an extensive awning in front of his house for our chapel and preaching place, and here I first met this man. He was on his way to a large funeral, which was held at the farther end of this village. Having arranged my preachers under this awning with their books, I received the women and children in the house. The first morning I had so many pressing about me that I could scarcely breathe, and so took my female assistant and appropriated one part of the awning for my talking and reading place. These people had never before seen a white woman, and were so curious to see my feet and hands, combs, &c., that I soon felt disappointed, and laid down my book to rest a moment, and allow them a good look at me.

Hopeful Hearer.

As I laid down my book, some middle-aged men came up to me, and one of them asked to see my book. I handed it to him and saw at once that he was interested; and when his company got up to go, he told them to go on; then we read and talked for an hour, until I was so much interested in the man that I sent for my teacher to come to my side. I felt that the truth had fastened upon him, and that I could not let him go; and when the gong called the people to attend the burial, I called my people and followed them, taking my seat in the entrance of a little path not far from the burning of the corpse, and yet hid from a sight of the coffin. This man seated himself with my company, and when they all bowed down before the priest, he turned and said he once followed this custom; but now he should never bow to any but to the Eternal God. After the services, he went out and called many of his friends to our shady seat, and witnessed himself for many of our truths. I gave him another book and we parted, I supposed, for the year; but ten days after that, I met him at a place where the people had invited us to spend the night. He had heard of the invitation, and came with his wife to see me. She was a beautiful woman, and so tidy that I at once had her by my side, and soon found that she was thinking also. I gave them a larger book, and we parted now to meet again after a year's separation. The wife was ill with fever, but would get up and see me for a few moments. All the neighbors have been in this evening, and remained till a very late hour; and now, while I am noting down the events of the day, the man is praying the other side of this mat partition.

I will stop to listen. The prayer of the man was short and ran thus—"O Eternal God, I thank Thee that I may come to Thee and offer prayer. I am a great sinner, but I have been told this night that I may come in the name of Christ; and now I come and beg that Thou wilt save me for his sake. O, I will never bow down to idols again, and I will try to follow Thee in every thing. Make me to understand Thy word, and help my wife to understand all that the mamma has told her this evening.—Cleanse me and all of my friends with the blood of Jesus. When the king of death calls, give us a place so that we

may forever behold the face of Him who has saved us. Amen." He is now trying to teach his wife, but I cannot hear what they say.

This man is a doctor and a man of great influence, so that he has had much to contend with; but God is working in his heart. The Lord has prepared the ground for the good seed, and it is a pleasure to work here. My company all seem in earnest, and I feel that we shall rejoice over new born souls in this region.

On Saturday I came on to Kee nee, where we have one Christian. He is a timber merchant, and has many people about him; so we have enough to do. He has made some advancement in Scripture knowledge, and when we gathered together for a morning service, he closed with a prayer. He has a table, and upon it a Bible and many good books. We thought his wife a very hopeful case last year; but she is much changed, and during the year she has made an offering to the nats. She says she is very sorry, and we are all praying much for her. May God hear and answer.

PROME MISSION.

LETTER FROM MR. KINCAID.

Tour North-east of Prome.

Prome, April 18, 1861.—This week I returned from a tour of 250 miles in a north-east direction, visiting a large number of villages, and many I had never seen before. I had with me two Burman assistants and two Karens. These last I left in the mountains with a distinguished Karen chief, who has a large number of people under him, and wishes for a Christian school. All these little mountain villages are stockaded, partly as a protection against tigers, and partly as security against robbers. The chief ordered a zayat to be built the next morning after our arrival. I have hope that the gospel will take root among those Karens.

Visit to Kyen Villages.

After taking leave of the chief and the two young men, we passed along near the king of Ava's territory, due west, till we reached the Irrawadi, about fifty miles north of Prome. Besides Burman and Karen villages, we visited four large Kyen villages. Two nights we lodged in Kyen villages; and, after hearing the gospel till late in the evening, and then again in the morning, they urged me to send them teachers to preach to them and to instruct them to read and write.—Many of the men said, "Why should we not be taught to worship God and read the Divine Book as well as Burmans and Karens?" During the whole time we met with no incivility; but, on the contrary, in many villages we were treated with much kindness, and listened to with earnest attention; and often, after listening for an hour or more, they have expressed an anxious desire to hear more about this Divine doctrine. If I do not go again myself, by the end of May, over this same track, I will send two assistants to follow up the work. If I had the time, I would like to fill several sheets with a description of what I saw and heard, so that the reader could see the work that is to be done. But my work is all behind, and I must be off in another direction where there are pressing calls for labor.

Since I last wrote, several more have been baptized in Enma, and others are now ready. The school there is more flourishing than it was last year.

The telegraph line is now open from Prome to Ceylon, via Calcutta and Madras. A telegram came in this morning, just thirty days from England.

MAULMAIN BURMAN MISSION.

LETTER FROM THE MESSRS. HASWELL.

Preaching and its Fruits.

Maulmain, July 11, 1861.—We feel encouraged in our work, though we do not see conversions as we desire. We find many good listeners; and though we do not often have the privilege of large congregations, yet on an average we preach personally to from four to five

hundred heathen every week. Many take books, and some, at least, read them. We preach in English once every Lord's day, and last Sabbath had the privilege of baptizing a young Armenian, who dated his first serious impressions to our chapel services. He is second engineer in the government steamer stationed here. The second officer of the same vessel has been to us twice for personal conversation, and we hope is not far from the kingdom of heaven.

Utility of Schools.

We have four schools. A girls' school, supported by the Maulmain Missionary Society, numbering forty-five pupils; one boys' school, with ninety-five pupils, and another with seventy. The fourth school is in Amherst, with fifty-two boys and girls. In all, we have under our charge 262 pupils. We spend more or less time in the schools almost daily, not so as to interfere with our preaching; but sufficient to enable us to gain an influence over them, to stir up the teachers (who are all Christians) to efficient effort, and to impart a good deal of religious instruction. The Amherst school is the only one that now receives aid from America. We are most deeply impressed with the desirableness of having efficient mission schools. Many of the pupils appear to be impressed with the truth, and we are encouraged to persevere in sowing the seed in this manner. Nine pupils have been baptized the past year, all of them connected, in some way, with Christian families. "In the morning sow thy seed, and in the evening withhold not thy hand," is an injunction which we feel to be peculiarly applicable to us here, and we are determined to obey it.

Preacher to Burmans at Shwaygyeen.

We have lately sent an assistant to Shwaygyeen, as a preacher to the Burmans, on a salary of thirty rupees a month, supported by funds obtained here. He was making from sixty to eighty a month in worldly business here. We trust his going will prove to have been ordered by the Lord. There are about ten thousand Burmese in Shwaygyeen, besides the inhabitants of the surrounding country, and there was no one to preach to them. One would have gone with the preacher and staid a month, if we had had funds to meet the expense.

MISCELLANY.

THE CLAIMS OF THE MISSIONARY WORK.

The following statement, made by a native East-Indian, at his ordination in Calcutta, March, 1861, is an interesting exhibition of personal experience, and also sets forth, in a vivid manner, the obligation to "preach the gospel to every creature."

"Next to a sincere, hearty, and cordial profession of Christ's religion, no duty appears to me to be so important, so pressing, and so imperative as that of making known its saving truths to those who know them not. Christianity is not a selfish religion, it is a religion of love. A Christian, therefore, can not rest contented with securing his own salvation only; 'plucked out as a brand from the fire,' he can not remain indifferent to the eternal interests of multitudes around him, who are rushing headlong into the gulf of ruin; sensible of his immutable obligations to the Lord who has purchased him with his own precious blood, he can not enjoy 'the peace of the Spirit,' without doing all he can to make his name 'known upon earth.'

"When first, about nine years ago, I came to know the Redeemer; when God, in his infinite compassion and love, delivered me from the lowest depths of heathen 'darkness, and translated' me 'into the kingdom of his dear Son,' I confess my sentiments about the question at issue were not so distinct, definite, and clear as they have since become. Days

and months have passed, since the thought of becoming a preacher of the gospel first struck my mind; doubts and difficulties arose; conflict and vacillation followed; till at length directed, as I believe, by an all-wise and an all-gracious Providence, without whose permission not even a sparrow will fall to the ground, I made up my mind, in humble dependence upon his Divine strength, to devote my life entirely to his service.

"And now, after a lapse of several years, during which I have had a little experience of the nature and requirements of this mysteriously great and holy work, I stand here, knowing full well the perfect weakness of my own strength, and feeling bitterly the sinfulness and perversity of my own deceitful heart, and looking up earnestly for grace, mercy, wisdom, light, counsel, and direction to Him who is indeed 'the Father of lights,' and the giver of 'every good and every perfect gift;' I now stand here, with my resolution unchanged, to dedicate my body and soul anew to the service of my Redeemer. My obligations to God and man alike, loudly demand such a dedication. When I think of the really lost condition of the millions of my country men, I can not but feel that the preaching of the gospel is a 'necessity laid upon me; yea, woe is unto me if I preach' it not. As a native of the land, I see the path of my duty clearly marked out before me.

"My position in relation to my countrymen is very much the same with that of the man from whom our Lord in his lifetime cast out a legion of unclean spirits, and whom afterwards he distinctly prohibited to accompany him in his journey, saying, in words full of heavenly compassion: 'Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.'

"Again, the example and command of Christ add irresistible weight to this obligation. He who is the 'brightness of' Jehovah's 'glory and the express image of his person,' was himself, when on earth, a zealous and devoted preacher of the gospel. 'My meat,' said He, while yet actively engaged in his Father's work, 'my meat is to do the will of Him that sent me, and to finish his work;' and when about to ascend triumphant on the wings of mediatorial glory into the realms of everlasting joy above, He solemnly commanded his disciples 'to go into all the world, and preach the gospel to every creature.'

"With such an example, then, before my eyes, an example solely designed for our imitation, and with such a command, arrayed as it is with all the solemnity of a parting injunction, continually ringing in my ears, how can I lay claim to the name and privileges of a Christian, without endeavoring, in proportion to 'the measure of grace' vouchsafed unto me, to follow the one and fulfil the other?

"But though willing from the inmost depths of my heart, and now prepared, in one sense to consecrate anew my body and soul, as I have said, to the service of God my Redeemer, I feel that I am perfectly unworthy and incapable of doing justice to it. To be ambassador of 'the King of kings' to the unbelieving heathen around, is in itself a sufficiently responsible work for a frail, fallible, sinful man; but, in addition to this, the Great Head of the church has been pleased to call me, as you have heard, to 'take the oversight' of his flock, of which I myself have been a member ever since the time of my conversion. O! how can I, possessing to the full all the infirmities and weaknesses of a depraved human nature, discharge the responsibilities of so great a work with any degree of faithfulness? But my hope is in the Lord. I am polluted, but He is the fountain of holiness; I am weak, but He is almighty; I am ignorant, but He is all-wise. In Him and Him only do I put my trust. To Him alone do I look up for grace to help, for wisdom to teach, for judgment to discern, for strength and patience to bear, for fortitude to suffer, for resignation to submit, for love to direct and control, and for zeal and diligence to work. 'He that spared not his own Son, but delivered Him up for us all, how shall He not with

Him also freely give us all things?' O! may the Holy Spirit then enable me at every moment of my existence to realize and enjoy the blessed presence of so gracious a God, and help me in particular to wait on Him patiently at all seasons of trial, difficulty, doubt, and temptation; so that, whatever may be the kind of work I am called upon to engage in, love to Christ and love to souls, and not any desire after self-gratification or vain-glory may be the moving, constraining, prevailing, guiding, yea, and the only principle of my thoughts, words and actions; so that, relying entirely for success upon the prophetic promises of Him who has said, 'And lo, I am with you alway, even unto the end of the world,' I may faithfully 'do the work of an evangelist,' and 'make full proof of my ministry:' that thus I may say, with Paul the aged: 'For me to live is Christ, and to die is gain.'"—*London Miss. Mag.*

PROGRESS IN MISSIONARY LABOR.

It is impossible to overlook the rapid changes under which the world is opening up to missionary enterprise. Large and populous districts in Southern Africa, whose very names have not yet found their way into our atlases and geographies, are being explored and occupied for Christ, though not without a taste of those sufferings which, in one form or another, accompany the first beginnings of the gospel everywhere and in all ages. If some disappointment has occurred at the mouth of the Niger, even the delay is tinctured with marks of progress. Time was when long intervals of years intervened between one failure and a renewal of the attempt, and meanwhile the field was altogether abandoned. In the present case, though a year has been well nigh lost, the stations have not been wholly unoccupied. Our native lay agents have remained at their posts, and our missionaries are even now on their way to revisit, and, it may be hoped, permanently to take up their station

ships and men have hovered in sight of their interrupted work like parent birds around their nest, waiting till the danger has passed, and permission is given them to return.

It is a marvellous fact that missionaries can reside unmolested in the heart of Turkey, to labor among the Turks themselves; that Christian books, and, above all, the Christian Scriptures, can circulate freely, and are readily purchased; that Turkish inquirers, known to be such, are suffered to pursue their researches after truth; and that Turkish converts enjoy immunities, not in name only and by law, but practically, to such an extent as to subvert in this respect the genuine teachings of Mohammedanism.

An aged Christian minister, who spent sixteen years of his early life in active military service on the western side of India, says—"Having been early brought to the knowledge of the Lord, I watched and viewed every thing with a Christian's eye. I saw and felt the need, the overwhelming need, of all, and far more than all, that Christians can ever accomplish. The depth of ignorance, darkness, and moral degradation exceeds all that can be imagined; but when I see what has been accomplished, under God, in the forty-four years since I left Bombay, I am amazed and filled with gratitude, and joy, and hope. The missionaries of the church of England, and those of the Scotch church, are now in free, quiet possession of cities, the strongest holds of brahminical superstition and power, which, however, it cost years of much and patient toil to attain, and which, in my time, it was thought madness to attempt to enter, —for instance, Nasik, Poona, &c., where the blessed influence of Christianity may now be said to be established." So far this aged servant of the Lord. The generation is fast passing away whose memories carry them back to days of bigotry and opposition, when the strongholds of the Hindu and Mohammedan were as yet unsapped, and when British India, so far from being a postern of easy entrance, was even more determinately walled up

against the missionary than the dominions of the native powers. It is well for us, to whom every inch of ground is accessible, from the Himalayas to Cape Comorin—from the Indus to the confines of China and Siam—to go back in thought to the blank aspect of the first decade of the present century.

And China, for centuries the most recluse of people, has been gradually relaxing her seclusion (a course in which she will be followed at no unhopeful distance by the sister empire of Japan); and now at length she has formally introduced herself into the society of nations on terms of open and sisterly intercommunion.

Concurrently with openings in every quarter of the world, it is impossible not to recognize the solid advance of Christianity in most of the older mission grounds. The visible church thus is enlarged, and its influence upon the surrounding population is enhanced. Sierra Leone, New Zealand, and the islands of the Pacific, must now be reckoned among the *Christian* occupants of earth. Other mission fields are tending to a like result.

There are again, year by year, no inconsiderable accessions from the heathen; in some localities they come in, "one of a city and two of a family;" in others by hundreds; in some cases it is the young, the fruit of our mission schools and colleges, as, for instance, at Agra; in others it is the household or the village; as for example, in Tinnevelly, where, during the year 1860, fully 2000 souls were added to t e list of Christians.

There is also the preparatory work which results from the dissemination of truth. From the circumstances of the case, it is hard to estimate this numerically; and still harder to read the degree of transforming influence which it may have upon the moral position of men, convinced, or almost convinced, but not persuaded. Of its reality, however, there can be no doubt. The witnesses who testify of it, in respect to India, are not missionaries only, but men of all classes. Nor is it of recent growth; for so long ago as in 1853, witnesses before committees of the Houses of Parliament expressed a belief in the approach of mighty changes. "The country," said Sir Charles Trevelyan, "will have Christian instruction infused into it in every way by direct missionary instruction, and indirectly through books of various kinds, through the public papers, through conversation with Europeans, and in all conceivable ways in which knowledge is communicated; and then, at last, when society is completely saturated with Christian knowledge, and public opinion has taken a decided turn that way, they will come over by thousands."

Another note of progress is the action of the native church itself, as the instrument of its own instruction, and as an agent for the diffusion of the truth,—and that increasingly,—at its own pecuniary cost. The catechist agency, in its earlier conception little better than a make-shift for the absence of the European missionary, to teach a few scattered inquirers, or keep together a feeble company, has ripened first into an efficient machinery for the oversight of important congregations; and then into a well-ordered nursery for Christian ministers, from which a stream of pastors is flowing forth; men who have purchased to themselves a good degree and great boldness in the faith which is in Christ Jesus. None of the larger missions are without their fruit of this kind; in some the ingathering betokens something more than an offering of first-fruits. It assumes the aspect of a commencing harvest rather than of a few prematurely ripened ears.

The success, once more, which has attended educational efforts, already alluded to under a different point of view, has manifested itself in a missionary aspect, partly in the increased intelligence and the higher moral principle of each succeeding generation (the child of thirty years ago was systematically taught to lie; the child of the present day is taught to respect the truth)—partly in the number of efficient native agents thus supplied; (of the last large body of native pastors ordained by the bishop of Madras, many

traced their first religious impressions to the mission school);—and partly in the friendly spirit manifested by those on whom the kindliness and the godly exhortations of the missionary have not been lost, though the fruit has not yet been the conversion of the soul.

Lastly, it has pleased God to manifest his presence with the missionary church in a manner precisely similar to his interposition among ourselves. There have been revival blessings, in their first bestowal poured out upon the church itself, in their progress overflowing its banks, and dispersing themselves among the heathen. As in this country, they have not been without some counteracting influences, tending to throw discredit upon the movement. But there has been a substratum of genuine grace at the bottom; and as the mist which has gathered round it passes away, it is found that the foundation is sure. It has the double seal—"The Lord knoweth them that are his," and "Let every one that nameth the name of Christ depart from iniquity.—*Home and For. Rec.*

WEST COAST OF AFRICA.

The Christian world is very greatly interested in the redemption of Africa, and the hope of success is becoming stronger every day. The two great agents which are working out this glorious result, are commerce and the Christian missions. The first shows the great superiority of Christian nations, as it regards worldly interests and power; the second explains the true ground of hope and happiness in a future world. The church generally has no just idea of the extent and results of Christian missions in Africa. The following review of these missions on the western coast only, is obtained from the August number of the Philadelphia "Colonization Herald:"—

The whole history of European and American effort for the elevation of Western Africa, may be comprised generally within the last thirty years. At Sierra Leone, which, with its vicinity, is the principal seat of the English Episcopal missionary operations, we find that that church has fifteen stations, twelve European and ten native missionaries, ten European and sixty-four native teachers, three seminaries, sixty schools, five thousand scholars, and thirty-seven hundred church members.

The Wesleyan Missionary Society of England has in the same region six stations, thirty-seven churches, ten European missionaries, one hundred and fifty-six local preachers, upwards of seven thousand communicants, thirty day schools, and seventy teachers, one theological institution, and an attendance on public worship of thirteen thousand persons.

The Rev. T. J. Bowen remarks, in regard to some of the results of missionary labors in this locality, "that thirty thousand civilized Africans in Freetown worship God every Sabbath day, in twenty-three churches, built of stone, handsome edifices, which cost from two to twenty thousand dollars each, as I have been told, and some of them even more. There are Africans, recaptured slaves, qualified to preach the gospel in their native lands, which are scattered in widely separated parts of the continent."

In the Sherbro and Mendi countries, the American Missionary Association has a mission consisting of four stations and outstations, besides nine places in the neighboring villages, where the gospel is preached to the people. There are three churches connected with these stations, and three schools. In some of the native villages there are small schools taught by those connected with the mission, where the native language only is used. The number of missionaries is being increased, and when all now under appointment join it, it will consist of twenty members, including five native assistants.

Immediately adjoining stands the free, self-sustaining, accredited republic of Liberia, with its constitution, its president, its judiciary, its legislature, its militia and navy, its schools and churches, its arts and manufactures, its trade and com-

merce; all the political insignia of a prosperous and independent nation. Its internal condition is the exponent of its influence on the well being of the surrounding tribes. A large extent of sea coast has been rescued from the iniquities of the slave trade, and the arts of civilization are penetrating into the interior.

Religion is here also advancing its dominion wider. The Liberia Annual Conference of the Methodist Episcopal church, comprises nineteen regular itinerant missionaries, and twenty-seven local preachers, besides a large number of lay assistants, teachers, &c., all colored. There are seventeen missionary stations, comprising fifteen hundred and sixty members, over one hundred of whom are native converts, eight hundred and sixty-two Sabbath school scholars, an academy and seminary, and an African bishop.

The Presbyterian (Old School) church has four ministers, nine male and three female assistants, one hundred and ninety-one communicants, one high school, and fourteen boys at a boarding school, and one hundred and twenty-five male day scholars. The Presbytery of Western Africa was formed more than a year since.

The Episcopal church has a bishop, four white missionaries and eight colored, three of whom are natives. Day-school scholars, five hundred and fifty. Communicants, two hundred and fifty; more than half of whom are natives. Their most important station is at Cavalla, near Cape Palmas.

The Baptist church has over seventy missionaries and teachers, and, according to the report of the Association, which met in Monrovia, December, 1857, nearly one thousand members.

The missions of the Wesleyan church on the Gold Coast, extend from Cape Coast to Lagos. They now have seven principal stations, besides thirty less important preaching places. The most interior station is that of Kumashi, among the Ashanti people, two hundred miles from the coast. The number of foreign missionaries is three, and nine native assistant missionaries, and thirty-one native local preachers. They have two thousand one hundred and thirty-five church members, thirty-five schools, twenty-eight school teachers, one thousand three hundred and forty-seven day scholars, thirty-eight places of worship, and seven thousand nine hundred and ten persons who attend public worship.

Several large missions of the Basle and Bremen Missionary Societies exist on this coast. The former have flourishing stations at Christiansbourg, Akropong (forty miles in the interior), Abude, Gyadam, and Abokodi. The Akra and Otyi (Ashanti) languages have been mastered and introduced into their schools, besides the English; and grammars, vocabularies, primers, Bible historics, and some parts of the holy Scriptures, printed in both of them. Two hymn books are in the press. A seminary for the education of native catechists, is established at Akropong.

On the slave coast, further to the east, Christian missions are doing a great work. In Lagos are one Baptist missionary, one Wesleyan church, well attended, two churches of the Episcopal Church Missionary Society, one in charge of a native minister, and connected with these two churches, are three hundred communicants and two hundred candidates.

At Abeokuta, about one hundred miles north of Lagos, is a Wesleyan church, well attended, and three churches of the Episcopal Church Missionary Society, under two foreign and two native ministers, in which are six hundred communicants and four hundred candidates.

At Ijaye, Oyo, Ibadan, and Omoboso, towns north and east of Abeokuta, the English Episcopal church have stations. The last returns give seven European and six native missionaries, five European and thirty-four native teachers. Total, fifty-two. Number of native communicants, eight hundred and twenty-seven. Scholars under instruction, nine hundred and fifty-one. The Southern Baptist Board (American) report five stations in connection with its missions in this region, including as many cities, from Lagos on the coast to Ogbomishaw, nearly two

hundred miles in the interior. It also has about twenty laborers in connection with the Liberia, and two in the Sierra Leone Mission. About five hundred children are in day schools. More than one thousand have been baptized into the fellowship of the churches of these missions.

In the Cameroons river, a few miles from its mouth, the English Baptists are operating. At each place there is a church, with a total of one hundred and fifty communicants. The language of the people has been reduced to writing, and the New Testament entirely printed in the Isubu.

On Corisco Island, forty miles above the Gaboon river, are Presbyterian missionaries, (Americans) with three stations and fifty boarding scholars. The language (Benga) has been mastered, and several tracts have been printed.

On the Gaboon river is the mission of the American Board. They have three stations, one eighty miles in the interior, with about thirty-six boarding scholars and one-third as many day scholars. Two languages, the Mepongue and the Bekele, have been reduced to writing.

We are much interested in the missionary operations recently begun on the Niger, under the leadership of the Rev. S. Crowther (native African.) If these be efficiently prosecuted, and settlements be formed on the banks of this noble stream, and the facilities now afforded for reaching them be continued, great and beneficial results to the populous tribes in the very heart of the continent, may be confidently anticipated.

Thus, almost within our own day, we have seen missions established along the western coast of Africa, from the Senegal to the Gaboon, over one hundred Christian churches organized, in which more than fifteen thousand hopeful converts have been gathered. There are also connected with them nearly two hundred schools, where not less than sixteen thousand native youths are receiving a Christian education. More than twenty different dialects have been studied out and *reduced to writing,* in which the Bible, and other religious books, have been translated, and printed, and circulated among the people; and it is believed that some knowledge of Christ and salvation has been brought within the reach of at least five millions of Africans who never before heard the gospel sound.—*Eng. Bap. Miss. Her.*

SIAMESE CONVERTS.

The Board of Missions of the Presbyterian church in this country, which has had a mission for several years at Bangkok, Siam, has recently established a new station at Petchaburi. One of the missionaries gives the following account of a Siamese convert who had never seen a missionary.

How little did we think, when we first came to this new station, that in so short a time we would find a sincere inquirer after the true religion! How slow we are to believe the promises of God; and especially how little do we think that He will save those who have none to teach them but the Great Teacher! Our hearts have been made to rejoice in meeting a Siamese who, we think, has experienced a work of grace, and, as yet, has had no missionary to teach him, and to break unto him the bread of life. This case is so remarkable, that I think the particulars should be known.

Last Sabbath week a man came in from a country village, five miles distant, who said he had heard that missionaries had come to this place to live, and he wished to commit his son to us before he died. He said he had long sought for some one to teach him; and had several times come to Petchaburi to see Dr. Bradley, when he heard he was here, but never until after he had gone.

He told us that when he was quite young, his father received some books from the missionaries, but never read them. When his father died, he took the books; but they remained unread for several years, when the cholera broke out, and his neighbors were dying all around him. He became alarmed; saw no ground of hope from Buddhism; read his books, and found there that Christ could save,

and began to pray to Him; but his mind was in darkness. He read his books and studied them, still adding to his stock by begging them as he could, first from one neighbor and then from another, as they did not value them, or were about to tear them up. Thus he struggled on for a long time, till four years ago, when he came to a clear knowledge of Christ and his salvation. We found, by questioning him, that he had read the history of Moses, gospel by John, Acts, Romans, a tract called The Golden Balance, and a small catechism containing the Lord's Prayer and the Ten Commandments. We found that he was not only well acquainted with the sentiment in them, but could repeat verbally large portions of Romans, John and Acts. He began at the first chapter of Romans, and repeated half of it. together with large portions of John. He said he obeerved the Sabbath, prayed, and taught his son to pray. We asked him how he taught him to pray; when, to our astonishment, the little boy (about twelve years old) repeated the Lord's Prayer in Siamese, without a single mistake. We also found that he could repeat the Ten Commandments.

He told us that he prayed for the missionaries and for his neighbors; that he preached to the people in his village, and tried to get them to join him; but they laughed at him on one side, and ridiculed him on the other, and called him names.

He went away on Sabbath evening, and came again on Monday morning, to make arrangements about leaving his son with us, as we told him it was not proper to attend to such business on the Sabbath. Since that he has visited us frequently, and we have found out more and more of his wonderful history. How many there are here who have had religious instruction for years, and yet, if questioned, could scarcely give an intelligent account of the plan of salvation; while this man, without any one to teach him but the Spirit of God, has gathered a reasonably correct knowledge of many of the fundamental doctrines of Christianity. There could not be mentioned a *subject in the* books he had, but he seemed to be perfectly familiar with it. He gave the history of Cornelius, of Stephen, of Peter's vision, and of Paul's conversion, with remarkable clearness and readiness. In speaking of the *new birth*, he understood the mistake made by Nicodemus, and explained what Christ meant by being "born again." We were curious to know if he had any idea of the Trinity. He said, Jehovah the Father is the Creator and Ruler of all; that Jesus Christ, his Son, is the one who came into the world, and died upon the cross to save sinners; and that the Holy Spirit is the one whom Jesus promised to send to his people.

He has renounced their religion; forsaken all his heathen ceremonies, and embraced the religon of Jesus, and the worship of the true God. This is a wonderful change to be wrought upon a heathen, in the midst of an idolatrous people, with no other means than the word of God, accompanied by his Spirit! Truly, "the entrance of thy word giveth light; it giveth understanding to the simple." Let not the people of God cease to pray for the spread of that precious word which can dispel the darkness from the minds of this people, and make this beautiful valley as the garden of the Lord. Shall not this strengthen our faith in the willingness of God to save the heathen, and in his power to make the feeblest means effectual? Shall it not, also, encourage Christians to pray more for the conversion of the heathen, and to contribute more for the spread of that precious word, which can give light to them that sit in darkness, and in the region and shadow of death? May not this be the foretaste of a great work which the Lord will accomplish in this vicinity?

Let us with more faith cast our bread upon the waters, for after many days it shall be gathered.—*Home and For. Rec.*

DUTIES OF MISSIONARIES.

If there are difficulties and dangers in the work of the pioneer, if skill and cau-

tion are requisite in his more tentative approaches, there are difficulties and dangers also, though of a different kind, when the ground is occupied in force, and more substantial operations begin to be successful.

1. The missionary will recur to the foundation-idea and pilot-thought of his calling. His work is flexible and his course is variously directed; but the pole-star of it is unchangeable. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." "I determined not to know anything among you save Jesus Christ, and Him crucified." The Apostle did not neglect the multifarious objects which pressed upon him out of measure. He had to work at his trade, laboring with his own hands; he made provision for charitable collections; he laid down regulations for their custody and their distribution. The widow's dole, and alms for the poorer saints in Jerusalem had a place in his thoughts. He gave injunctions respecting the various offices in the church; he condescended to the minutest directions, even to the wearing of the hair, that all things might be done decently and in order: daily he had laid upon him the care of all the churches. But he did not suffer these things for an instant to divert him from the one great object of his mission. Nothing ever clouded his vivid spiritual perception of first principles. The prime object of his labors, of his thoughts, of his affections, suffered no eclipse. The love of Christ was his constraining principle; the doctrine of the cross was the sun and centre of his system: round this, as round a central force, his whole soul was held, by an irresistible attraction, in perpetual revolution. If other forces in constant action kept him, while in the flesh, at a distance, and tended to carry him off from this bright centre, they were counteracted, and his path pursued with undeviating exactitude, because there was acting upon him a force as incessant, and so balanced and adjusted, that neither did "the care of the churches" degenerate into "the serving of tables," nor the contemplative "love of Christ" into asceticism and seclusion.

Education, organization, charity, more or less of the supervision of the temporal as well as of the spiritual affairs of the church must inevitably occupy some of the time and thoughts of the missionary; and often it is impossible to relieve him of cares even less directly bearing upon his proper work. These things, under the existing circumstances of our missions—perhaps it might be said under the existing dispensation—cannot be left undone; but they constitute the anise, and mint, and cummin of the missionary's duty. There are higher things that must also, and first, be done. An experienced missionary, now among us, whose labors the Lord has signally acknowledged and blessed, testifies to an increased vigor in the vital power of godliness among his people, which he traces to his own greater watchfulness in thrusting forward, as the one grand essential object of his preaching, Christ crucified; and he speaks of the pulpit ministrations of one gifted native minister, now with Christ, in these terms; "He is never so interesting as when he expatiates upon the redemption of a lost world by the death of the God-man, and grace provided for the chief of sinners. These are themes at which he kindles and burns, and absorbs the attention of all, and is often overwhelming." One of the great fathers of our Society, the venerated John Newton, rightly puts the case in one of his hymns—

"What think ye of Christ? is the test
To try both your state and your scheme;
You cannot be right in the rest,
Unless you think rightly of Him.
* * * * * *
If asked what of Jesus I think?
Though still my best thoughts are but poor,
I say, He's my meat and my drink,
My life, and my strength, and my store;
My shepherd, my husband, my friend,
My Saviour from sin and from thrall;
My hope from beginning to end,
My portion, my Lord, and my All.

1. If the standard of the Cross be kept

unfurled, the standard of morality will never droop.

3. The growing spirit of Christian independence in the churches must be watched, guided, and fostered. The solitary Christian naturally and necessarily leans on his teacher. The company of Christians flock together, and should be encouraged to do so for their mutual edification and support. They need not segregate themselves from their fellow-countrymen, and ought not to be as children to the foreigner, as strangers to each other. Let them trust one another, pray one with and for another, bear one another's burdens; let them unite and form their own schemes, and carry out their own plans; if necessary, it may be under advice and direction, cautiously and sparingly given, and gradually withdrawn, until, in the providence of God, they are able, as respects human help, to stand alone.

4. But while this training for independence is going on, the teacher will be prepared for difficulties arising out of national peculiarities, nay, out of the narrow-mindedness, the self-will and worldliness of the churches. The exhortation to the missionary will be:—Bear with them, "considering thyself, lest thou also be tempted." Do not be discouraged by infirmities and imperfections; but do not yield to them as irremediable; counteract and correct them by wisdom and grace, as opportunity may serve; and when you have done your best, be content to leave the rest in the hands of that God whose love has chosen them to be objects of his mercy, whose they are, and whom they serve, and to whom belong, as properly and as fully as to ourselves, the precious promises of his blessed word.

5. But in dealing with growing churches, our very success may become a snare. We must not leave our infant churches too soon, we must not be occupied about them too long. On the very confines, and often, as in India, mixed up with our most flourishing stations, are thousands upon thousands of perishing heathen, as yet untouched by gospel influences. We may not loiter, feeding those who can feed themselves, while those who cannot are perishing in helpless destitution. Our watchword is "Go forward." Paul and his company were "forbidden of the Holy Ghost to preach the word in Asia;" and when "they assayed to go into Bithynia," "the Spirit suffered them not," because the Lord had prepared a way for them in Macedonia. "A vision appeared to Paul in the night, Come over into Macedonia and help us." His providence will make it plain where his servants are to adventure forth, and when. It may sometimes be a question, as with the child Samuel, whether the call is from Him. This point settled, there can be none respecting the duty, or as to the heartiness with which the call will be responded to.

6. Lastly, next to a spirit of prayer and the faithful preaching of Christ, no gift is more an object of desire to the missionary than that of the discernment of spirits. The deceitful and desperately wicked heart of man becomes tenfold more subtle and depraved in lands where no gospel leaven has affected the mass. The powers of darkness range there more uncontrolled than in Christian countries. Mixed motives and selfish ends are incessantly intruding. In ordinary cases the difficulty is great; under circumstances such as those attending revival blessings, they are greatly multiplied. There is a limit to the discernment of man. In him it is presumption too boldly to attempt the separation of the wheat from the tares; but he may distinguish between the sheep and the wolves, even though the latter be in sheep's clothing. "By their fruits ye shall know them." By these he may be enabled to say of some, "I perceive that thou art in the gall of bitterness, and in the bond of iniquity." That which is sound he will welcome as a gift from on high, a precious deposit, respecting which he receives his commission—"Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with his own blood."—*Ch. Miss. Intell.*

MISSIONS OF OTHER SOCIETIES.

THE PUNJAUB.

The Rev. J. S. Woodside writes as follows from his station at Kapurthala, India, July 16, 1861. This city is the capital of a native Hindu chief of high rank, at whose invitation the missionaries Mr. Woodside and Dr. J. Newton, Jr., went thither to engage in their good work.

The Word is spreading. In proof of this I have but to point to our own position here. Here we are teaching and preaching this word without let or hinderance, and not only so, but supported and encouraged by a chieftain, whose family long occupied a prominent position in connection with the leading religious system of the Punjaub. It was in this territory, about twelve miles from the spot where I now write, that Guru Nanak (the founder of the Sikh religion) commenced his teachings, and the forefathers of the present Rajah took a leading part in the extension of its tenets. Rajah Jassa Singh, who was the great political apostle of Sikhism, who had the title of king conferred upon him by the neighboring chiefs, was the great-grandfather of our Rajah. Kapurthala was thus one of the strongholds of the old faith; and, though during the reign of Ranjit Singh the influence of this family became less than formerly, yet it still remained the most liberal and direct representative of the Sikh system. Here, then, at the very centre of the most fanatical delusion India ever saw, have we set up our banner, and this banner has upon it the open word of God. Need we fear for results? Readers of ecclesiastical history must have read in vain, if they are not convinced that the finger of God must be in such a movement. You may imagine with what intense, burning interest, I watch every development of the changes now going on here, and with what thankfulness of heart I observe every step gained in the highway of progress. No one can ever feel as I do in connection with this *work in this locality*. Thrown by God's providence into this strange gap in the enemy's camp, (if I may so speak,) I have felt a degree of interest in all that is here going forward, that no one else can feel.

Our work progresses satisfactorily.— Our schools number nearly 200 pupils. The Rajah's sons make rapid progress in their studies. The people around are outwardly as friendly as I could expect, and a great deal of interest is felt by many in the community in the books circulated among them. We now occupy a house built at the Rajah's expense, and a handsome brick church is beginning to rise beside it. The church will cost about $5000. I would mention a fact in connection with this, that I would commend to the consideration of Christians at home. When about to commence the church, I said to the Rajah one day, that if he would allow me, I would ask some help from Christian friends in this country. He replied, "No, I would not like that." He thought it would not look well for him to ask help in the erection of a house of God. He wished it to be all his own. —*Banner of the Covenant.*

TURKEY.

The Rev. Mr. Dwight, a missionary of the American Board in Constantinople, gives, in the Missionary Herald for October, an account of the different portions of the field in Western Asia, which he is now visiting. Mr. D. travelled over the same region on an exploring tour thirty-one years ago, and must be greatly cheered in comparing the present with the past. The stations referred to in this communication are in Eastern Turkey.

How different is the condition of things at Diarbekir now, from what it was in the year 1839, when Dr. Grant and Mr. Homes were here! Then, every thing was governed by the wildest fanaticism, and Protestantism was wholly unknown. Our brethren were in imminent danger for their lives, and very timely indeed was their escape from the city. Now, when approaching the place from Oorfa, with Mr. Schneider and Dr. Nutting, while we

were yet eighteen or twenty miles distant, we were met and welcomed by a deputation on horseback, of eight or ten Protestant brethren; a few miles further on, another detachment, with our dear brother Walker and Baron Tomas, the preacher, at their head, met us; and as we approached nearer to Diarbekir, a considerable number more, on foot, joined our cavalcade, and thus we made a sort of triumphal entry into the city! And during the whole of my stay here, up to the present moment, when I am about leaving, I have seen nothing and heard nothing that made me feel any more insecure than in Constantinople, and everything shows that Protestantism has taken a deep hold of many minds.

As to the state of feeling on the part of the Mussulman population toward the Christians, I, a stranger and a traveller, cannot of course speak with much confidence. The Mussulmans of Diarbekir have often been likened to those of Damascus; and it is supposed that, to this day, there is a slumbering spirit of fanaticism, which only awaits an occasion to arouse itself to fierce and bloody action against the Christians. But it is evident, even to a superficial observer, that by some means or other, a strong check has been put upon this spirit; and it must be hoped that its very dormancy, for a course of years, will take away its life, and its capability of being resuscitated. In Diarbekir, as in Damascus, only a few years ago, I am told no Christian was allowed to enter the city on horseback. Now, there is no distinction made in this respect between the Mussulmans and the Christians; and as for ourselves, we were not only permitted to go in and out every day on horseback, but the Turkish sentinels at the gates pretty uniformly presented arms to us as we passed!

Last Sabbath we held three public services, two of them for preaching, and the third for narrating to the people what we had seen and heard of the work of God in this land. The average Sabbath congregation here is now 200, but on this occasion there *were 320 at the first meeting* and 400 at each of the others. It was a deeply interesting day to us all, and I trust that God was present, by his Spirit. What a privilege to see the work of God in these places, and to take any, even the most humble part in it; but especially to preach to a people such as these, who are hungering for the bread of life, and to preach in their own native tongue!—When I first entered upon my missionary work, I had no expectation of being permitted to live to see such congregations gathered throughout the interior of Turkey. I bless God that He has given me the privilege of making this tour in my old age, and thus of witnessing with my own eyes, the wonders He has wrought. I can almost say with Simeon, "Now lettest thou thy servant depart in peace."

The work in Diarbekir is truly encouraging. The truth has evidently taken deep hold of the people, and its influence is felt far beyond the bounds of the Protestant community.

There are also five or six females who have been educated at our female boarding school in Hasskeuy, most of them, I believe, in stations of usefulness. One is the wife of the pastor in Kharpoot; another, the wife of the preacher in Diarbekir; and the third, the wife of the pastor in Moosh. There are one or two in Trebizond, of whom I do not know in particular. In Diarbekir I find another, Eva by name, who has a very interesting girls' school of about forty scholars, ten of whom are Protestants, and the rest Armenians and Catholics. She is very successful as a teacher, and is also active among the females of the town as a Christian, attending meetings with them, reading and explaining to them the Scriptures, praying with them, &c.

Equal interest attaches to the work in Central Turkey. We take from the same source an interesting letter from Dr. Goodale, also a missionary of the American Board, showing the manner in which the truth diffuses itself among the people.

About five and a half years ago a Protestant from Aintab was on his way to Sivas, and remained over the Sabbath at Albistan. A young man asked him for

a little book which he had, not knowing what it was, but wishing for it as a curiosity. That book was an Armenian Testament. Soon, another young man became the possessor of it, and began to read. He communicated his interest in the book to one of his friends, and they, fearing to read it openly, were in the habit of going to a cave in the mountain near by, every Sabbath, to peruse it.—They became convinced of its truth, and wrote to a friend of theirs in Marash, whom they knew to be a Protestant, and obtained a preacher. Thus the work of the Lord commenced at Albistan, and now the Protestant community numbers about one hundred and fifty souls, and the work is in a most interesting state. Almost every week some come forward and declare themselves Protestants.

About six months since the work commenced in a village of thirty houses, about a mile from Albistan, and now there are about sixty Protestants there. They have a fine school, and a good prospect that the entire village will be Protestant before another six months passes away. One of the two Armenian priests who has charge of the village is a Protestant in sentiment, and not far from the kingdom of heaven. He besought me to send them a teacher, who could also preach to them.

The Protestant influence is rapidly gaining ground, not only among the Armenians, but also among the Mussulmans. While there I found hardly a moment's rest, my room being filled nearly all the time by inquirers after the truth —mostly Mussulmans. They are not spiritually enlightened, but seem to be dissatisfied with their own religion, and are longing for something better. One is an avowed Protestant, and many more do not hesitate to acknowledge that we are in the right and they in the wrong. I heard not one word of opposition from any of them, but many expressed a strong desire that a missionary might remain among them, offering to build a house for me. This movement is not so much *among the* lower classes as among the *very highest and most* wealthy.

DONATIONS.

RECEIVED IN NOVEMBER, 1861.

Maine.

Calais, a disciple and wife 10; Hartford, C. Ricker 10; Warren, Ladies' Bap. For. Miss. Soc., Mrs. Eliza A. Kennedy tr., 12; Mrs. Kezia Counce 10; Waldoboro', 1st ch., Sab. Sch., E. E. Chapman tr., mon. con., to educate heathen children, 18.31; Monson, Daniel Rice 3; Rev. D. P. Bailey 1;	64.31	
Damariscotta Asso., Amos Boynton tr.,	10.30	
	——	74.6

New Hampshire.

Walpole, Simeon N. Perry		50.0

Vermont.

Swanton Centre, "E. H. W." 2; Vershire, Sab. Sch., concert colls. 5.03; Mr. and Mrs. C. J. Rugg 3; Franklin, Mrs. Elias Truax 3.60; Fairfax, New Hampton Inst., D. W. Hoyt 5;		18.6

Massachusetts.

Boston, a friend 3; South Boston, a friend of missions, for the Assam Mission, avails of a silver watch, 7; Jamaica Plain, ch., J. B. Witherbee tr., 170; Newton Corner, Lyman Tiffany 100; Framingham, Mrs. Martha Ann Nixon, deceased, per her husband, Marcellus Nixon, 8; Randolph, ch. 13; Ashland, Mrs. Nancy Brewer 5;	306.00	
Hingham, ch., Sab. Sch., Caleb Marsh tr., 8; Cotuit Port, ch., A. C. Child tr., 21;	29.00	
Beverly, 1st ch., Ladies' Mission Circle 100; Lynn, 1st ch. 77-.19; Lawrence, 1st ch., Benev. Fund, Geo. S. Merrill tr., 37.95; East Haverhill, ch. 6; Chelmsford, Central ch., Ladies' Bur. Sch. Soc., Miss Miriam Warren tr., 26;	247.14	
Worcester, Oread Inst., Oread Miss. Soc., Miss Ann Kemp tr., for Dr. Binney's theol. sch., Rangoon, Burmah, 5.12; Cummington, Mrs. Caron Bigelow 1; Wendell, Thomas E. Swain 2;	8.12	
Worcester Asso., Worcester, Pleasant st. ch., of wh. 44 is an. coll., and 6.35 mon. con., per Rev. J. Aldrich, agent,	50.35	
Berkshire Asso., North Adams, ch. 81.04; North Egremont, ch. 5; per Rev. J. A., agent,	86.04	
Boston North Asso., Framingham, ch., per Rev. J. A., agent,	50.00	
Taunton Asso., New Bedford, 1st ch., per Rev. J. A., agent,	30.00	
	——	806.1

Rhode Island.

State Convention, R. B. Chapman tr., Providence, 1st ch., mon. con. 12.80; Central ch., per J. B. Hartwell, an. sub. 72.25; Wickford, 1st ch. & soc., per N. N. Spink, of wh. 95 is mon. con. colls., and 5 fr. Mrs. Ruth Stanton, 100; 185.05

Connecticut.

Bristol, ch. 21.40
Hartford Asso., Plainville, ch., per Rev. J. Aldrich, agent, 2.36 — 23.76

New York.

New York city, Oliver st. ch., Burman Bible and Sab. Sch. Soc., for prs. and colporteurs, care of Mrs. Ward, Sibsagor, Assam, 100; East Pembroke, Rev. J. L. Smith, tow. sup. of Sau Wauhai, asst. pastor of the Tah Krai ch., Maulmain Karen Mission, Burmah, 10; Chazey, Daniel Bassett 7; Adams Village, ch., of wh. 5.83 is mon. con., 8.83; Amsterdam, ch. 43; Bellevue, "Amelia," avails of a hair bracelet, 1; Saratoga Springs, proceeds of nine gold rings forwarded by a female friend, 3; 172.83
Wayne Asso., per Rev. R. Morey, agent, 15.54
Niagara Asso., N. Falls, Rev. H. Lancey 50 cts.; New Fane, ch. 11.10; W. Somerset, ch. 9.38; Hartland, ch. 17.37; Somerset, 1st ch. 7.87; per Rev. R. M., agent, 46.22
Livingston Asso., Mt. Morris, ch., per Rev. R. M., agent, 2.25
Genesee Asso., Warsaw, Dea. S. Holton, per Rev. R. M., agent, 2.00
Cattaraugus Asso., Freedom, 1st ch., per Rev. R. M., agent, 3.72
Buffalo Asso., Springville, ch., per Rev. R. M., agent, 18.11
Dutchess Asso., Dover Plains, ch. 29.80; South Dover, ch. 12.80; Paulings Centre, ch. 10.25; Geo. Beckwith 2; L. Carman 1; Stanford, 2nd ch. 16.10; Rev. Geo. F. Hendrickson 1; Justus Booth 1; Mrs. C. Husted 5; Jacob Pulver 1; North East, ch. 15.50; Amenia, ch., with other donas., to cons. Geo. W. Garnsey H. L. M., 81.22; per Rev. O. Dodge, agent, 176.67
Hudson River Central Asso., Rondout, ch. 17.50; Franklindale, ch. 17.30; Thomas Cornell 200; Jarvis Thompson 1; per Rev. O. D., agent, 235.80
Washington Union Asso., Bottskill, ch., per Rev. O. D., agent, 98.14
Hudson River North Asso., Kingston, ch., per Rev. O. D., agent, 36.22 — *807.50*

New Jersey.

Plainfield, 1st ch., mon. con. 6 months, 31; a sister 5; 36.00
West N. J. Asso., Burlington, ch. 10.04; Moorestown, ch., to sup. Taulau, nat. pr., care Rev. B. C. Thomas, Henthada, Burmah, 19.46; Camden, 2nd ch., of wh. 2.40 is fr. Sab. Sch., 9; Woodstown, ch. 11.02; Marlton, ch. 19.82; Greenwich, ch. 13.57; Allowaystown, ch. 10; per Rev. J. French, agent, 93.91
East N. J. Asso., Plainfield, 2nd ch., per Rev. O. Dodge, agent, 1.00 — 130.91

Pennsylvania.

Philadelphia, S. A. Crozer 500; East Smithfield, ch., S. Farwell tr., 15; Reading, ch., of wh. 32 is fr. a sister, the avails of a gold watch and chain, and 1 fr. E. Miller, 33; 548.00
Philadelphia Asso., Broad st. ch., of wh. 1 ea. is fr. C. and S. Crossley, Mrs. Hufty, Mrs. Roberts, Mrs. George, and Mrs. Mc. Daniels, and 50 cts. ea. fr. Mrs. Barton and Mrs. Bevan, 7; Spring Garden, ch. 11.46; West Philadelphia, ch. 90; per Rev. J. French, agent, 108.46
Centre Union Asso., Holmsburg, ch., of wh. 3.18 is fr. Sab. Sch., per Rev. J. F., agent, 15.43
Pittsburg Asso., Alleghany, ch. 7; Pittsburg, Union ch., A.V. Verner 10; Peters Creek, ch. 20.21; Salem, ch. 5.25; per Rev. J. F., agent, 42.46
Welsh Asso., Pittsburg, Welsh ch., per Rev. J. F., agent, 9.00
French Creek Asso. 3.51; Cherry Tree, ch. 3; Fairview, ch. 1.75; Mead's Corners, ch. 2; Rockdale, ch. 50 cts.; Rev. H. Stedman 1; per Rev. J. F., agent, 11.76
Abington Asso., Blakeley, ch., per Rev. J. F., agent, 1.00
The following fr. this Asso., received and amt. ackd. last month, fr. Union, ch. 1.38; Ashland, ch. 1.50; Barryville 1; Benton, ch. 6.61; Charlotte White 50 cts.; Damascus, 1st ch. 50 cts.; Newton, ch. 3; Ten mile River, ch. 3; Berean, ch. 5.50; Bethany, ch. 2.50; (less discount on uncurrent money 1.69,) 23.80.
Bridgewater Asso., Middletown, ch., L. M. Tirrell 2; Wyalusing, ch. 1; Montrose, ch. 5.50; Dimock, ch. 3.38; Rush, ch. 3.25; Liberty, ch. 2.45; Forest Lake, ch., Rev. W. C. Tilden 2; Emma T. 10 cts.; per Rev. J. F., agent, 19.68

Bradford Asso., Alba, Rev. E. Loomis 5; Towanda, ch. 1; Monroe and Towanda, ch. 3; Athens, ch. 25 cts.; per Rev. J. F., agent, 9.25 — 765.04

Ohio.

Parisville, Rev. R. T. Davies 4.70
McConnelsville, ch. and Sab. Sch., per Rev. Wm. Ashmore, 10.00
Mohican Asso. 8.53; Cecelia Johnson 1.60; per Rev. H. Davis, agent, 10.13
Grand River Asso., Colebrook, ch. 3.50; cash 1; Treasurer 12.51; per Rev. H.D., agent, 17.01
Huron Asso., 7.90; Peru, ch. 6-.57; per Rev. H. D., agent, 14.47
Seneca Asso. 10; Tiffin, ch. 2; per Rev. H. D., agent, 12.00
Auglaize Asso. 13; J. W. Manning 1; per Rev. H. D., agent, 14.00
Miami Asso., Cincinnati, Ninth st. ch., per Rev. H. D., agent, 30.00 — 112.31

Indiana.

Evansville, A. L. Robinson 20.00
Coffee Creek Asso., per Rev. S. M. Osgood, agent, 8.00
Madison Asso., per Rev. S. M. O., agent, 6.75
Long Run Asso., per Rev. S. M. O., agent, 8.25
White Water Valley Asso., Posey, ch., per Rev. S. M. O., agent, 1.00
Huntington Asso., per Rev. S. M. O., agent, 5.00
Laughery Asso., Lawrenceburg, ch., Miss Lydia Bond 1; Rev. Geo. Mayer 25 cts.; per Rev. S. M. O., agent, 1.25
Flat Rock Asso., Vernal, ch., Sab. Sch., tow. sup. of Leroy Merrifield in Rev. L. Jewett's school, Nellore, per Rev. S. M. O., agent, 7.70
South Whitely, K. C. Hamilton, per Rev. S. M. O., agent, 1.00
Indianapolis Asso., Indianapolis, ch., of wh. 61 is fr. Sab. Sch., to sup. nat. prs., care Rev. B. C. Thomas, Henthada, and with prev. donas. to cons. Lewis Moss H. L. M., 76.77; Southport, ch. 2; Lick Creek, ch. and Sab. Sch. 3.45; per Rev. S. M. O., agent, 82.22
Tippecanoe Asso., Lafayette, ch., per Rev. S. M. O., agent, 6.95
Greensburg, coll. at General Asso., per Rev. S. M. O., agent, 16.13 — 164.25

Illinois.

Ontario, Rev. C. C. Moore and wife, of wh. 2 is for def., 3; Plainfield, ch., for nat. prs., care Rev. D. L. Brayton, Rangoon, Burmah, 7; 10.00
Chicago Asso., Elgin, ch., per Rev. S. M. Osgood, agent, 9.24
Dixon Asso., Dixon, ch. 17.73; Sterling, ch. 14.06; per Rev. S. M. O., agent, 31.79
Ottawa Asso., Sublet, ch., per Rev. S. M. O., agent, 7.00 — 60.30

Michigan.

Ann Arbor, ch., tow. sup. of nat. prs., care Rev. B. C. Thomas, Henthada, Burmah, 4.00
State Convention, Treasurer, per Rev. S. M. Osgood, agent, 60.00 — 64.00

Iowa.

State Convention, Keokuk, per Rev. S. M. Osgood, agent, 6.15
Turkey River Asso., West Union, ch., per Rev. S. M. O., agent, 3.00 — 9.15

Minnesota.

Southern Minnesota Asso., Rochester, ch., R. A. D. Harmon, per Rev. S. M. Osgood, agent, 1.00

Wisconsin.

La Crosse Asso., Salem, ch., per Rev. S. M. Osgood, agent, 10.00
Lake Shore Asso., Milwaukie, 1st ch. 26; Wert, ch. 25.29; per Rev. S. M. O., agent, 51.29
St. Croix Asso., Prescott, ch., Rev. A. S. Dennison, per Rev. S. M. O., agent, .90 — 62.19

Assam.

Nowgong, Rev. C. F. Tolman, for girls' school, 2.27

$3,335.35

Legacies.

E. Washington, N. H., Dea. James How, J. N. Gage and Levi Goodall Exrs., per Rev. A. Heald, 300.00
Brandon, Vt., Dea. John Conant, per John A. Conant, Exr., 200.00
Providence, R. I., Allen Brown, per Samuel Boyd Tobey, Exr., to sup. preaching in Burmah by nat. prs., Burman or Karen, 500.00
Stonington, Ct., Nancy Miner, per O. B. Grant, Exr., 175.23
Utica, N. Y., Sarah Gilbert, I. J. Gilbert, Exr., per A. Hubbell, 280.00
Athens, Greece, Mrs. H. E. Dickson, Thomas G. Dickson, Exr., per Rev. A. N. Arnold, 239.29 — 1694.57

$5,029.92

Total from April 1 to Nov. 30, 1861, $30,-254.36.

Donations in Medicines.

Philadelphia, Pa., Dr. D. Jayne & Son, 4 cases medicines for Rev. Dr. Wade and Rev. J. S. Beecher, 249.00

THE

MISSIONARY MAGAZINE.

VOL. XLII. FEBRUARY, 1862. No. 2.

AMERICAN BAPTIST MISSIONARY UNION.

ASSAM MISSION.

LETTER FROM MR. BRONSON.

Need of More Laborers.

Nowgong, Aug. 27, 1861.—If you could only feel what I feel of the urgent necessity of having fellow-laborers on the ground at once, I know you and the Committee would take upon yourselves still greater responsibilities in sending them to our help. "Faint, yet pursuing," is our motto. We have many obstacles, because we are so weak. This the enemy sees. I feel that if we at Nowgong could have only a visit of a few weeks from some fellow missionary, or even native preacher, it would, by the blessing of God, be a great help to us, and revive the faith and courage of our feeble, faltering converts.

Gowahati is in a desolate, neglected state. One of the native members has visited me at Nowgong, and appears very well. He has worship at his house every Sabbath, at which five or six others attend. I have done my utmost to help them and to encourage them; but they are a weak band, surrounded by powerful temptations. Br. and sister Danforth are needed there more than I can express.

Our friends and fellow helpers are passing away—and "by whom shall Jacob arise, for he is small?" When I look around me, and see and feel how much labor is required in this district, and far on to the Mikir Hills, when I see the desolation of Gowahati, br. and sister Ward alone at Sibsagor, with the work of five men on their hands, I cannot help crying out, in the anguish of my spirit, that some way may be devised for sending the waiting laborers forth.

What we most need now is fellow laborers to do aggressive work, and to show to all that our mission is not to be left to die out, but that sacrifices will be made to sustain it, even although the horrors of war rage at home. "The walls shall be built in troublous times."

The Future of Assam—Extensive Explorations.

Assam is destined to be an important country. Another large Tea Company has been formed, with a large capital. Large tracts of land will come under cultivation. Europeans and laborers will be introduced, and with all this a religious influence needs to be preserved. Besides, all the northern and eastern portion of this great, unexplored country is to be visited this very year by an able exploring company, sent out by Government. North of Ava, among the Shans, and, northeast from Assam, the Himalayan ranges are to be explored, and an effort made to open a highway into the great Shan country, Yunnan, Thibet, and Western China, and thus bring trade down into the Brahmaputra valley. The project is a noble one, and is likely to be entered upon earn-

ease as to enable England to compete with the manufacturers between China and India. At our mission we live in the best. We ought to see that it is attended efficiently. Either let us go on, or retire, and let some other body of Christians do the work. Why leave this mission always gasping for life?

Tell the friends of missions that they are solemnly pledged to carry on war here as well as at home: and, if it was a glorious sight to see regiment after regiment, rallying at the call of the President, how much more should the soldiers of the cross rally at the call of Him, who, pointing to a perishing world, cries, "Go ye into all the world, and preach the gospel to every creature."

TOUNGOO MISSION.

LETTER FROM DR. MASON.

Karen Deficiency of Influence.

Toungoo, Sept. 23, 1861.—It is extraordinary how very few men of decided talent there are among the natives.—Among all the Sgaus with whom I have been acquainted, I have never found one that came within head and shoulders of Quala for power over the people. We have in Toungoo more than one hundred and forty Christian villages, with a population in the aggregate of upwards of twenty five thousand persons. I am pretty well acquainted with the whole, and have given special attention, all the years I have been here, to looking up promising young men for the ministry; but the proportion of such found is lamentably small. Enough can be found to study, acquire knowledge, and preach with considerable ability; but the most of them lack the power of endurance. They can go with the stream, but not against it. They succumb to circumstances, without a struggle.

I have had a Bghai young man in my employ for about three years, who has been writer and assistant in the medical department while in town, and a travelling preacher with me when I was in the jungles. He has more of the Quala in him than any other man among the Bghais. Ne Bgrua has a mastery of the Scriptures with the people that is his; and he has a remarkable mind. He is always acquiring knowledge. He has not, like many, wit to go to school to study. He acquires knowledge, as with a facility that I never saw exceeded by a student at home. I suppose him Plane Trigonometry with some of its applications: and no one could have mastered it more rapidly, or performed the calculations more accurately than he did. The Bible was his constant study, and he came to me daily with questions in what he did not understand. I think him better educated now than some who have been doing nothing else but study for from three to five years.

School on the Mountains.

Last dry season he married one of Mrs. Mason's best female teachers in the jungle, to whom he had been engaged a year or two; and the time had then come. I thought, for him to occupy a more responsible position than he had heretofore done.

On the range of mountains northeast of the city, stretching up to the boundary line and beyond it, are fifteen or twenty Bghai Christian villages; but without one well trained teacher among them; so I sent him up to a central station to open a select school for the best pupils from all the villages in the region; and a Christian friend in America having put a little money in my hands, I authorized him to purchase rice for the use of such pupils as ought to attend school, but could not raise the means to pay for their board. The neighboring assistants were also directed to attend his teaching, with the wives of such as were married; and these I supplied with medicines and stationery from the appropriations for assistants, made by the Executive Committee.

He had just closed his school for the season, the harvest having commenced, and he came in last week on a visit. He had furnished me with full reports of his

school before, with the names of all his pupils. He says he had upwards of one hundred and twenty pupils in all, twenty-six of whom were teachers; two of the number, with his wife, assisted in teaching; and there were eight teachers' wives under instruction, besides fifteen other females. Altogether it has been the most profitable school for the Bghais the people ever had; all the teaching being in their own tongue.

I have now sent him to visit all the churches and congregations in his circle; to stir up the people, advise, encourage, and admonish as circumstances may require; and if practicable, make a tour among the Kay-khen tribe before the meeting of the Association in January.

RANGOON MISSION.

LETTER FROM MR. STEVENS.

Usefulness of a Book.

Rangoon, September 30, 1861.—Yesterday the pastor, Ko En, baptized in the baptistery of our chapel seven Burmese, four men and one woman. Two of these were from Kemendine; four are residing among us, and one is from a village which I visited in the dry season, up the Pazoondoung river. I called at the village specially on his account, as I had heard of him as an inquirer—a silversmith. I did not find him at home, but left a book for him. That book seems to have been the means of good to him, confirming the incipient faith which had appeared in him from what he had previously heard and read. It is a region where are a good many Karen Christians. His association with them, into which he was led by giving medicine,—he being also a bit of a doctor,—increased his interest, until a good opportunity now offering by a large number of the Christians coming down to attend the annual meeting of the Karen Home Mission Society, he came with them for the sole purpose of asking for baptism. The Karens who accompanied him also bearing a good testimony respecting him, we have received him. I feel particularly glad of this accession, as I hope it may be the beginning of a church in that direction.

Another man from that vicinity was also with us yesterday at worship, and witnessed the baptism, who is the superior of the man baptized in mental capacity, and who, I trust, is so far impressed with the truth, that he will hereafter appear among us as a decided Christian. He has qualities which lead me to hope that yet the Lord may make him a chosen vessel to bear the truth to others.

We hope our brethren at home will not forget us and our work in this time of their trouble and ours with them.

JOURNAL OF MRS. INGALLS.

Heathenism Losing its Hold.

Continued from p. 17.

April 11, 1861.—We had a good assembly on the Sabbath. The doctor brought in many of his friends, and we had a busy day. The poor women cannot read; so my girls have been teaching them a hymn. The men can read, but do not understand our paging and versing; so we have had preaching, praying, singing and teaching services. After our evening service, the friends of Moung Shway Gnoung came in to consult about the funeral of his mother, who died last rains. He has refused to allow the heathen rites, and so the brothers claim the corpse. He was very fond of his old mother, and it will be a trying time to him. The band is being sundered between them; but we pray that it may be strengthened between him and his God.

Praying in the Name of Christ.

On Monday we came on to Mee Yin. We have one Christian here, who was baptized a few months ago at Thongzni. I have spent most of my time with the mother, wife and sister of our convert. They located us in a small house which was vacated for us, and as soon as I had eaten my breakfast I went out to call upon the old mother. She was aged, and

her hands and limbs palsied, so that she could not move without aid. She sat in the doorway, and I sat down by her, out of respect to her age, and because she was the mother of a Christian. But O what joy I had, when I found that she had not only her reasoning faculties, but was seeking the favor of God, and understood very much about Him. I found she had been very reverently praying to God, but she had not prayed in the name of Christ, and therefore she had not received the witness of acceptance from God.

I talked with the wife and sister, and in the afternoon went to a Karen village with my Karen preacher, as he said they would all come together if I called them. A great number came; and though I did not understand half that he said, I saw enough to know that they were interested, and that this young servant of God has his heart full of love for Christ.

I wish those dear Philadelphia friends, who are so specially interested in Dr. Binney's work, could have sat by this preacher as I did. The man of the house said he would learn to read, and I trust the afternoon was not a lost one.

That evening we had a great attendance, but many came to see the white face. Moung Shway Lin, a man who was rejected by us last year, asks baptism; and as we have proof of his changed life, we receive him as an inquirer.

Spent the next day with the inquirers, and sent my preacher and one of my women out among the people; but the people had closed ears. I had a meeting in the evening with the women, read the 14th of John, and was pleased to find that the old lady prayed in the name of Christ. She was very happy when we sung. The next morning I went to see her again, and found her full of sorrow. She had noticed that I said they must believe and be baptized; and she said as she could not follow in that ordinance, she must, after all, perish. I told her God would accept her desire to follow Him, and she would be saved like the thief on the cross.

Candidates for Baptism.

15.—Had a good meeting last night, and examined four candidates. This morning we had a call from the two inquirers mentioned at Thay Ben on the 7th. They were going to visit friends, and asked us for books. We had a tedious time in getting back to Kee nee. We broke our carts, and one of the oxen cut his foot, so that we were all day in making the distance of two miles. We remain here at Moung Shway Gnoung's, and examine a candidate for baptism.

Visit to a Priest.

26.—I felt very ill after my sun exposure on the fifteenth. As the water was very bad, we hastened on to the doctor's and spent the Sabbath with them; and in a few days I was able to sit up again. I think the doctor is a sincere believer in Christ, but he thinks he will not be baptized this year. We shall place his duty plainly before him, and there leave it. His wife is much changed, and I feel sure she loves the name of Jesus. She is very anxious to read.

After I came to this zayat at Bande goung, I had a very urgent request, with all my company, to visit the priest, who had the bishop with him. I thought I would not go, and so called my preachers; but they plead, saying they would get a better hearing if I went; so I called my women and female friends, and went.

We were escorted to the place by one of the head men, and met at the steps by the owner, who led the way into a hall. Here we found the bishop, seated on a platform, surrounded by nineteen priests of high grades, and behind him a great number of yellow-robed students. He saluted me with "Has the teacheress come?" and, "please sit down." As soon as we were all seated, he asked to see my preacher. I called him forward, and then the priest inquired after his ancestry, and what were his reasons for leaving the customs of his forefathers? He replied that he "entered this religion because he believed they were wrong;" and began in a very modest manner to

relate his experience. But as soon as the old bishop saw that the people were interested, he thrust in so many foolish words, that my man could not tell his story. As the old bishop paused to make up his betel nut, another priest, who evidently thought himself very competent, undertook to teach his law. He folded his silken robes about him, displayed his fine rosary, and began with his long sentences of Pali. My man, fortunately, understood it all, and after hearing a little, asked to puta question. "You say your gods became deified on account of their keeping the law; now, who gave this law?" He was dumb as the idols about him for a few moments. The bishop, seeing this, in order to stop the argument, put in so many foolish words that I felt it was wasted time. As I was about to go, the floor of a wing gave way and let down at least 300 persons, but no lives were lost.

After we returned, many people came to see us, and were dissatisfied with our treatment at the bishop's. They say they will not be shut out from the light.

Interesting Interview with Shans.

After these people left, we went to a zayat, and found a large company of Shans, with their priest, on a pilgrimage to the Rangoon pagoda. They understood some Burmese, and I exhausted my vocabulary of Shan sentences, which seemed to please them very much. They inquired what I came to this country for? When I told them, they said it was good, and asked me when I should go into the Shan country? They have often asked me these questions, and I have heard them with pain. Ah! yes, and I have sent up many a prayer, "God send some one to the Shans." Now I had the joy of telling them that a teacher had come. The women inquired if he brought a teacheress, and when I told them that he had, they came up nearer to me, and replied, "Lee tee," which, I believe, means in Shan, "very good."

A Tract Honored.

When we returned to our zayat, we had many people to see us, and one man, an inquirer, brought a book which we had given last year. It was the catechism, translated by Ann H. Judson. Ah! that tract has a marvellous history, and I doubt whether any other Burman tract has the like career of triumphant glory. From the time that Mrs. Judson first sent it forth from her bamboo cottage, its footsteps have been wonderfully marked with fruits of repentance, peaceful trust, and holy aspiration; and these have continued and will continue to ripen in holy virtue, till the gold is purified from the dross of sin, and at last a gem in the crown of heaven's King. These tracts go down into the dark caverns of these heathen hearts, where the knowledge of the true God has never entered, and let in rays of that light which produces love to God and man, stops the lips which chant forth praises to idol gods, and opens them for songs of praise to Christ, the Saviour of sinners. Ah! you who give your dimes and pence for these pages, do not think you are sending them forth on a light errand.

Brethren Recognizing One Another.

We have seen glorious results with our own eyes, and heaven will show its throng of witnesses. To-day three Karen strangers came into our zayat for shelter.—Having looked about them, and seeing a book in the hands of one of the men, they got up very quickly, and going to the man, said, "Are you well, my brother?" and then their hands were clasped, in token of their love. The book had told the story, and they knew at once that we had one common Father, and we had joyful greetings. They were on their way to Mr. Thomas' Association. During the week, all my people have worked, and much seed has been sown.

Discussion with a Priest.

The old men of the place are not satisfied with the former discussion; and the priests, fearing their displeasure, sent us an invitation to come again. The notice of this meeting spread in the surrounding villages, and the people gathered at an early hour. It was interesting to see the

They are established in seven different parts of the world—in Labrador, Greenland, among the North American Indians, in the West Indies, including the Danish Islands and the Mosquito Coast, in Surinam, South Africa, Central Asia, and among the aborigines of Australia.

In Labrador, among the Esquimaux tribes, are four stations—Hopedale, Nain, Okak and Hebron. Communication with Europe is kept up by a vessel, sent out every year from London, with supplies of food and apparel for the use of the missionary families, in addition to what can be procured in their adopted country. In this way they are also furnished with valuable gifts to the widows, the sick, and the necessitous in times of scarcity, and with rewards for the children in the schools. The ship brings back as cargo whatever articles of export may have been collected during the year. She generally arrives in Labrador in the height of the summer, when the ice is sufficiently dispersed to allow of her approach. Last year the Harmony made her twenty-ninth and last voyage in this good service, another vessel having been built and equipped to take her place. Four missionaries are generally sustained at each station. At the end of 1859, the numbers of the united congregation were 1,138; of communicants, 368. Schools, both for boys and girls, have been established. They are carried on through the winter, generally from October to April or May.—Soon after the Easter festival, the people disperse for their summer occupation of catching seals, fishing, &c. A training-school has been opened at Hebron, and five of the native youth entered last winter. The celebration of the different festivals at intervals throughout the long winter, appears to have a good effect. Sacred music—and among these poor people very skilful performers, both vocal and instrumental, are to be found—forms a considerable part of the celebration. The organ is constantly employed in their services. From time to time the brethren are cheered by many true conversions, and their faith animated by the happy death-beds of their converts.

In Greenland are four stations—New Herrnhut, Lichtenfels, Lichtenau, Frederickstha1. The state of the mission is, on the whole, decidedly encouraging. Tokens of "renewed spiritual life" rejoice the missionaries at some of the stations; increased diligence in attendance on the means of grace, and punctuality and regularity in the school-children, marked the whole during the last winter. The number of brethren at present in the congregation, who are endowed with the gifts which qualify them for employment as assistants among their countrymen, is another hopeful sign.

The mission to the North American Indians is in a depressed state, owing to various causes, which it is hoped will prove temporary. The wandering habits of the people are, however, at all times a serious impediment to evangelical labor amongst them.

In the West Indies the mission is in full operation. In the island of Jamaica there are seven stations; and at Antigua, St. Kitts, Barbadoes, and Tobago there are several. Three stations are on the Danish island of St. Thomas; one of them commenced in 1739. One is in St. Croix, and six are on the Mosquito Coast.

The accounts from Jamaica, last year, were most encouraging. The revival, vouchsafed to all the mission churches on the island, commenced, it will be remembered, at the Moravian station of New Carmel. The testimony of the brethren, as to the permanent effects of the visitation, agrees with that which we hear on all hands. While the excitement subsides in time, the holiness, liberality, and consistent walk of the majority of the new converts approve themselves to beholders as "the fruits of the Spirit." This unusual work of God is not new to the brethren's church. Great awakenings have taken place in years gone by in various parts of the mission field:—as in Greenland; among the Indians, both of North and South America; in the Danish

West Indies, and in Antigua. "The present work in Jamaica differs," as a writer observes in the *Periodical Accounts*, "perhaps, from all the others in the exhibition of what may be called physical phenomena; the practical use of which we do not profess to understand, but the existence of which it would be at once wrong and useless to attempt to deny."

The mission on the Mosquito Coast, Central America, has been, in some degree, affected by the political disturbances of that unsettled country, and the locality of one of the stations changed in consequence; but the work does not seem materially hindered.

At Surinam the work proceeds, amidst many discouragements. The debasing influence of slavery is a constant counter-pressure to the missionaries' efforts; and the comparatively few laborers to so large a population, places them at great disadvantage. The entire population of Surinam is 53,000, of whom 16,000 are free, and consist of whites, colored people, and blacks; while the remaining 37,000 are slaves. Nearly 28,000 are under the instruction of the brethren. In the country districts there are sixteen missionaries, to the service of more than 21,000 souls. The remote parts cannot be reached, with so small a staff, more frequently than six times a year.

In South Africa the mission has long had a firm footing. Eleven different stations are kept up. Gnadendal, Robbin Island, Mamre, Enon, Clarkson, Shiloh, Wittwater, Elim, Godoree-wacht, Engotini, and Goshen. In these stations the state of things is such as to raise the hopes and call forth the praises of God's people. The congregations are numerous and attentive. Numbers adorn the doctrines they profess to believe, and many depart in the faith triumphantly.—Schools, and, in some instances, training schools, are successfully maintained. At Gnadendal the younger members of the settlement have formed voluntary associations for mutual edification and the diffusion of a prayerful spirit. In addition to the ordinary objects of attention in the mission schools, music is carefully cultivated; and, as we have seen among the Esquimaux, so by the negroes of the West Indies, and the Bushmen and Kaffirs of Southern Africa, the works of Handel and Haydn are performed with considerable ability. The station on Robbin Island is one of those peculiarly characteristic of this mission. The island is only accessible on one side; the rest of the coast being rock bound. It contains about 400 inhabitants. Of their circumstances, an idea may be formed from the description given by a newly arrived missionary. "Adjacent to the landing-place, on either side, are the hospitals for the female sick, and a female lunatic asylum, together with the houses of some of the officials, and the store. They are dingy-looking buildings of one story, and yellow washed. From these are walks slightly sloped up to where our house stands. The principal building in this row—indeed by far the handsomest and most commodious on the island—is the pretty little church, with its yellow walls, and white-washed tower, and buttresses. It will hold, I should imagine, about 150 people, is fitted up with a neat pulpit and reading-desk, and has a small gallery at one end.

"Our house is on the left of the church, when looking eastward; the churchyard, and a small garden, lying between it and the sea. On the left, with an interval of about five yards, is the leper hospital, a large low building, containing four wards; two for men and two for women. At present, there are about fifty inmates.

"At about twenty yards distant, nearer the sea, is Dr. Minto's house, with a large garden attached to it. On the right of the churchyard—round which, and our premises, is a neat, whitewashed wall—stands the large lunatic asylum, formerly a prison for convicts. Still further, in the same direction, on a smooth hill, is another hospital for chronic patients.—To the north-east, about twenty minutes' walk from our house, are the huts of the nine Kaffir chiefs, who are prisoners of war.

"At the distance of about six minutes' walk behind our house, on a slight eminence, is the sandy little burying-ground for the lepers, &c.—the graves of which are marked by the ribs of wales.

"On the 20th of February I opened school with twenty-seven children, from four to thirteen years of age. It is held in the church,—the Government not having, as yet, erected a school-house. The children have four hours and a half of school daily, except on Wednesday and Saturday afternoons. They are taught Bible history, reading, writing, arithmetic and geography. On Mondays, Wednesdays and Fridays, I keep school for an hour for the lepers, and chronic sick, and blind. About fifty men and women attend, only twelve of whom can read, as yet. I teach them short passages out of the Dutch Bible and hymn-book, and we read a couple of chapters. They are very attentive, and eager to profit by the school. . . . Twice a week, on Tuesdays and Thursdays, at Dr. Minto's special request, I take about ten of the more quiet, English-speaking lunatics, for an hour's reading.

"We would commend ourselves, and the work committed to us among these poor, afflicted people, to the prayers of our dear brethren and sisters, and friends at home."

At Kyelanly, in Central Asia, three missionaries and their wives are laboring far from all Christian society, and in the face of great obstacles. A boys' school has been formed, but the boys are wild and unmannerly, and care little for instruction. The missionaries go out into the villages, and endeavor to collect congregations, or visit the Buddhist monasteries, and converse with the Lamas. As yet, they have been sowing only; may the reaping-day be not far distant! But if any little band of Christian volunteers need the prayers of their brethren, it is the three missionaries and their wives, far away among the mountain fastnesses of Central Asia.

The mission to the aborigines of Australia, though confined to one or two localities, and, as yet, in its infancy, has already been blessed with the conversion of several of these poor blacks. The young men, particularly, listen to the gospel, and are touched by "the story of peace." One of the missionaries mentions a youth, since baptized, whom he found one Sunday evening sitting among his countrymen with his New Testament and small Scripture pictures in his hand, telling them, in their own tongue, how Jesus had died for them, and risen again, and then ascended up to heaven. His audience was deeply attentive, and two of them, young companions of his own, were putting many questions to him respecting the salvation which is in Christ Jesus. The stations are called Upper Regions and Ebenezer, on the right bank of the Wemmera river. The whole account of his mission, as given in the periodical accounts of the society, is extremely interesting.—*Eng. Bap. Miss. Her.*

MADAGASCAR.

Auspicious Change in the Government and Prospects of the Native Christians.

The reports respecting the death of the queen of Madagascar, and the accession of her son to the throne, have been fully confirmed, and the new sovereign has not lost an hour in proclaiming to the civilized world the course of just and enlightened policy which he intends to pursue. He has announced his earnest desire to maintain amicable relations and commercial intercourse with all nations; and these wise and just views were specially communicated to the governor of Mauritius for transmission to the Government of England.

"On the 20th September," says the Mauritius Commercial Gazette, "his Excellency the Governor informed the Council that he had received a communication under the sign manual from the new king of Madagascar, Radama II., announcing the decease of the late queen, and his own accession to the throne. The king expressed the satisfaction he should feel in

the establishment of a freer intercourse with this colony; and it had intimated that any congratulatory message would meet with a favorable reception, and that no obstacle would be thrown in the way of an approach to the capital."

In consequence of this royal message, an influential deputation was immediately appointed to visit the capital of Madagascar, with a view to present the congratulations of the British Government to Radama II. on his accession to the throne, and to assure him of the friendly disposition and honorable intentions of the queen of England and her people. The deputation also conveyed appropriate and costly presents to the new sovereign, as a practical expression of respect and friendship.

At the same time, the venerable missionary, the Rev. John Le Brun, received a letter from the king, accompanied by one from his Prime Minister, Ra Haniraka, who was hospitably entertained by Mr. Le Brun, in his own house, for six months, about thirty years ago, having previously spent several years in England, chiefly at Manchester, in the acquisition of various branches of useful knowledge. Both these letters were written in English, and contained expressions of friendship for Mr. Le Brun, and stated also the measures already adopted by Radama at the capital, for the establishment of schools, which might, as he said, tend to dispel the dark superstition which had so long prevailed in his country. Mr. Le Brun, feeling too much advanced in years and infirmities to undertake a visit to Madagascar, the church at Port Louis presented an earnest request to their pastor, the Rev. Joseph John Le Brun, immediately to undertake this mission. He most readily complied with their wishes, and, accompanied by two native Malagasy evangelists, who had long resided in Mauritius, proceeded, at the close of September last, to Tamatave.

Measures Adopted by the Directors of the London Missionary Society, for the Renewal of Christian Labor in Madagascar.

For the happy change in Madagascar which, by the gracious providence of God, has thus been brought to pass, and the bright prospects for the future which it opens, the church of God at large, and the members of the Society in particular, have long been hoping, waiting and praying; and we trust that, as the sorrows of the night are now exchanged for the joys of the morning, while they present their united praises to that Almighty King and Saviour whose kingdom ruleth over all, they will continue instant in prayer that this dispensation may be sanctified, by the grace of the Holy Spirit, to the emancipated Christians of Madagascar, and to the multitudes in other lands who have sympathized with them in their sufferings, and now rejoice in their deliverance. To the church of God, the perils of prosperity have often proved greater than those of persecution; and we trust that our Malagasy brethren, who have bravely withstood the fury of the storm, may not become enfeebled by the rays of royal patronage which they will naturally welcome.

The events under review left the Directors of the Society without hesitation as to their course of duty. Eight years since, when the prospect of deliverance for the persecuted Christians of Madagascar, and the admission of Christian teachers from Britain, appeared to be at hand, upwards of seven thousand pounds were raised by the members of the Society, to accomplish this object, and although the sanguine hopes then cherished were for the time disappointed, this fund has been held sacred, and is now happily available for the object designed. It appeared also to the Directors that their long-tried and beloved friend, the Rev. William Ellis, whose visit to Madagascar, in 1856, was connected with incalculable advantages, would be *the man* to undertake another visit to the island, with a view precisely to ascertain facts, which in their bearing may have great influence on the future progress of the gospel, and to prepare the way for the introduction of a new body of Christian laborers. Mr. Ellis, notwithstanding various real difficulties which would have deterred many, readily accepted the in[illegible]

tation of the Directors, regarding it as the clear and imperative call of his Divine Master to this new and arduous course of duty.

Mr. Ellis embarked for Mauritius on board the "Pera," at Southampton, on the 20th Nov. We feel assured that, by the fervent supplications of the mission church, he will be commended to the guidance and care of Him whose gracious protection has been around him, amidst perils by land and perils by sea, throughout his prolonged and honorable course. On his arrival at Mauritius, it will probably be too late in the season to proceed at once to Madagascar; but he will have opportunities of corresponding both with the king and the native Christians, and will thus be able to assure them of the interest of his countrymen in their future prosperity, and especially of the unabated sympathy and affection of the British churches.

In the confident hope that the report of Mr. Ellis will justify the measure, the Directors in the mean time have resolved to use all practicable means to send forth, in the early part of the ensuing spring, a band of missionaries (not less than six in number), suitably qualified for the different departments of labor demanded by the new circumstances of the church in Madagascar, and by the favorable facilities likely to be afforded for the extension of the gospel among the multitudes who are yet the victims of impure habits and debasing superstitions. In addition to brethren directly bearing the missionary office, it is hoped that other devoted individuals may be found—one, at least, well instructed in surgery and medicine; a second, with qualifications for promoting general and Christian education, by training native schoolmasters; and a third, practically acquainted with the art of printing.

Obstacles to be Anticipated to the Progress of Protestant Missions.

The papers of the French colony of Bourbon, or Réunion, informs us that among the first visitors to Madagascar on the re-opening of the country, were M Lambert and Père Jouan, shortly followed by two other priests. It is affirmed also, that M. Lambert holds a high place in the confidence and regard of the new Sovereign, and that, under the influence and instruction of Père Jouan, he has become a Catholic. We are well aware that about the year 1856, this French ecclesiastic succeeded in obtaining for awhile a residence at the capital. This he did by concealing his real profession and objects, and assuming to be a teacher of mathematics. It is probable that he was actually at Antananarivo at the very time that Mr. Ellis was there; but shortly afterwards, with M. Lambert and others, he was detected in a plot against the queen's Government, and, together with every French resident, he was forthwith expelled the country. At that time the views of the prince were in no degree favorable to Popery, nor has he since given the slightest indication that his attachment to the principles and professors of Protestantism has been changed.

But we confidently anticipate the early appearance of a large body of Popish missionaries in Madagascar, and that every effort will be employed to turn away both the king and his people from the right ways of the Lord. The Catholic authorities, not only in Bourbon, but in France, and throughout Europe, will doubtless make a vigorous effort to establish their system over the minds of a people just emerging from the darkness of Paganism; in proof of which, we give our readers the copy of a notice just posted on the doors of certain Catholic chapels in the city of Cork, in the following terms:—"Young Men Wantsd for Missionaries to Madagascar!"

Only let these efforts be restricted to *moral* means, unsustained by fraud, bribery, and violence, and we have no fear of the result. With the Word of God in their own tongue, the Christians of Madagascar are already familiar; their efforts among their countrymen to extend it are vigorous and determined; and He who has graciously enabled them to withstand

the fiery persecutions of Paganism, is able to preserve them from the wiles and sophistries of Popery. In Tahiti, from which it expelled the English Protestant missionaries, its handful of worthless converts is its shame; while the Protestant churches, left to the oversight of native pastors only, have increased one-fourth in number.

The writers of the French Colonial Press in Bourbon, boldly assert the right of France to the supreme political power in Madagascar, and would rejoice to make Radama a mere tributary to the Imperial Government; and in Paris the same pretentions are also put forth, and this course of policy strongly advocated. So lately as the 12th ultimo, an elaborate article appeared in the "Journal des Débats," from the pen of M. Jules Duval, maintaining the right of France to the sovereignty of Madagascar, and reflecting on the imperial Government for its supineness in not having already adopted means to enforce its claim. These pretensions might well awaken the most painful forebodings, if they were likely to be enforced; but the Government of Britain will respect and maintain the independent sovereignty of the new king, and we have no apprehension that the Government of France will pursue the contrary course of injustice and dishonor.—*London Miss. Chron.*

The following extract, taken from the "Home and Foreign Record of the Church of Scotland," gives completeness to the above account, besides exhibiting, in an interesting manner, the progress of a native Christian in intellectual culture and gracious affection.

The past history of the present king warrants the conclusion that he will favor the development of the resources of the country and the advancement of civilization among the people; and that, being himself a Christian, he will encourage the extension of Christianity throughout the island. There is no reason whatever to believe that he has become a Roman Catholic, for the latest communications from the island convey decisive evidence to the contrary.

The following letter to the Rev. William Ellis from an intelligent Christian native at the capital, cannot fail to confirm these sentiments in the minds of our readers.

"Antananarivo, June 27th, 1861.

"To Mr. Ellis and all our friends.—Blessed be Jehovah, God, the Father of our Lord Jesus Christ, who has preserved us unto this day; for from God does all mercy come, which we obtain through his love toward us.

"Although the distance by sea is great between us, it is as though it was even near for us to look upon each other.—(Luke x. 21–13, 27.) Therefore we can talk with one another, and this increases our gratitude.

"Pray to the Lord for us, simple children, that He would give us power and strength to endure this affliction, and that He would pardon our transgressions which we commit in his presence, and that we may be remembered among his chosen people (John xv. 16); and that the darkness of the land may close (1 Tim. ii. 1–6).

"Pray, dear sir, that the blessing of Jesus Christ may be with us, and with you, and that we may be helped to receive the exhortation given by you to us, and to endure the affliction that is so severe. May we have love and courage during our lifetime upon earth (Rom. v. 8–11), and may the God of peace quickly subdue the work of Satan, and advance the knowledge of the people respecting Jesus Christ (2 Cor. ix. 10; x. 45).

"The distress of the people here is increasing daily; for they are in darkness and have no knowledge. The country is not tranquil. There is much war with the enemy, so that they are hated, and hating one another. Therefore we say, pray to God that light may spread among us, the people of Madagascar. Let us ask the God of mercy that darkness may be scattered from the land of Madagascar; and perhaps while we both are alive we shall see your face, and shake hands with you, dear sir; and even though we be not permitted to see one another

this life, may God help us to meet in the great salvation that was accomplished by our Lord Jesus Christ, to increase our gratitude and praise (Luke xxiii. 43; 1 Cor. xx. 56, 57).

"With respect to the Royal Prince, indeed, dear sir, it causes us to rejoice and bless God that he supports and makes the people of God strong to bear the affliction and trouble in Madagascar. Yes, what he has done, he has done by the help of God, and we therefore bless the Most High on that account (Matt. xvi. 17); and not towards the Christians alone does he show kindness, but to the people in general, when he can. And when any evil thing or calamity overtakes a man, he protects him from being reported, if he can do it. And also when any one wishes to talk with him, and shake hands with him, he does it in a friendly manner with all. This comes from the mercy of God.

"The blind woman whose name was Rabodomanana, spoke, saying, 'May God be blessed, who made my ear to hear the words, 'God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' May God be blessed for sending the white men to tell these words to the people of Madagascar, that their ears might hear, though my eyes have not seen the messengers.'

"She had been for a long time blind, and in the year 1831 the people spoke of the nature of God, and the nature of man and of God's mercy in giving his Son.—This was the conversation of the people that knew her, before the forbidding of Christianity and the word of God in Madagascar; and when the prohibition came, she was blessed of God, for she would not let that word depart from her mouth, saying also, 'He is at the right hand of the Father in heaven, asking God to bless us, for He always maketh intercession for us.' She continued during her life, though both in trouble and blind, according to what I have said to you, since you were at Antananarivo.

"And may you all, dear friends, live and be happy in love and holy salvation. And I send this letter to shake hands with you, dear sir, saith Noah Rainibekoto and his companions.

"Please to send books for explaining the Bible, &c.; and a telescope, if it can be done, sir; and send me a letter, dear sir, to tell of them."

MEDICAL MISSIONS IN CHINA.

In the Magazine for Sept. 1861, p. 341, some account was given of medical missions in China, and especially at Canton. The following additional information on the same subject, we take from an article in the "News of the Churches."

In the Occasional Paper of the Edinburgh Medical Missionary Society just published, Dr. Kerr, who is settled at Canton, writes as follows:—

"The regular prescribing days have been, as formerly, Mondays, Wednesdays, and Fridays, and patients who attended the chapel service on Sundays were also attended to.

"The vaccine department established last year has been continued with very satisfactory results. In the spring some fresh lymph was obtained from Dr. Murray, colonial surgeon of Hongkong, from which about 700 children were vaccinated. As far as could be ascertained, the great majority were successful. A small sum was required as security that the child would be returned for inspection on the eighth day: this was paid back; and if lymph was taken from the arm, a small additional sum was given. In this way a large supply of lymph was obtained, which was preserved in glass tubes, and distributed to the open ports of China, to Siam and Japan.

"In the month of February, a dispensary was opened in the city of Fuh-shan, about fifteen miles west of Canton, which has been kept up, except during the hot months. No opposition has been manifested in any way; but patients came in such crowds that it became impossible to attend to all of them. The city of Fuh-shan is second only to Canton in popula-

tion and wealth. The number of inhabitants has been estimated at half a million, but the late troubles and foreign occupation of the provincial city have greatly increased the population. The strong arm of force has subdued their haughty opposition to foreigners, and has opened the way for the peaceful work of the missionary and the merchant. It is hoped that the gratuitous healing of the sick will be a tangible demonstration to the people that the foreigner comes not alone to destroy, but that he also brings a message of peace and good will."

Dr. Henderson, who studied in Edinburgh under the Society, and is now connected with the London Missionary Society, writes from Shanghai :—

"During 1860 from seventy to 160 patients have attended daily, and more than 16,000 persons have been prescribed for. Some of these have come from very great distances, showing that the hospital is widely known and appreciated.

"The daily routine of the hospital is as follows :—At half-past eleven o'clock, the hospital-bell rings for patients to assemble; at a quarter past twelve, the native preacher begins the religious services in the hall. He reads the Scriptures, and preaches till one o'clock, concluding with prayer. I begin to examine the cases at one o'clock, by taking first ten women into the dispensary, where they sit down, and each is taken aside, and examined and prescribed for separately; ten men are then admitted in like manner; thus ten women and ten men are admitted alternately until all are seen. Any case requiring a surgical operation is put aside till all the others are prescribed for.—Cases of accident are attended to at all hours. Chin Foo, my apothecary and house-surgeon, is all that I could desire. He has been in the hospital about eight years, and assisted Drs. Lockhart and Hobson; he is attentive to all his duties, very intelligent, kind to the patients, has carefully read all Dr. Hobson's medical works in Chinese, and were it not that he wants practical anatomy, he would be a good surgeon; but owing to the stupid prejudices of the Chinese, he has never seen the interior of a dead body. He can, however, perform the minor operations very well under my direction, though he is afraid to use the knife freely, unless specially directed where and how to cut. There is a dispensary coolie who assists Chin Foo in making up the medicines, and in giving them to the patients. There is also a door-keeper, who gives each patient a ticket as he is admitted into the dispensary. Chin Foo's brother, Keih Foo, is the native preacher at the hospital, and is very attentive to all his duties.—After I begin to see the patients in the dispensary, he commences to distribute tracts to all who can read, and to converse with those who are waiting, on the all-important truths of Christianity. Soon after my arrival here, I had 15,000 copies of a small tract printed in Chinese, containing within a short space an epitome of the gospel; and each patient who can read, and very many can, receives a copy of this; and thus, during the past year, large numbers from different parts of the country have learned the glad tidings of salvation through the Redeemer. Last May, I opened a dispensary in the city, where I attended two days every week, but was obliged to give it up, the people having left the city on account of the 'rebel panic.' The past year has been tolerably healthy; there has been no epidemic among the Chinese. Intermittent fever has been common, but, except in rare instances, it readily yields to treatment by quinine. A few obstinate cases of quartan ague, which resisted the use of quinine, were cured by using arsenic."

After giving a few particulars of some of the more remarkable cases, Dr. Henderson adds the following summary of his surgical practice, and concludes with a few remarks, which we also quote :—

"Besides several other surgical operations, 146 have been performed on the eye; of these, 7 have been for cataract, and 43 for artificial pupil. Thus many who were blind for years have had their sight more or less restored—some, indeed, perfectly.

"Perhaps a better class of patients than the Chinese could not be found.—Most of them seem to have boundless confidence in the foreign doctor, and are ready to do, or to submit to anything which he recommends. I believe that a better field for medical missions nowhere exists. I am convinced that the friends of medical missions will find their highest expectations fully realized in China; people are brought under the influence of the gospel in the most favorable circumstances. I am fully convinced, from the little I have already seen, that the agency of medical missions is one of the best means of recommending our holy religion to those who are ignorant alike of its present blessings and of its future glory; and now that China is open, and Christian men are taking up their residence at various points, both for commerce and for preaching the gospel, it is very desirable that the friends of medical missions should have a Chinese hospital established at every port."

MISSION IN THE KOI COUNTRY.

That portion of India known by the name of Gondwana, and lying to the south-west of Bengal and Behar, and behind Orissa, which borders it on the south-east, is a country but little known, inhabited by various wild tribes; to the north lie the Santhals; and southward, towards the Upper Godavery and its affluents, are the Koi people. Among this race a new mission has been commenced by the Rev. F. W. Alexander. As botanists, when they penetrate into countries previously unvisited, expect to find new specimens of Flora, so philanthropists look for man. He, in all his varieties, is the object of their research, and new tribes, from a desire to do them good, are to them objects of deep interest.

The houses of the Kois are built of bamboo, plastered over with mud; the roofs come down in a great slope, and the side walls are built up so as to leave a great part of this slope for a verandah. Under this there is an elevated platform of clay, and this seems to be the reception place, so to call it, of a Koi householder. The family are all seen here, either idly sitting or doing household duties. In this place I was received, and a cot was placed for me to sit down on; very great interest was manifested while I spoke on indifferent topics, but the moment I began to speak about religion, they seemed to shut up themselves in themselves.—They listened, or rather appeared to listen, well to all I said, and as long as I chose to speak, but I could hardly get an answer from them. If I asked them a question, I was invariably answered as follows,—"What do we know? Only such a person as your honor knows that. Tell us." Surely this would appear to arise partly from want of ever having their minds exercised on such things, and partly from fear of some evil happening to them from their answer.

The rain still continued all night, so that I was greatly afraid of its filling up the vagus, or mountain streams; but as I was assured the floods subside as quickly as they rise, we set off at 7 A. M. Two Kois carried my baggage. As the Kois always willingly provide a cot, I did not take one with me. About one hundred yards beyond the village the jungle commenced, and it continued of the same character throughout the day's march. The jungle we passed through in no way resembles what is generally understood by that word, viz., a tangled, impassable brushwood, and trees of immense size, growing closely together. The term "shrubbery," conveys more accurately what I saw all along the line of march; and indeed I may say, all of the Koi country I passed through is more like a well laid-out ground than any thing I know of. Except along the rivers, and towards the hills, the trees are not of a large kind, in general about fifteen feet high, I think, and growing at an easy distance from one another. Between them there is most luxuriant grass; in many places it was higher than my head when I was on horseback, and in general, I think, it grows to a height between

four and five feet. Accustomed to the wretched grass of the plains, this was really a beautiful sight. We passed, also, very great quantities of wild indigo, also a sort of wild rice, and the cassia tree. I have no doubt that there are many other interesting and valuable products growing here.

The country is emphatically a land of waters. Many times we passed fine meadows, with the water trickling over them without any care from man. The little rivulets and small streams, and the deep vagus are, I might almost say, innumerable; almost every two or three miles we crossed one of the latter. These vagus would be called rivers in the low country, and well deserve the name.—Their depth may be judged from the fact that my luggage had to be carried over them on the heads of the coolies, and even thus, in many instances, we found it difficult to cross over.

To cultivate the land, the inhabitants are far too few. In our day's march of twenty miles, we only passed six small villages. All the Koi villages I saw throughout the whole tour were of one character, containing, on an average, five or six houses, often two or three, and never more than ten or fifteen. As we approached the Godavery, the people seemed to improve in appearance; the men were larger and better fed, and the women not so degraded as along the Sebree. Within thirty miles of the Godavery, I noticed that some of the men wore gold trinkets on their persons. Still, little clothing was used by either sex.

I found it very hard to get them into conversation at all, and much more so when religion was touched upon; but two or three fair opportunities did occur through the day, of preaching Jesus. All that I spoke with seemed to understand and speak Teloogoo well, very much like the lower castes in our own districts; but I am not quite sure that they understand much of the Scripture terms we are obliged to employ in preaching. All that I spoke with said they worshipped Amavara and Mutgalamma, village goddesses. I rather think these names were borrowed from the Mallas around; but their own proper worship is the spirits, said to inhabit all their mountains. As we advanced toward the Godavery, these names were dropped, and all said with one word, "We worship the spirits of the mountains." They know well, however, that the great God, Creator, Preserver, and Punisher of the human race, is different, and sometimes they say offerings are made to Him. They also worship Beemadur, from whom they say they are all descended. The Kois call themselves, and are invariably called Doralu, "lords or gentlemen," and their women are called Dorasanula, "ladies."—*Gleaner.*

FIRST FRUITS OF THE HARVEST.

On Friday the 28th June, while Mrs. Mullens, wife of Rev. Joseph Mullens, missionary in Calcutta, was sitting alone taking a hasty breakfast, a singular letter was put into her hands. It bore unmistakable marks of being from a native, though it was anonymous. It ran thus:—'Madam—I have taken the liberty of introducing to you the bearer of this. She is a brahmin widow, and belongs to a most respectable and wealthy family at B. She has visited all the chief shrines of Hinduism, seeking rest for her soul and finding none. For rest she now turns to Christianity. Madam, will you receive her into your asylum? Will you teach her what truth is? I will add one word for your encouragement. There are other widows beside this one; aye, and there are married women too, who are restless in, and dissatisfied with their own religion. They wish for something better.—Yours, a truth-lover and truth-seeker.'

"'Ask the bearer to come in,' said Mrs. Mullens, hardly knowing what to expect. A gentle-looking, modest woman entered the room. She seemed about four-and-twenty, and her every word and action showed the Hindu lady, though she looked hot, wearied, and very much excited. 'Was the letter I brought

dressed to you?' she inquired. 'Yes.' Then I will wait till you have finished breakfast, for I must see you alone; I can easily wait.' The ayah showed her into the bed-room, where Mrs. Mullens joined her immediately. To try her, she said, 'You must go away to-day, and come again to-morrow. I have an unavoidable engagement, I am sorry, but I have not even five minutes to speak to you now.' 'Then I will wait, wait as long as you like; I have been waiting for this all my life. It would be hard to ask me to go away, just when I have found what I sought.' Mrs. Mullens left her. Hopes, doubts, fears, in eager tumult rose in her heart, and but one prayer came to her lips again, and yet again, "Holy Spirit, is not thy promise pledged? O, breathe upon this soul, then shall it live, and bud, and blossom and bear fruit.' Her engagement was to hear a native catechist's trial sermon to the heathen servants of an English lady. The man's text was, 'Yet the dogs eat of the crumbs which fall from their master's table.' And as she heard, she thought of the waiting one at home, and it seemed to her that the answer to her prayer had already come, and that Jesus was saying to that one, 'O woman, great is thy faith; be it unto thee even as thou wilt.'

Mrs. Mullens was soon back. It took three hours to hear the brahminee's strange, sad story, with all its thrilling interest. Hers had been eminently a life of seeking. Had she found at last the hidden treasure? Left a widow at fourteen years of age, her penances and austerities had commenced; though otherwise she was kindly treated. But, ever since she had thought at all, she had been dissatisfied with Hinduism, and when the death of her husband left her free, and comparatively wealthy, she had begun to visit the various holy places celebrated in Hindu story, with a view to find out whether they could give her that soul rest which was denied to her at home. Her account of this search after spiritual peace was often most touching. Once, when she was a little girl, she said her elder sister was dangerously ill, and her parents took her to a distant shrine, to join her prayers with theirs for the recovery of their child. The idol was propitious, the sister got well, and Boshonto believed in that idol.

In after years, when God sent this longing for the truth into her heart, she bethought herself of the being who had once, as she considered, heard her prayer, and she again repaired to his shrine.—They told her his most acceptable worshippers were those who approached him fasting. For two whole days she fasted, and her prayer was, 'Teach me thy way, O God.' On the third day she fainted, with that prayer for light and guidance still on her lips. 'Now,' she asked, 'may not the unknown God to whom I then prayed have heard my prayer, and brought me here in answer to it?' The missionary's wife was silent; how could she tell? Though this she knew, that 'God looketh on the heart.' Not wishing to trust her own judgment merely, Mrs. Mullens asked two of the native preachers, who had been themselves brahmins, to be present at this conversation. They saw nothing in her story either improbable or unworthy of belief; and, by a strange coincidence, it was found that Boshonto was distantly related to one of them. He knew her family, and could vouch for its respectability and its wealth. Boshonto was then asked about the writer of that strange letter. She was afraid it would bring him into trouble with his own people; therefore, it was with considerable reluctance she gave his name, and that only when she was assured it was absolutely necessary. He proved to be a brahmin well known to the mission family. They were aware that he knew the truth, but not that he had felt its power, or that he had any love for it. Surprised, therefore, were they to hear that it was from this man's wife that Boshonto had first learned of Christianity. Her husband had taught her, and when her widowed friend told her of her doubts respecting Hinduism, and her longings for a religion that would satisfy the wants

of her soul, she said, 'Boshonto, Christianity is the religion for you; go and be a Christian. I only wish we could be Christians too; but, alas! we have too many ties of family and caste. You are free, do you go.' And then the husband gave her that letter of introduction.

"Such was Boshonto's account of herself. The next step was to try and discover whether it was all true. One of the native preachers kindly undertook this, and rode many miles for the purpose. The result was perfectly satisfactory.

"At that time her state of mind was that of an humble learner. It was not that she knew much of Christianity; but it was as if what her heathen friend had told her, had also been revealed to her by a far higher power, that Jesus was the only Saviour of her sin-sick soul; and she sought after the Lord, if haply she might feel after Him and find Him.

"Boshonto has now been nearly three months in the mission family at Bbowanipore, and every day increases their love and affection for her. Naturally very clever and intelligent, she has learned to read her Bible in an incredibly short time. It is rarely out of her hands; and each morning one may find her taking her place amid the girls of the native Christian boarding school, to get the benefit of their daily Bible lesson. Every now and then she looks up with extreme earnestness depicted on her bright face, and asks, 'O, do you think that this blind one will ever see? Shall I ever understand it all?' She may know it not, but the Spirit has already taught her to behold wondrous things out of his law; for she said on one occasion, 'I think I see the difference between the Hindu Shasters and the Book of God. Is it not this?—The former is filled with outward ceremonies, which cannot make the heart better, while the latter has to do *chiefly* with the heart; how it can be purified and made fit to dwell with God.' On being asked what made her first think that idols were not true gods, she replied, 'Because I saw the glorious sun and moon and stars; not only so, but I saw that all these were governed by certain laws; the planets went round the sun, and the tides were influenced by the moon. Then I knew that there must be one Being in the universe greater than I had yet heard of.'

"But still this was not the feeling that brought her to the feet of Christ. To Him she came on account of her need, her want; and Christians will understand her, though she often says, 'I wish I could express myself better; but I do not know what else to say than that I have been needing the true religion all my life, and now I have found it.'—*Lond. Miss. Chron.*

FEMALE EDUCATION IN INDIA.

"More correct views about the position which women ought to occupy in society are gradually being formed by Hindu gentlemen. An interesting proof of this, I may here mention. A landed proprietor who, in conjunction with others, has formed a flourishing boys' school, is anxious to establish a female school, and asked me to inquire for a Christian teacher; he wished her to be a Christian. He would provide a school-house, and give twenty rupees a month himself towards her salary: he did not think the other gentlemen of the place would contribute much, but might render a little pecuniary aid. When the advisableness of the teacher being a married person was pointed out, and he was asked if he would have any objection to her husband being a catechist and laboring in that and the surrounding villages as a preacher of the gospel, he replied, none whatever; but he should be glad if such a person would come and live among them. 'Fifty girls,' he said, 'could be obtained at once for the school, and more in the course of time; for he and other residents of the place were very desirous of having their daughters educated.' He traced most of the evils which have befallen his countrymen to ignorance and immorality, and thought there was material in them to make an excellent people, if instructed and freed from the trammels of superstí-

tion. I informed him that we were in want of a female teacher at Berhampore, that the same want was experienced at several other stations, and therefore did not think a suitable person could be obtained for his village; but still he begged that I would inquire, for, in his opinion, no real improvement could take place, no reform of any importance be effected, while the mental and moral culture of their wives and daughters was neglected.

Though this presents a dark view of the condition of native women, it is, doubtless, a correct one. Of the ignorance and immorality which pervade most Hindu homes it is difficult to form an adequate conception; and not till the light and purity of the gospel penetrate those homes will there be any real change for the better in male society. Men who are indifferent to the degraded state of their mothers, sisters, wives, and daughters, will never have the spirit of reformers; and the essays they may write, and the speeches they make on the subject of civilization, will prove them to be only well-instructed hypocrites.—*Lond. Miss. Chron.*

THE CORISCO MISSION, WEST AFRICA.

The Corisco mission was commenced in 1850. It is situated on the island of Corisco, West Africa, less than one degree north of the equator. The island is not large, only about fifteen miles in circumference, and it contains a population of 1,200. It is favorably situated for health, perhaps more so than any place between the tropics in West Africa. It is at a distance of fifteen to twenty miles from the continent, and enjoys daily a delightful and refreshing sea breeze.—The communication by water between Corisco and the main land is easy all the year, and by means of boats a large native population can be reached around Corisco bay and up the rivers which empty into it.

The island is occupied by a portion of the Benga tribe; part of the same tribe occupy two smaller islands in the bay and the capes north and south of the bay.—The language spoken in Corisco and by other tribes living on the continent north east of Corisco is called the Benga language.

The African tribes are very numerous, and they speak languages having considerable diversity. The Benga tribe came originally to the sea from a north-easterly direction; and there is but little doubt that as we penetrate towards the interior in that direction, we will find a large population speaking the same language with but little dialectic difference.

The Benga is a beautiful and systematic language, extremely regular in its inflections, and rich in words on all subjects on which the people have been accustomed to think and speak. We teach no other African language in our boarding-schools but the Benga, though we have children from six or seven different tribes; all without difficulty learn to read and speak the Benga. Into this language all our translations are made, and it will no doubt become the language of many other tribes who now speak it very imperfectly, or with considerable dialectic variation. We can form no correct estimate of the number of people that may be reached by this language, but it is no doubt very great. Throughout the whole of the southern half of Africa there is one family of languages spoken, derived, no doubt, originally from one parent stock; but from usage and great dispersion of the tribes great differences have arisen, so that tribes removed a few degrees from one another do not understand each other's language; still we can trace striking resemblances both in the structure and in the words used in all the languages that have been compared, which are spoken throughout the southern half of Africa. This similarity of language will no doubt greatly facilitate the progress of the gospel.

When we commenced our missionary work among the Bengas we found them living in unbroken, unmitigated heathenism. They had no knowledge of the true God and of Jesus Christ his Son. We

found them corrupt, degraded, and debased to a degree of which I can give but the faintest conception. Instead of finding them the unsophisticated children of nature, as some men suppose the heathen to be, untainted with the vices of civilized life, we found them adepts in duplicity, deceit, fraud, and in wickedness of almost every kind known to men.

The social condition of the African tribes is scarcely less deplorable than their religious condition. Polygamy prevails universally, and this cause alone seems to be sufficient to account for their sad social condition. The girls are bought from their parents at a very early age, generally while they are under ten years, and sometimes in their very infancy, and they are taken to live with their husbands in every case before they are grown to womanhood. Their wishes are never consulted when they are disposed of, but they are purchased very much as slaves are, and their price is nearly the same. The treatment which they receive from their husbands can scarcely be said to be much better than that of slaves. The limit to the number of wives a man may have is only set by his means to procure them. Their maintenance has nothing to do with limiting their number; each one has herself, and whatever family she may have, to maintain by her own labor, and besides must contribute her share to support her husband and whatever retainers he may have around him. A man's dignity and standing in the tribe is measured by the number of wives he possesses. Among the men of respectability and standing whom I have known in Africa, the number varies all the way from five to five hundred; but by far the largest proportion even of influential men have less than twenty. As the sexes are nearly equally divided, there of course must be a large number of the men who never have wives at all. This system of polygamy brings with it a flow of evils which are not to be named; and besides these unnamed evils, all the unity of feeling and mutual love which the gospel inculcates between husband and wife are entirely banished. The African woman generally detests her husband above all other men. She will steal from him to give to her own relatives; she will lie to him, and she is unfaithful to him, so that strifes and jealousies endlessly prevail. The moral degradation of women exists among them to a degree that is shocking to contemplate. The women are degraded, if possible, more than the men; but it is hardly possible to conceive that human beings could be more degraded than these poor people in Africa, and yet exist in communities.

Among them selfishness has full sway; the principles of justice, the rights of individuals, the rules of decency, the voice of humanity, the ties of kindred and of friendship, are trampled under foot.—Theft, falsehood, fraud, deceit, injustice and oppression are favorite agents and constant companions. Intemperance, licentiousness, gluttony and debauchery are common. No man speaks the truth who has a motive for telling a lie. Theft, fraud and intemperance, under certain circumstances, are considered praiseworthy; envy and revenge are enthroned in every heart. Hence, there can be no confidence between man and man, and no sympathy of interests. Such is the condition of the unsophisticated children of nature in Africa.

But the gospel is suited to their necessities. Notwithstanding they are so debased and degraded, the gospel of our blessed Saviour is suited to their neccessities, and it is suited to their capacities. Among these very people, corrupt as I have described them, and loathsome in their degradation, I have seen triumphs of the gospel. What wonders cannot Divine grace accomplish? I have been permitted to point multitudes of these poor people to the Saviour, and I have had the satisfaction of seeing many of them, through the influence of God's Spirit upon the truth, led to newness of life in Christ Jesus.

For the last few years our work has been greatly blessed. We have been permitted to gather a church of hopeful converts from among the heathen, numbering

over sixty members. Of these, thirty-eight were admitted during one year, the year ending the first of October last.

During the year preceding that, we enjoyed a special outpouring of God's Spirit. Almost the whole population of the island of Corisco seemed to be affected by the truth in some degree. Our meetings were crowded, and all seemed desirous to hear of the Saviour. A large number expressed a desire to forsake their evil ways and become Christians; and many were led, as we trust, by the Spirit of God, to faith and repentance. Of these, we gathered into catechism classes for special instruction nearly one hundred. Their minds were dark, and, as the light began to break in upon them, they needed faithful, patient and persevering instruction. We endeavored to avoid all haste or precipitancy in admitting our converts to full membership in the church, and we have found that the very greatest care is necessary in keeping out unworthy members. It has been our custom to defer the admission of members to the communion of the church for six or nine months, or even a year, after we had pretty good evidence of their conversion. Thus we had time to give them instruction, and to watch their conduct. Of the large number who appeared to be specially interested in the truth, some had received the seed only in stony places; it sprung up speedily, but brought no fruit to perfection; some had received it among thorns, and it was choked; but others had received it into good ground, and it is bringing forth fruit in them to the glory of God.

Since the commencement of our missionary work among the Bengas, there has been an extraordinary advance in civilization. They build better houses; many of them are respectably clothed; on Sabbath we have repectably-dressed congregations at three separate places of worship. We have the same number of Sabbath-schools into which both children and adults are gathered. In all our assemblies for worship, the people are respectful and well behaved; though there is still a large majority of the inhabitants of Corisco who cling to their heathenish customs, yet all have been elevated, and, in some degree, civilized, through the influence of the mission.

The following may be noted as the immediate and visible results of the mission.

The language has been acquired. This was unwritten when we commenced our missionary labors; it is now reduced to writing, and we have translations of portions of the Sacred Scriptures made, and two of the gospels printed; we have also printed a translation of the Shorter Catechism, some small tracts, a grammar of the language, and a volume of spelling and reading lessons for schools. We have three small boarding-schools established, one of which is for girls, and two for boys. We have in these schools an aggregate number of almost one hundred children, including those who live in our families, and who are under daily instruction.—One of these schools is composed of boys brought from tribes on the main land—some of them from a distance of eighty to 100 miles. In these schools, and in our families, at least 150 persons have been taught to read, who knew nothing of letters a few years ago.

A church has been organised, to which we have admitted sixty-three members on examination, all of whom are converts from heathenism. A number of Christian marriages have been celebrated.—We have a Presbytery organised, and under its care are four candidates for the ministry, two of whom have been licensed to preach the gospel; of these, one is now laboring successfully at one of the out-stations of the mission; the others have not yet been assigned to a station. Several others are engaged as native assistants in our schools.

In looking back on the past history of the Corisco Mission, and upon its present condition, I cannot but exclaim, "What hath God wrought!"

My life has been spared to see results far greater than I had faith even to hope for, while I expected to live in Africa. To God's name be all the glory!—*Rev. J. L. Mackey, in For. Miss.*

MISSION IN BRAZIL.

The Board of Missions of the American Presbyterian Church have a mission in Brazil, South America. The principal station is at Rio Janeiro. The following summary of the labors of the missionaries is taken from the last annual report of the Board.

The missionaries have been devoted mainly to the study of the language, in which they have made good progress, Mr. Simonton has acquired sufficient knowledge of the Portuguese to enable him to converse on the subject of religion and to conduct a small Sabbath school in that language. He will, no doubt, be able to hold forth the Word of Life to the people in their own tongue in the course of a few months.

While mainly engaged in the study of the language, the brethren have availed themselves of every facility in their reach to do good to their fellow-men, and to prepare the way for more efficient and systematic labors hereafter. A regular Sabbath service has been conducted at the American consulate for several months past, the attendance at which has been encouraging. A Sabbath school has recently been organised, and is conducted altogether in Portuguese. The number of children in attendance is not large, but those who do attend pursue their studies with great interest. The only books thus far used are the Bible and Pilgrim's Progress, both in the Portuguese language. A room was also opened for the sale of Bibles and religious books, and for the purpose of holding religious conversation. The place selected did not prove a very suitable one, and the undertaking has not therefore been attended with all the success that was anticipated. It is hoped, however, that a more suitable room will be found before long, when a renewed effort will be made in the same direction. Mr. Blackford has made several short tours into the country around Rio, for the purpose of distributing tracts and selling Bibles, and is greatly encouraged by the results. Mr. Simonton left Rio in December on a more extended tour, embracing Santos, San Paulo, and other provincial towns in the southern part of the empire. He expected to be absent three months. The object of the tour was three-fold, viz: to make observations of the state of the country with reference to the prosecution of evangelical labors; to distribute Bibles, religious books and tracts; and to perfect himself in the use of the Portuguese language.

The labors of this mission for the present and for some time to come must necessarily be regarded as preparatory to a more extended work hereafter. Before any systematic plan of labor can be inaugurated, the language must be acquired, and no very decided results can be anticipated until religious truth has been disseminated, and has had time to yield the peaceable fruits of righteousness. The brethren understand this matter, and are directing their present labors with reference to these great ultimate results. So far as they can understand the mind of the people and the character and spirit of the government, they see much to encourage their expectations, and little to awaken apprehension in relation to their ultimate success. Among the causes of discouragement, the apathy of the people to all religion is, perhaps, the most serious. There is a class of persons who are no doubt, ardently attached to the Roman Catholic church, and would vehemently resist the introduction of evangelical religion. But the great mass of the people, including the wealthier and more intelligent classes, would feel very little interest in any conflict that might arise between Romanism and Protestantism. Mr. Simonton regards the Brazilians as coming nearer to having no religion at all than any other civilized nation in the world. He writes:

"To my mind, the most astonishing feature of the religious condition of Brazil is its almost total lack of all religion. Unless I am mistaken, Brazil is singular in this respect, even among the most thoroughly Roman Catholic nations. Not only has religion degenerated from being a thing of conviction to a mere habit, but

it has become a habit to pay no attention to its outward forms. The number of church-goers is very small. Confession is falling into disuse. Priests are dissolute, and not unfrequently scoffers A pure and universal indifference seems to reign. The extremity of the pope has produced no public prayers, and Garibaldi and Cavour are heroes. It is said that no people can be without a religion; if so, few nations can be much more destitute than Brazil. There are special occasions, however, which show that he would be greatly deceived who should imagine that their irreligion is like that which is found in Protestant countries. At times they become religious. One of these times is the hour of death. Then the priest is sure of employment and pay. Confession, absolution, the sacrament, and extreme unction are the sources of trust in that hour when all men would be religious if they could."

There is a number of circumstances favoring the spread of truth among the people. Bibles and religious tracts are sold or distributed without restriction. Most of the newspapers are open for the discussion of all matters connected with religion, and not unfrequently articles of an entirely evangelical character are published in their columns. There is also a disposition to rebuke intolerance, as may be inferred from the following statement, contained in a recent letter from the mission:

"Bible circulation and Bible reading have not been without their fruits, even in Brazil. North American Christians will be rejoiced to know that there has been for some time a small band of organized Protestant Christians in Rio de Janeiro, the capital, metropolis, and chief seat of the Beast in this empire.

"These disciples are accustomed to meet one evening in the week, besides their Sabbath services, for worship, and the study of the Scriptures. While thus employed, on a Sabbath evening, a few weeks ago, at the house of one of their number, the house was surrounded by the police, and the men of the party, nine in number, were taken to prison. This was done by the authority of the sub-delegado, or justice of the parish in which the meeting was held. The next day they were taken before the Chief of Police—answering to our mayor, or judge of police court—who at once ordered their release, and gave his opinion that they were lawfully and properly employed. The inferior magistrate, however, again imprisoned three of them, who were from a different parish. The following day they were again taken before the chief of police, who again ordered their unconditional liberation.

"The daily papers took up the matter, two of them insisting that the action of the sub-delegado was unconstitutional, and rendered him liable to penal prosecution. Another contended that the circumstances justified, if they did not require, the legal investigation and oversight of the magistrates. On the one hand, it was alleged that the Bible used was a grossly corrupt translation falsely attributed to Father Figureido; on the other hand, these allegations were boldly denied."

MISSIONS OF OTHER SOCIETIES.

FIJI ISLANDS.

Dr. Berthold Seeman notices the remarkable effect of the mission:—

The town of Somosomo was, until a few years ago, the most notorious place in Fiji for cannibalism; and the early missionaries, after much discouragement, had to give up their station. It was then a place of some importance; but constant feuds have reduced the number of its inhabitants considerably, and the few that are left have for the most part become Christians,—it being now more than three years since the last man was eaten. The chief himself, certainly the finest Fijian I have seen, both in regard to stature and

features, still remains a heathen; but his Queen (who holds a higher rank than himself) is a devout Christian. The people are very well behaved; and, although they had plenty of chances of stealing, I did not lose anything of consequence.—For knives, jews'-harps, calico, and other trifles, they readily assisted in making a fence for an experimental cotton plantation I established, felling trees, and going into the forest with me. From Somosomo I shifted my head-quarters to Port Kinnaird, on the south-eastern side of the island of Ovalau, where I was kindly received by Mr. Pritchard, the British Consul, and where I hoped to find Colonel Smythe, whom I had been directed to join by Her Majesty's government. Owing to the war in New Zealand, the gallant Colonel had not yet arrived, and Mr. Pritchard and myself therefore determined to proceed eastward to explore the little-known parts of Viti-levu, one of the continents of the Fijian world. We set off on the 28th July in the consular gig, and on the same day reached Bau, the capital of Fiji, where we stopped at the house of Mr. Collis, a gentleman connected with the mission.

Until 1854, Bau was opposed to the missionaries, and the ovens in which the dead bodies of human victims were baked were scarcely ever cold. Since then, however, a great change has taken place.—The king and all his court embraced Christianity; the heathen temples are in ruins; the sacred groves in the neighborhood cut down; and in the great square where formerly the cannibal feasts took place, a large church has been erected. It was not without emotion that I landed on this blood-stained soil, where probably greater iniquities were perpetrated than ever disgraced any other spot on earth. It was about eight o'clock in the evening, and, instead of the wild noise that greeted former visitors, one heard nearly from every house family prayers. To bring about such a change has indeed required no slight efforts, and many valuable lives had to be sacrificed; for, although no missionary has ever met with a violent death, yet the list of those who have died in the midst of their labors is proportionally very great. The Wesleyans, to whose disinterestedness the conversion of these most degraded of human beings is due, have, as a Society, expended £75,000 on this object; and if the private donations of friends to individual missionaries are added, the sum swells to the respectable amount of £80,000.

News of the Churches.

THE COLES.

About one hundred and twenty miles in a north-easterly direction from Calcutta, lies the province of Chota Nagpore, and there, along the Vindhya mountains, a most interesting work of evangelization is going forward among an aboriginal tribe, called the Coles or Kola.

The mission commenced in 1844, and, after six or seven years, nothing apparently seemed to be accomplished; so much so, that the missionaries had written home a desponding letter, asking to be removed to another field. The Lord rebuked their unbelief. Scarcely had the letter been written, when the first fruits of a forthcoming harvest were gathered in, by the baptism of four persons. These four soon increased to forty, and then the forty to 400; so that, just before the meeting of 1857, there were not less than 1,000 converts, living in fifty different villages.—These poor people shared in the sufferings of that period, yet the work soon recovered itself. A vast number of people have broken caste, and thrown off idolatry, eating with Christians, and calling themselves Christians. Of these there are said to be not less than 10,000. Nor does this great work seem likely to stop; nay, on the other hand, there is the promise of a great enlargement. The native Christians go through the province, visiting the villages of their countrymen, to the distance of ten, twenty, and fifty miles, telling their neighbors and friends of all that they have seen and learned at the mission stations; and so moved are the people that they pull down their head,

and ask the Christians to cut off the hair of their head, and the tuft which they wear on the top of their head, and which they consider to be very sacred, as a token that they give up their caste, with all its privileges. They then begin to learn from their friend the Lord's Prayer and the commandments, and, coming to the next mission station, are received as inquirers. Although sometimes coming from great distances, they bring with them the means of supporting themselves, flour, &c., receiving nothing whatever from the missionaries, except the fuel to cook their daily food.

About ten years ago, when the first inquirers were baptized, they were asked, "What do you think: will more of you come out?" Their answer was, "More! more! all will come!" It seems to promise so: the fields there are white to the harvest.—*Home and For. Record.*

SOUTHERN INDIA.

Mr. Washburn, of the Madura mission, writes in the Missionary Herald for January, the following interesting notes concerning his field.

In my recent tours I have become more acquainted with the church members of the district, and have been much encouraged, in several cases, by their quiet Christian life; their profiting, from month to month, by the instruction of the catechist; and their unfeigned attachment to Christ and his cause. I have also been forcibly reminded that gospel truth, which is being scattered here, is a leaven among the heathen masses, even as Christ said it was to be. Talking with a man on the road the other day, I asked him whom he worshipped. He replied that he worshipped no one. On my inquiring how that was, he said he had read our books, years ago, and since that he had ceased to worship any of his old gods. On the next tour, another man told me essentially the same thing; and these are examples of incidents of this kind which fell, just at that time, under my notice. Not long ago, a boy came to the bungalow bringing his uncle. I made them read the fifteenth chapter of Luke, and explained to them how man, like the prodigal, had wandered far away from God. In answer to a question, the young man replied that he had not worshipped the idols since the visit he paid the bungalow in February. He seemed so open and sincere, that I cannot doubt he strongly felt the truth and the value of the Christian religion. Thus truth is working here just as in Christian lands; convincing of sin, and awakening faint desires, in many hearts, for a better and nobler life than heathenism can give.—May God grant his Holy Spirit, to foster these faint desires of his own kindling into controlling purposes.

In looking back over the time since I last wrote, though we have not experienced a special revival, I cannot but feel that the Lord has been with us, doing us good.

DONATIONS.

RECEIVED IN DECEMBER, 1861.

Maine.

North Livermore, Mrs. Loammi Robinson 50 cts.; Lewiston, a friend 50 cts.; Warren, Ladies' Bap. For. Miss. Soc., Mrs. Eliza A. Kennedy tr., 12; Hartford, C. Ricker 3; Calais, D. Dodge 1; Steuben, Dea. Wm. N. Nash 2; Bloomfield, ch. and soc. 30.98; North Livermore, a friend 5; 54.98

New Hampshire.

Seabrook, ch. 4.25; Hopkinton, ch. 4; 8.25

Dublin Asso., Keene, ch., per Rev. J. Aldrich, agent, 18.00 — 26.25

Vermont.

Poultney, ch., of wh. 50 is per Rev. A. H. Danforth, and 50 tow. sup. of Rev. D. L. Brayton, Rangoon, Burmah, and to cons. Dea. Wm. Grant L. M., 100; Manchester, ch., two members 2; Mt. Pleasant, two friends, to sup. nat. Karen prs., care Rev. B. C. Thomas, Henthada, Burmah, 30; Burlington, ch., E. A. Fuller tr., 18.18; 150.18

Windham Co. Asso., Linus A. Warren tr., Wilmington, ch. 5; Dover, ch. 3; Guilf[illegible] ch. 1; Wardsboro', ch [illegible]

Massachusetts.

"A female friend" 5; Boston, Bowdoin Square ch., C. H. Moulton tr., mon. con. 10.10; South ch., Dea. Geo. B. Dexter tr., of wh. 12 is fr. the young ladies of the ch. and soc., Sarah E. Mann tr., for the sup. of a Karen child in Mrs. Wade's school, Maulmain, Burmah, 21.59; Brookline, ch. and cong., Dea. D. Sanderson tr., mon. con. 50-.03; West Dedham, Fem. Mite Soc., Miss Betsy Baker tr., 7; South Dedham, ch. 10.62; Sharon, ch., C. D. Hixon tr., 16.24; East Abington, ch., mon. con. 5; 125.58

North Chelmsford, N. B. Edwards 4.00

Plymouth, Ladies' Am. Bap. Miss. Soc. 4.56; Chatham, ch. 7.50; 12.06

Chicopee, Central ch. 25.00

Worcester Asso., Worcester, Pleasant st. ch., mon. con. 5-.40; Greenville, ch., of wh. 34 cts. is fr. Sab. Sch., 11.34; per Rev. J. Aldrich, agent, 16.74

—— 183.38

Rhode Island.

Providence, "M. H." 2.50; Friendship st. ch., Sab. Sch., tow. sup. of Rev. M. H. Bixby, Shan Mission, Burmah, 150; 152.50

Connecticut.

New London Asso., East Lyme, 1st ch. 28.25; 2nd ch. 28.25; per Rev. J. Aldrich, agent, 56.50

New Haven Asso., Southington, ch., per Rev. J. A., agent, 16.25

—— 72.75

New York.

Clifton Park, ch. and soc. 27; Spencerport, Sargent Bagley 20; Fulton, Wm. B. Shaw 74-.40; Little Falls, ch. 20; Oxford, ch., Sab. Sch., for Rev. Dr. Binney's theol. school, Rangoon, Burmah, 15; Walworth, Rev. and Mrs. L. C. Bates 10 ea.; Misses Marianna and Addie J., Arthur and Miss Nellie Florence Bates, 5 ea., 40; Sardinia, Rev. Henry Bowen 1; Oneida, Rev. John Smitzer, an. dona., 10; Braman's cor., Mrs. Eliza Slawson 2; 209.40

Monroe Asso., Austin H. Cole tr., Rochester, 1st ch. 91.59

Niagara Asso., Wilson, ch. 6-.18; Ransomville, ch. 6; per Rev. R. Morey, agent, 12.18

Erie Asso., tr. 41.01; Hanover Centre, ch. 3.36; Stockton, ch. 5.63; Cassadaga, ch. 3.12; Sinclairville, ch. 5.50; Ellery Centre, ch. 10.77; Dunkirk, ch. 5.06; Fredonia, ch. 17.50; per Rev. R. M., agent, 91.94

Harmony Asso., DeWittville, ch., per Rev. R. M., agent, 2.25

Wayne Asso., Arcadia, ch., per Rev. R. M., agent, 15.62

Hudson River North Asso., Troy, North ch., Sab. Sch. 50; Saugerties, ch. 8; Catskill, ch. 70; Hudson, ch. 18-.79; A. Van DeBoe 10; Athens, ch. 10.20; per Rev. O. Dodge, agent, 166.99

New York Asso., Greenport, ch. 10; Brooklyn, Central ch. 25; per Rev. O. D., agent, 35.00

Saratoga Asso., Stillwater, 2nd ch., per Rev. O. D., agent, 7.75

H. R. South Asso., Mrs. C. W. Waterhouse 5; Bethany, ch. 1.31; Greenpoint, ch. 19.25; Greenwood, ch. 9.30; Mrs. Elizabeth Ward 10; Stanton st. ch., of wh. 30 is fr. F. M. Soc., and 25 fr. Sab. Sch., 265; per Rev. O. D., agent, 309.86

Rensselaerville Asso., Westerloo, ch., to sup. nat. pr., per Rev. O. D., agent, 70.00

Hudson River Central Asso., Rhinebeck, ch., per Rev. O. D., agent, 3.69

Hoosick, ch., per Rev. O. D., agent, 8.50

——1024.77

New Jersey.

Elizabeth, ch. 5; Newark, "H. P." 1; 6.00

Central N. J. Asso., Lambertville, ch. 46.24; Sandy Ridge, ch. 16.80; Baptistown, ch. 24.50; per Rev. J. French, agent, 87.54

West N. J. Asso., Haddonfield, ch. 20.54; Camden, Tabernacle ch. 4.50; North Camden, Sab. Sch., for sup. of nat. pr., care Rev. E. Kincaid, Prome, Burmah, 20; Roadstown, ch. 7.59; per Rev. J. F., agent, 52.63

East N. J. Asso., Red Bank, ch. 19.75; Plainfield, 2nd ch. 2.25; per Rev. O. Dodge, agent, 22.00

—— 168.17

Pennsylvania.

Philadelphia, Geo. Nugent 20; Bethany, Lois and Ann E. Torrey 2.50; South Auburn, Mrs. Huldah Gregory 4; Eaton, Dea. Thomas Mitchell 5; 31.50

German Bap. Miss. Soc., Mr. Brandt tr., Anthony township, German Bap. ch., of wh. 20.38 is mon. con. and 12 fr. Sab. Sch., 32.38

Northumberland Asso., Lewisburg, ch. 29.81; Clinton, ch. 1.50; Treverton, ch., Geo. Mowton 15.50; per Rev. J. French, agent, 46.81

Pittsburg Asso., Pittsburg, 1st ch. 25.21; 4th ch. 1.01; Lit-

tle Lilly Williams 25 cts.; South Pittsburg, ch., Mr. and Mrs. G. W. Roberts 1 ea. 2; Sharpsburg, ch. 1.36; McKeesport, ch. 5; per Rev. J. P., agent, 34.83

Philadelphia Asso., Lower Merion, ch., Sab. Sch. 13; Philadelphia, Broad st. ch., "a member" 50; Pottsville, ch., Miss M. M. Allen 4; per Rev. J. P., agent, 67.00

Centre Asso., Milesburg, ch., per R. L. Shirk, per Rev. J. P., agent, 2.00

Central Union Asso., Brandywine, ch. 5.50; Milestown, Union ch., pulpit supply 5; per Rev. J. P., agent, 10.50 —— 225.02

Delaware.

Wilmington, John Mangold 5.00

Ohio.

Franklin, Charles Butler 40.50; Marietta, Sab. Sch., to sup. Pau Su, nat. pr., care Rev. B. C. Thomas, Henthada, Burmah, 12.50; Delta, Mr. Varley, 5; 58.00

Miami Union Asso., Dayton, 1st ch., of wh. 33.03, to sup. nat. pr. is fr. Sab. Sch., 73.25; Troy, 1st ch. 12.81; per Rev. H. Davis, agent, 86.06

Cleveland Asso., Cleveland, Erie st. ch., per Rev. H. D., agent, 30.00

Meigs Creek Asso., Newport, ch., per Rev. H. D., agent, 15.00

Trumbull Asso. 6.10; Mecca, ch. 2.75; per Rev. H. D., agent, 8.85

Mohican Asso., Mansfield, coll. at State Convention, per Rev. H. D., agent, 13.73 —— 211.64

Indiana.

Indianapolis Asso., Southport, ch., per Rev. S. M. Osgood, agent, 8.40

Wesaw Creek Asso., coll., to sup. nat. pr., care Rev. H. L. Van Meter, Bassein, Burmah, per Rev. S. M. O., agent, 25.00

Laughery Asso., per Rev. S. M. O., agent, 15.00

Freedom Asso., per Rev. S. M. O., agent, 8.47

Taylorville, Mrs. E. Winship, per Rev. S. M. O., agent, 1.00

Tippecanoe Asso., Lafayette, ch., Sab. Sch., tow. sup. of Wm. H. Levering, a pupil in Rev. Dr. Binney's theol. school, Rangoon, Burmah, per Rev. S. M. O., agent, 12.93 —— 70.80

Illinois.

Alton, 1st ch., Richard Flagg tr., to sup. Tha Oo, nat. pr., care Rev. A. R. R. Crawley, Henthada, Burmah, 40; Sab. Sch., for Rev. Dr. Binney's theol. school, Rangoon, Burmah, 38; 78.00

Chicago Asso., St. Charles, ch., per Rev. S. M. Osgood, agent, 9.32

Galesburg Asso., Galesburg, Cherry st. ch., Sab. Sch., tow. sup. of nat. pr., care Rev. C. Hibbard, Maulmain, Burmah, per Rev. S. M. O., agent, 40.00

Nine Mile Asso., Sparta, ch., per Rev. S. M. O., agent, 10.00 —— 137.32

Michigan.

Fairfield and Seneca, ch. 13; Adrian, Sab. Sch. 12; Jackson, ch., tow. sup. of Sau Doo, nat. pr., Henthada, 8; 33.00

Kalamazoo Asso., Kalamazoo, ch., H. J. Hall, 1; Athens, ch. 5; per Rev. S. M. Osgood, agent, 6.00 —— 39.00

Iowa.

Talleyrand, P. Wideman 1.00

Davenport Asso., Iowa city, Rev. D. P. Smith, per Rev. S. M. Osgood, agent, 4.00 —— 5.00

Minnesota.

Minnesota Asso., Lakeland, Rev. E. Munger and family, per Rev. S. M. Osgood, agent, 3.00

Southern Asso., Money Creek, ch., W. F. Sinclair, per Rev. S. M. O., agent, 2.00

Monticello, Rev. R. W. Weeks, per Rev. O. Dodge, agent, 5.00 —— 10.00

Wisconsin.

Walworth Asso., Rock, ch., per Rev. S. M. Osgood, agent, 1.50

Winnebago Asso., Fond du Lac, ch., per Rev. S. M. O., agent, 21.00

Appleton, ch., Mrs. B. B. Marsh, per Rev. S. M. O., agent, 1.00 —— 23.50

Maryland.

Baltimore, Madison Square, Sab. Sch., per James P. Frames, 4.52

Burmah.

"A friend to the A. B. M. Union" 50; Bassein Mission, Rev. H. L. Van Meter 50; 100.00

$2,674.78

Legacies.

West Medway, Ms., Mrs. Lucy Johnson, in part, per Rev. E. C. Messinger, Exr. 250.00

Canton, O., Aaron S. Wise, H. R. Wise, Admr., per Rev. H. Davis, agent, 200.00 —— 450.00

$3,124.78

Total from April 1 to Dec. 31, 1861, $33,379.14.

THE

MISSIONARY MAGAZINE.

VOL. XLII. MARCH, 1862. No. 3.

THE YUNESELON.

BY REV. DR. MASON, TOUNGOO, BURMAH.

The Salwen has no large tributaries. The valley through which it runs is so narrow, that its feeders, which enter it at right angles from the mountains, are mere creeks; and the streams admitted to the dignity of rivers, come in at acute angles from their sources, and often run many miles nearly parallel with the parent river.

On ascending the Salwen from Maulmain, the first considerable tributary is the Yuneselon, whose mouth on the west side is about seventy miles above Maulmain, in latitude 17° 21′. Its sources are in about 18° 50′, where I have stood and looked down on the Salwen, not twenty miles distant. Its general course of one hundred miles in a straight line, but double that by its banks, is nearly parallel with the course of the Sitang, at an average distance of forty or fifty miles. High mountains bound the valley through which it runs, on each side, so precipitous on the east that the rocks often come tumbling down like avalanches in the rains. One hill was pointed out to me, which, a few years ago, was the site of a flourishing village; but a portion of the mountain above it came tumbling down suddenly, and buried every house, and nearly every inhabitant of the place, almost instantaneously, and built up a high monumental hill on the site.

Near the head of the river, the water-shed rises in a nearly perpendicular wall, and the north-west side is a precipice of more than a thousand feet high, at the base of which is one of the sources of Yau creek, a tributary of Thouk-ye-khat river, which falls into the Sitang about five miles south of Toungoo. While standing on the dizzy height of this wall, and looking into the deep chasm beneath, the eye glances on the mountains at the south side with a white streak of foam from a falling brook, that pitches into the deep with leap after leap, of some five hundred feet at a jump, like an antelope springing from rock to rock. This is the southern source of Yau creek, called Htie-wa-htsay, or the "cascades of white water."

For ethnological purposes, the valleys of Yau creek and Yuneselon river may be regarded as one, running in a north-westerly and south-easterly direction, and stretching from the vicinity of Toungoo to the plains of Maulmain. This valley has been for many generations the principal seat of the Sgau Karens east of the Sitang river. No Sgaus are found north of the mouth of Yau creek. The Thouk-ye-khat divides the Sgau and the Bghai, as marked as the Tweed does the Southern and the Scot. Eastward, beyond the Salwen river, to Zimmay, and even to the vicinity of the Cambodia river, are scattered small villages of Sgau Karens; and it is possible they have entered Burmah from that direction; but so far as our present information goes, that country is not their home. On the west side of the Sitang river, there are no Bghais; but there are Sgaus from the north of Yemethen to Bassein. I cannot

discover that these different sections of the nation have separated from each other in Toungoo; and incline to the belief that they are different streams of emigrants, that have diverged from each other at some point north of us. All the Sgaus known may be traced to one or other of these two streams. Those of Arracan and Pegu, when traced back, appear to converge to some point in the neighborhood of Ava; while those of Siam, Tenasserim, and Martaban, may be traced up to the Bghais; and we know, from their own traditional poetry, that the Bghais came down from the vicinity of Bamo, a hundred and fifty miles above Ava, and they probably drove the Sgaus before them from the same region.

A quarter of a century ago, the valley of the Yuneselon and Yau was the most populous Sgau region known; and it had manifestly been so in previous generations; for I found the Karens of Tavoy and Mergui with distinct traditions of having come originally from Toungoo; and this has been since confirmed by certain peculiarities of dialect, identical with what is now heard in the Yau valley; while the Maulmain dialect coincides with that spoken on the Yuneselon, to which region tradition points their origin. The water-shed wall is not more marked in dividing the waters, than it is in dividing the dialects.

The Karens of the Yuneselon have been remarkable, for several generations, for the impostors that have successively risen up among them; who with religious pretensions cover political projects. They begin as Boo-khos, heads or leaders of worship, and exhort the people to meet together for singing and prayer. The Boo-kho teaches them to pray that the long oppressed Karen nation, who have no books, no king, no government, may speedily be delivered from their enemies. If he succeeds in gathering together a sufficient number of followers, his next step is to declare himself, what the Burmese denominate, a Men-loung; an embryo king, or ruler.

In the early days of the Karen Mission, there was a distinguished Boo-kho in the centre of the Yuneselon country, whose fame reached down to Maulmain, and notices of him are first seen in Dr. Judson's journals, as a Karen prophet.* In subsequent years, Mr. Vinton often mentions meeting Karens who professed faith in him; and in 1837, when Mr. Vinton and myself tried to go up to the sources of the Yuneselon and over into Toungoo, we met the man. His pretensions then were of a religious charactor; for the district was then tributary to the Burmese, and he was biding his time. But a few years afterwards he threw off the mask, declared himself a Men-loung, and proclaimed the independence of the Karens. When a Burmese force was sent against him, he met it, put it to rout, and drove every Burman out of the country.

Subsequently, the Burmese sent up a larger army, when Men-loung was killed in battle, and his followers dispersed with great slaughter.

At the period of my visit, the Yuneselon was the most populous Karen region had seen; and as we journeyed slowly up the country, two weeks' travel, we met with ready listeners to the truth in every village. Still, none were quite ready to rise up and build. "The prophet" was too intent on advancing his own interests, to favor the introduction of a new claim upon the attention of the people; and a few Burmese government spies, true to the instincts of Buddhism, frowned upon us, though constantly civil. They knew they had us in their power. When our provisions gave out, and we required rice for ourselves and our men, none was allowed to be sold to us. Wherever we went and asked to purchase, the constant reply was, "We have none." There was no alternative but to return. Mr. Vinton was anxious to leave one of his best assistants among the people; but he was not willing to stay. He did not think the prospects would justify the hope of much success; and did not like to be left there alone.

* *See Life of Dr. Judson*, Vol. 2, p. 49.

No missionary had been on the Yuneselon since, unless Mr. Hibbard has visited a few villages near the mouth of the river ;* and it occurred to me last dry season, to make a tour into the upper part of the valley, which Mr. Vinton and myself had been prevented from visiting. In the interval, another Men-loung had arisen, who waged war with the English from their first occupancy of the country, and proved for a time more than their match. The English can fight pitched battles, but can do little in jungle warfare. This Men-loung not only made himself king of the Yuneselon, but he came down half way to Shwaygyeen, to the old Burmese town of Kyouk-gyee, where the English forces met him, and finally drove him back to his mountain fastness; but not without the loss of several lives. There he remained for two or three years, the English government making feeble attempts at intervals to take him, but without success. The poor Karens were the greatest sufferers. If they supplied Men-loung with food, the English burned their villages; and if they did not supply him, he took swift vengeance, killing the men, and carrying off their wives and children into slavery. He had allied himself with the Eastern Red Karens, who became his principal supporters; and they have been known to take off two hundred persons, to send into slavery, in a single drove. Between the two belligerents, the country was made a desert. Two or three years ago, Capt. D'Oyly, the Deputy Commissioner of Toungoo, succeeded in driving Menloung into the country of his friends, the Eastern Red Karens, where he remains to this day; and the English, after he left, established a fort on the Yuneselon, and occupied it with what the papers called a "Karen levy," not knowing that it was mainly made up of Shans who had been in Menloung's service; and who enlisted for the sake of the pay. Every man was a dacoit; but the English officer who commanded them was alike ignorant of their antecedents, and of the courses they followed while under his command. They plundered every Karen village they could reach, often shooting down the people who ran away from them. I have seen one young man who had been disabled for life in this way, by a shot in his knee, and he told me another man was shot dead by his side, while trying to escape from these desperadoes. When no more plunder could be had, no provisions obtained, the "Karen levy" took their arms, with ten thousand rounds of ammunition, and walked off into the Shan states and Karenee. Since that time, the English have left the country to take care of itself, which the inhabitants think a great improvement on being under "English protection."

Such a history, fresh in the memory of the people, is not a very favorable introduction to the missionary. Mr. Cross accompanied me to the two English villages on the Yuneselon, and I refer to his published journal for the details of our tour to this point.† After his return, I went three marches farther down the stream; beyond which I found the country was a desert without inhabitants, till reaching the vicinity of the region I had visited from Maulmain; and I saw nothing to gain by pursuing my journey in that direction.

I visited the sites, or passed in view of about thirty villages, of which not more than half a dozen are now inhabited. Many have fled over the southern hills to the head waters of the Belin river, some of whom have passed down into the Tenasserim provinces; but more have died or been carried into slavery. The few that remain appear to have lost heart, and seem to take no interest in anything. They have been imposed upon so often, have so frequently listened to teachers with new doctrines which have proved false, and their hopes have been so repeatedly disappointed, that it is difficult to obtain their ears for the gospel. They have no positive objection to raise, but they are apathetic.

* See Magazine for September, 1860, p. 323.

† See Magazine for August, 1861, *pp.* 284–286.

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In the early days of the Karen Mission, there was a distinguished Boo-kho in the centre of the Yuneselon country, whose fame reached down to Maulmain, and notices of him are first seen in Dr. Judson's journals, as a Karen prophet.* In subsequent years, Mr. Vinton often mentions meeting Karens who professed faith in him; and in 1837, when Mr. Vinton and myself tried to go up to the sources of the Yuneselon and over into Toungoo, we met the man. His pretensions then were of a religious character; for the district was then tributary to the Burmese, and he was biding his time. But a few years afterwards he threw off the mask, declared himself a Men-loung, and proclaimed the independence of the Karens. When a Burmese force was sent against him, he met it, put it to rout, and drove every Burman out of the country.

Subsequently, the Burmese sent up a larger army, when Men-loung was killed in battle, and his followers dispersed with great slaughter.

At the period of my visit, the Yuneselon was the most populous Karen region I had seen; and as we journeyed slowly up the country, two weeks' travel, we met with ready listeners to the truth in every village. Still, none were quite ready to rise and build. "The prophet" was too intent on advancing his own interests, to allow the introduction of a new claim upon the attention of the people; and a few Burmese government spies, true to the instincts of Buddhism, frowned upon us, though constantly civil. They knew they had us in their power. When our provisions were out, and we required rice for ourselves and our men, none was allowed to be sold to us. Wherever we went and asked to purchase, the constant reply was, "There is none." There was no alternative but to return. Mr. Vinton was the only one of his best assistants among the people; but he was not well, and I did not think the prospects would justify the hope of much success, if he should *be left there* alone.

* *See Life of Dr. Judson*, Vol. 2, p. 49.

On my return, I made a detour, so as to take in by the way the mountain from which the Yuneselon rises. It is the highest mountain known in Burmah, estimated at eight thousand feet high; and here, on its very summit, looking down on the river in its whole course, and on the length and breadth of the land from the Meinam mountains to the hills of the Irrawadi, I unexpectedly met the most promising congregation I had found in the district. Here were eleven men and women travelling over the mountain, and they manifested much interest in the gospel message. After conversation we had worship, and, on the highest point in Burmah, the name of Christ was proclaimed for the first time to an attentive audience. Here I preached to them, prayed with them, and the dozen Christians in my company joined in singing praises to God; after which all the heathen auditors promised to abandon their heathenish practices and become Christians.

This mountain the Karens call Thau-thee, signifying "As much as a comb." The summit is a bare hill with a steep ascent on one side, and rounded on the margin by precipices on the other sides in view, so as to give it in the distance no unapt resemblance to the little wooden comb which the Karen man sticks slantingly in the knot of hair which he twists up on the top of his head. Tradition says the name was given it, because in the days of the flood all the earth was covered with water, except the topmost point of this mountain, where "as much as a comb" was left dry. The mountain figures in Karen poetry, as a place where the Karens had formerly gone in the midst of persecution to worship God; and as one where God would appear for their deliverance. I met with the following lines at Tavoy more than a quarter of a century ago.

"God will come and bring the great Thau-thee;
We must worship, both small and great.
The great Thau-thee, God created;
Let us ascend and worship.
There is a great mountain in the ford;
Can you ascend and worship God?
There is a great mountain in the way;
Are you able to ascend and worship God?
You call yourselves the sons of God;
How many evenings have you ascended to worship God?
You call yourselves the children of God;
How often have you ascended to worship God?

BASSEIN MISSION.

LETTER FROM MR. VAN METER.

New Outstations—Encouraging Progress.

Bassein, Sept. 10, 1861.—The germ of a new and flourishing church is now safely planted, as we trust, at "Myat-lay-khyoung," the new interest near Bassein, of whose beginning I have already written. The preacher seldom comes in without bringing some new converts with him. Yesterday, Poh Kway, one of the Sgau ordained preachers, whom I had requested to visit them, baptised *six, all heads of families*. Others are waiting, and we hope that soon a score or even more will there be numbered among the professed friends of Jesus. They have already bought a number of Testaments and hymn books, have made a contribution of mats for our school, built the preacher's house, (he paying for part of the materials) and furnished rice, &c., for his family. Even some of the heathen neighbors aided in the work on the house.

School at Bassein.

We can now work more freely in our school as we have just received the ex-

pected aid of 200 rupees, through our highly esteemed friend, Judge Wylie, of Calcutta, so well known as a most liberal and earnest friend to our missions. We are laboring with much satisfaction in our school; the pupils seem to prize their advantages. They engage with diligence and cheerfulness in all the tasks assigned them, whether of work or study, from six o'clock in the morning until eight o'clock in the evening.

A Work of Promise among Burmans—Contributions.

The prospects among the Burmese are becoming more and more encouraging. More or less strangers are in, every Sabbath. Quite a number of additional seats have been put into the chapel within a few weeks past; but there are very few vacant.

Old Ko Bike has brought in a handful of pice for the "contribution box" for two or three Sabbaths past. Upon inquiring where they came from, he said that eight of them were from a heathen family living near him, and the rest were from his own household. The said box has been in use for only four weeks, and it has already received quite an addition to its original weight. We were glad to see Ko Bike's contributors present yesterday at both services, and especially to witness their marked attention and seeming interest in all that was said and done.

Shwey Dike, a young man who was excluded at the time of Mr. Stevens' visit, nearly a year since, was present. He appeared well, and says that he still reads his Christian books, observes religious duties, and tries to teach others. For the past two Sabbaths we have directed the minds of the members specially to the duty of effort and prayer for their relatives; telling them what Christians at home are doing in our noon day prayer meetings and elsewhere.

Moung Op, the assistant, who conducts the Sabbath exercises, needs instruction and guidance, and I am trying to give it to him. Stopped him to-day in reading the 2nd chapter of 2nd Peter, which I knew he did not *understand, much less* the heathen, if even the Christians did; and suggested to him the 8th of Matthew. I now direct him to come to me always before choosing his subject, and I will advise him in the selection, &c.

Setting Things in Order.

15.—A day of setting things in order. Some of the members of the church have absented themselves habitually, although not, perhaps, without some excuse; and the Chinese also two or three Sabbaths at a time, saying they were away from the city on business. We had sent word to the delinquents. Two were present whom we had not seen for three months. They were told that this could not be allowed any longer. Any one absenting himself again for a length of time without good reason, must be dealt with. If they were Christians and loved Jesus, they would love to meet with his people, and would not neglect the house of God; and if they were not Christians, we did not want them in the church. The Chinese traders were advised to make their arrangements so as not to be absent over one Sabbath. When absent, they always try to be with some of the Karen churches, and never do any business on Sunday. Four of the Chinese members were present. Two other Chinamen came to-day for the first time; they say they are believers, and wish to meet with us. One of them is a good reader. They are from Pekin, and have not been here long. Many strangers were in to-day, who remained during the whole service, and gave good attention.

MAULMAIN KAREN MISSION.

LETTER FROM MR. HIBBARD.

Benevolence and Missions.

Maulmain, Oct. 17, 1861.—I read your remarks in the circular with feelings of pain and sadness. I am pained now as I look at them,—not that you have written, for that was necessary; but pained because of the necessity. It is true, our brethren at home are paying large sums in men and treasure; but then how very small a per centage of what remains

would meet every want of the missions; yea, and double their force and efficiency! But it is withheld. This is what pains me. I trust that one of the lessons learned in this time of trial will be, that it is easy to find means to give to a cause in which we are thoroughly interested.

Do Missionaries Give?

The question may sometimes arise in the minds of our brethren, Do the missionaries themselves give to the cause of missions? Or do they excuse themselves on the ground of their having given their own lives to the work? Let me say to such that we do not thus excuse ourselves. Missionaries do give liberally and regularly, month by month and year by year. Even those who are unable to lay up anything, and those who often find themselves in debt at the end of the year, thus give. I do not believe there is an exception among all your missionaries. I know there is not among those who have been my associates in this city. And yet it is not supposed that all missionaries, in this respect, do all that is required of them.

PROME MISSION.

LETTER FROM MR. KINCAID.

Support of Assistants.

Prome, Oct. 5, 1861.—We have two churches which can aid in supporting a native ministry, one in Prome and one in Enma. All the other Christians are widely scattered, one and two and three in a village; and then, multitudes of partially enlightened and inquiring heathen, who need line upon line in order to understand the way of life. It would be better to withdraw half the missionaries in Burmah, than to dismiss the assistants. After the warning in your circular, if I continue to pay these men, I may ultimately find there is no appropriation for them. If it so turns out, I can blame no one but myself. Night and day the subject has weighed heavily on my mind. Shall I trust in God and go forward? I have no promise of assistance. Can I hope for aid? I have a deep conviction that I should go on, and trust in the God of missions.

New Chapel Opened.

Last Lord's day our new chapel was opened. It was well filled. The assembly room is thirty-six by fifty feet, and an entrance verandah eleven feet broad, making the building sixty-one feet long. It is made of teak. It has cost nearly eleven hundred rupees. The subscriptions are 798 rupees, leaving a balance unpaid of about 300 rupees. Besides this, timber was given to the amount of 120 rupees. The native Christians have done better than I had reason to expect; the taxes are very heavy. Families whose whole income does not exceed twelve rupees a month, pay about thirty rupees a year, including house tax and income tax; then there is an indirect tax paid on every article used for food and clothing. Had I dreamed of a civil war in America, I should not have undertaken to build a chapel. But it was begun before the news of the great rebellion in America had reached Burmah. It is barely possible to live as things now are.

The Missionary's Work.

A man may have the place of a missionary and be reported as such, and yet spend his life in taking care of himself. But such a man is not a missionary. It is a misnomer to call him one. It is not an easy, parlor business, to evangelize the heathen. A man must love work, and he must love *the* work. He must be in the midst of ignorance, and superstition, and bigotry and insolence. He must bear with it all, and labor on, repeating the most simple truth a hundred times, in order to reach the understanding and affect the heart. In preaching Christ to the heathen, he can take nothing for granted.

The missionary spirit at home lacks clearness and depth. There is, I fear, too little heart in it. A single city congregation will expend forty or fifty thousand dollars to build a house of worship. Often

a small village church will spend eight or ten thousand for the same purpose. I will not say it is wrong; but when I see half a million of Baptists in the free states of America, unable to raise 100,000 dollars to plant Christianity in the heathen world, I must believe they have a very superficial knowledge of the teachings of the New Testament in reference to the duties of Christians towards their fellowmen in heathen darkness. "How can they hear without a preacher, and how can they preach except they be sent?"

Christians properly imbued with the right spirit, will render unto Cæsar the things that are Cæsar's, and to God the things that are God's. I cannot see why the native preachers should be left to shift for themselves; but still if you have not funds, you cannot send them. I have confidence, at least in three of these men, that, whether aided or not, they will never give up the work of preaching.

In this field, for a long time, we have had but few converts; but great numbers appear to be near the kingdom, in many different towns and villages. Three have been baptized within a short time,—two in Prome and one in Enma. The natives everywhere have heard of the great rebellion in America, and that it is to uphold slavery. It has a bad influence on the native mind.

NINGPO MISSION.

LETTER FROM MR. KNOWLTON.

Annual Review—Baptisms.

Ningpo, Sept. 30, 1861.—We have great reason to thank God for the tokens of his mercy and his presence with us during the year. We have been permitted to preach the gospel to many souls, and not without seeing fruit. Several, I trust, have truly believed and been made heirs of glory.

An unusual number of females have been brought into the fold of Christ.—Nine females have been baptized at Ningpo and Jih-z-kong, of whom four are about sixty years of age, and two about fifty; two young women, wives of members, and one young widow. The aged females of China are the pious ones of the land, who spend the evening of their days in prayers and fastings, in the Buddhist way. Feeling that they are about through with this life, their anxious attention is directed to the future; hence, they have special claims upon our sympathies and efforts to lead their wandering feet into the only path of life and blessedness beyond the grave.

One sister has been restored, after the most satisfactory evidence of repentance for several months.

One young man, who was instructed several years in our day school at the chapel, and in whose mind the truth had ever remained, has come out very decidedly for Christ, and has been baptized. He had desired to offer himself to the church for a year or two; but his mother and brothers opposed him, as being too young; but he now has their cordial consent.—He appears very sincere and zealous, and I have hopes of his future usefulness. His case shows that the truth taught to the youth in schools is not all lost; but we may hope that some will be as good seed sown in good ground, that will spring up and bear fruit to the glory of God.

Religious Services—Tours.

The services on the Sabbath at the chapel have been as follows; At 9, prayer meeting; half past 10, public preaching; at 3, Bible class; at 4, preaching with closed doors to the church with their families, the pupils of the schools, and inquirers; at 5, a service in the "Scripture Catechism," attended by all who can remain after the other services. The porch of the chapel has been daily occupied by myself or a native assistant, in preaching to all who call. The number present, when I have been there, has averaged between ten and twenty.

I have made several short tours into the country, where I was well received and my message respectfully and attentively listened to. The plain around Ningpo, with its more than four thousand

villages, and its tens of millions of inhabitants, presents a most important and inviting field for labor. O for native assistants, to establish, at various points, and with the blessing of God to raise up churches. With a corps of native assistants, I believe that but a few years would suffice to raise up a large number of churches, which should show forth the praises of God in the midst of this howling moral wilderness. Permanent labors, concentrated at certain points, are far more efficient than itinerating, desultory efforts. Impressions must be followed up; the people must have "line upon line, precept upon precept." The story of the cross must be repeated again and again to the same minds. We must make a stand among them, and convince them that we are determined to stick by them, and give no rest to those who hold out against the truth, and strengthen and encourage those who believe.

Outstation at Jih-z-kong.

The above remarks find a full illustration at Jih-z-kong. That station was commenced a year ago in September, with very little to encourage of an external kind; indeed the reverse was true. The village is very small and poor, and originally very quarrelsome. But this work has extended to other villages. And though the assistant has met with opposition and insult, the work has moved gradually on, and precious fruit has been gathered. On the eighth of September br. Jenkins and myself organized a church there, consisting of five members, who had taken letters for the purpose from the Ningpo church; and on the same day two members were added by baptism. Br. Jenkins now has charge of that station; and, though a difficult field, there is promise of good. We shall need a chapel there, as soon as we can get the means to build; the room we now occupy is quite small, and inadequate to our wants.—Gyiu labors at this station.

Schools at Ningpo—Statistics.

The boys' school at Ningpo has been i.. *eration most* of the year. It numbers about twenty pupils, who have commendable progress in comm Christian tracts and portions of Scr to memory. Special pains have taken to instruct them in the tru Christianity, and the error and f idolatry. Mrs. K's girls' school nu about fifteen pupils. Besides comm to memory Scripture, hymns, an gious tracts, they have performed siderable amount of needlework.

Baptized, including those at Jih-z- 17; excluded, 1; restored, 1; p number at Ningpo, 34; present n at Jih-z-kong, 7. Contributions d the year, $41.00.

Outstation at Chusan.

The assistant Chu, has been sta at Chusan. He has maintained the ing and evening services for church bers and inquirers; his forenoons been spent in instructing two stu with a view to their becoming assis his afternoons have been spent (wh health, which has not been good, admit,) in the chapel, with open preaching to all who might call; fifth evening he has had public preac on the Sabbath, after the usual m service, public preaching; in the noon, a discourse adapted to the ch with closed doors. He has made tours into the country. Two colpo have been employed to some extent the island, whose labors promise very useful.

The Church a Light in Darkne

On the whole, the mission at C is quite encouraging. The chur united, and growing in knowledg grace. Nearly all the members learned to read the colloquial in R letters, so that now they can rea themselves the word of God and Chr tracts, at their homes. They are fa in attending the meetings on the Sa and those who live near the chapel, ings and evenings on other days; an are zealous in their exhortations to relatives and neighbors.

The truth is making steady pr

throughout the island. The people have learned to distinguish between Protestants and Romanists. The common remark concerning our members is, "They are good men;" "they do not extort money;" "but the Roman Catholics extort;" "they are bad men." Thus our little church is a light in the midst of the darkness. Inquirers are multiplying, and converts are being gradually gathered in. I might baptize more, but we are careful whom we receive.

Schools—Statistics.

A boys' school has been in operation most of the year, numbering nine pupils. It has an excellent teacher, a member of the church, who spares no pains to teach the pupils the truths of the gospel, and to explain to them the Christian tracts and Scriptures which they daily commit to memory. Their knowledge of Christianity is becoming very full and accurate, and they seem heartily to receive the truth. I cannot but hope for their early conversion, and that some of them will eventually become preachers of the gospel to their countrymen.

The two young men at Chusan, whom I put under instruction last year with a view to their becoming assistants, are doing well. They seem to have the right spirit, and are making good progress in the study of the Scriptures. They commit to memory the Scriptures, learn to explain and interpret them, and give written analyses of books and epistles.

At the same time, their gifts in speaking are employed.

Statistics. Baptized, 4; present number, 24. Contributions for the year, $18.56.

Kinghwa.

Dong has continued his labors at Kinghwa, and not without good results. Two persons, converted through his instrumentality, have been baptized. They are both reading, intelligent men; one is a literary man. Dong at present is at Ningpo, and with him two of his sons, and a young literary graduate, all of whom request baptism.

TELOOGOO MISSION.

LETTER FROM MR. DOUGLASS.

A Work of Toil.

Nellore, Oct. 16, 1861.—In the midst of all that is dark and gloomy from our native land, quite enough to excite the deepest sorrow and solicitude for the future, the mission is called to pass through a most trying series of providential changes.

The history of this mission has many things in common with other missions, and some things which seem to us quite peculiar to itself. We were just fairly settled in our new home on the other side of the town, in another sphere of usefulness. At no little sacrifice we must disarrange our plans, remove down to the mission compound, and grapple alone all the burdens of the mission, however much lightened by native agency. In fact, the native agency is often our greatest burden. But God has called us to this work, and we would not seem to complain; but cheerfully, as in his name, do all we can for the good of the poor heathen who are thronging their way to destruction by millions around us.

Remarkable Christian Experience.

22.—Ruth, the wife of Ezra, our head teacher in the school, rescued from the grasp of heathenism by br. Day, and put into the boarding school, has recently had a visitation from the Lord. About eight years since, just before br. Day left India, she was baptized by br. Jewett, and has been a consistent member of the church most of the time since; though nothing marked has occurred in her religious life until recently.

About a month after br. Jewett and family left for Madras, or near the beginning of August, Ruth did not seem very well, and came up to our house, with her two children, for a change. The day after her arrival, just after we began dinner, she being with her children at the table, she began to tremble, and soon wept as though her heart would break, to our great surprise and that of all present. We knew no cause of her sorrow, nor could we conjecture one. She finally left

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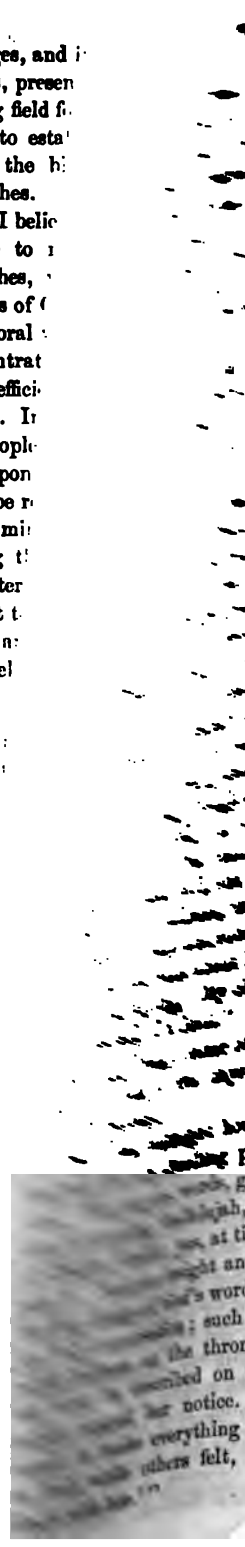

tell you how this day, in
seemed to be crowded so much of
eternity, was brought to a close.
morning she wished me to ask
members of the church and the
sabbath-school children, to come and see
her, as she had a message for them. Just
before dinner, four, P. M., a dark cloud
seemed to rest on her mind, which gave
her great distress, and led to an agony of
prayer to her Saviour. As she arose to
go to the table, I observed a strange wild-
ness in her countenance, and followed
her as she walked very rapidly to the
dining room. Passing the table, I asked
her where she was going. She turned
upon me with a look of utter despair,
saying, "I am going to my Father." I
said to her, "He is a spirit; we can only
see Him by faith;" and after some per-
suasion, she sat down with us at the ta-
ble, but refused to eat. The next mo-
ment she looked up towards heaven,
stretching up her hands, her countenance
beaming with joy unspeakable, and ex-
claimed, "O my love, who took away the
cloud, I see it lifted up and passing away.
Yes, I see my Saviour on the cross—those
wounds—yes, there He is on the throne.
Look, don't you see Him? What love—
my Rock. O my Saviour, how precious
thy blood. Shout with me. I must go
up to Him. What a sinner I am—how
vile—what compassion—my peace, my
hope. O soul, rise, cast off thy fear—
why fear? Jesus thy Saviour rules; Sa-
tan has no authority."

But my pen falters. Five sheets of paper would not contain the words of that hour. Mrs. D. said, "Truly this is entertaining an angel unawares," while we sat transfixed to our seats by the heavenly vision, as it seemed to us.

The members of the church, her old schoolmates, and the boarding scholars came. The scene that followed beggars all description. Some wept, some trembled, and others rejoiced with great joy, as she took each one by the hand, and opening the very gates of heaven, bid them look in, and behold its glory and its glorious King. A short time after

this mingling of heaven and earth, we had a season of prayer which continued two full hours. I need only add, it was the same scene over again, with this difference—a laying hold of the horns of the altar with strong crying and tears, that the Holy Spirit might work mightily to the conversion of many heathen. At the close of the meeting, she spoke with many again. Ezra wept as a child, when she bade him look with stronger faith to Jesus, evidently feeling that soon God would or might take away his dear companion to those mansions of bliss, which she spoke of as present to her sight. Thus the day closed,—a day to see which is worth a thousand other days.

The following morning she arose to the same work of prayer and praise. At times her body gave way under the pressure of her over full soul. It was of no use to urge her to take rest, to be quiet; she was about her Father's business.—This state of mind continued for more than ten days. How often she said, "My mind is not here, it is with Him—Jesus."

On inquiring, we found this remarkable state of mind was not the product of an hour, but the fruit of weeks of earnest seeking in prayer. For a month previous to the scenes described above, she had prayed for the blessing; even whole nights had she prayed and wrestled like Jacob.* She has settled down into one of the most earnest and happy of Christians.

Visitation of the Spirit.

Since I began this letter, four days since, the Lord has come among us.—Two, we hope, have passed from death unto life, and one of them, to the wonder of the world, is Ruth's mother. Others are inquiring. We hope to report a blessed work of the Spirit in future.

* Ruth's case is as remarkable, in many respects, as any we have read of in Ireland or Tinnevelly, to the south of us.

FRANCE.

LETTER FROM MR. DEZ.

The War and the Treasury.

P——, Dec. 18, 1861.—We are profoundly moved by the recent occurrence on the Atlantic which threatens a war with England. But we rejoice to see that the terrible crisis through which the United States are passing has not diminished the receipts of the Missionary Union so much as might have been feared. We delight to believe that a good understanding will continue with England, and that the Southern rebellion will soon be subdued. And we hope, when the state of things improves, that the Union will listen to the recent warm appeal of Dr. Mason, of Toungoo, in behalf of Germany and France.*

Action of the French Churches.

We have accepted with submission the decision of the Committee in regard to the French mission. At the same time we all remain at our posts, and we are resolved to sustain the work by all the means in our power. And God also has not left us without proofs of his goodness; in more than one way He has encouraged us to go forward.

Dr. Macgowan, late missionary of the Union in China, has recently been in Paris. Having learned our situation, he has consented to present to the Hon. and Rev. Baptist Noel a letter, in the name and in behalf of our churches.

Then God put it into the heart of a Baptist pastor in Glasgow, to aid us in various ways. He has interceded warmly in our behalf with the Baptist Missionary Society, begging that body, not to take the French mission under its direction, but to grant us aid. He has also sent us at various times, nearly 1,100 francs, collected by him in his own congregation and elsewhere.

The Committee of the Baptist Missionary Society have taken into consideration the requests made in our behalf. They regret that they are unable to furnish us any assistance; but through their Secretary they have sent us a letter containing the following words:

"You would have been gratified had you seen how general was the desire to help; if help could be afforded. . . Hav-

* See Macedonian for Nov. 1861, p. 42.

ing thus deliberated on the matter, it was

"Resolved, that the Committee have heard with sorrow of the difficulties into which the mission churches of France and Germany have been thrown by the untoward events passing in the United States; but at the same time have to express their regret that the state of the funds of the Society and the demands upon them preclude their sending any pecuniary assistance or taking upon themselves the burden of their support."

After such a decision we determined to send one of our brethren to England to make collections in our behalf; and our br. Cadot, being able to speak English, was selected for the difficult task.

In order to secure the interest of English Christians in our churches, we prepared a short historical notice of the French mission, to be afterwards published in English. This notice was presented to several pastors in Paris, in order to secure their testimonials and the influence of their names. Every one of them kindly complied with our request.

A single one of the testimonials given us will be sufficient to show the estimate of ourselves and of our work, formed by Christians of other denominations. The following is by pastor G. Fisch.

"I take pleasure in bearing my testimony to the above account [the historical notice], so much the more because I differ in my ecclesiastical views from our Baptist brethren. They merit the support of Christians. They labor with zeal and success for the conversion of souls, and have won the esteem of all who know them. G. Fisch, pastor.

Paris, Oct. 15, 1861.

Br. Cadot set out for London in October, and commenced his work with courage, relying upon Him from whom comes both strength and aid. He has been received everywhere with kindness and sympathy, and has received enough to meet all our wants up to the present time. His letters give us reason to hope that, notwithstanding the difficulties existing in England, we shall be able to hold on, with the aid of our brethren there, until things are improved in the United States.

Our churches have been deeply moved *by the danger* which for months past has seemed to threaten them. But they hope God will take care of those who watch over them, if He has need of their services in their several fields, and hence they calmly await the indications of his providence.

Progress of the Work.

The work of the gospel progresses but slowly. Nevertheless it advances, notwithstanding the shock given it by the action of the Committee.

At P——, the meetings are as fully attended as ever, and several are ready to offer themselves as candidates for baptism.

At O——, (department of the North), near D——, the mother of Mr. C——, is laboring zealously for the conversion of souls, and her labors have been crowned with success. Our brother from V—— has lately visited O——, for the purpose of baptising three recent converts.

Thus we have cause to thank God for the tokens of his love and for the encouragement vouchsafed to us. In view of this fact, I cherish the pleasing thought that our brethren in the United States will continue to be interested in our churches, and will furnish the Missionary Union with the means of sustaining us and of multiplying our fields of labor

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LETTER FROM MR. C——.

Baptism of three Candidates.

I have baptized at O—— three persons, a father, mother and daughter fourteen years of age. The father, who has nine children, had a place which suited him exactly, being in imperfect health; but he has left this place because he was forced to labor on the Sabbath and yet, not one of his children can earn anything toward the support of the family. Such faith is wonderful, and cannot fail to bring down the Divine blessing on its possessors.

The three persons above mentioned have been brought to the knowledge of the truth through the labors of my aged and pious mother. Several years ago we invited her, a lonely sufferer, to come and reside with us. "As for myself," she re

plied, "I should like to go; but it seems to me that it would be a damage to the work. They worship at my house. If I should leave, there would be no place. When people come here to worship, I can speak to them of the Saviour. Who will be here to do it, if I am away?" And God has blessed her labors; more than one soul has been converted by her instrumentality. More than one has been brought into the kingdom of heaven.—And still, though she is seventy-six years of age, notwithstanding her infirmities and her sufferings, and though her body is a mere skeleton, she is mighty to do good to souls. When she can speak of her Saviour, she grows fervent and animated; her sufferings vanish, and her weakness gives place to incredible energy. When I saw her in September last, she had just escaped dying of cholera; but her soul was raised above the world, and she longed after the Saviour whom she loved so much to make known. My arrival gave her new life, and two days afterwards she spoke with ardor to a Catholic of the grace which is in Jesus Christ. What might we not do, if we had more of her faith and love?

The Gospel Triumphing in Death.

In October last, we lost two of our sisters in M——, near V——, by death. One of them, Henriette C——, was a very poor young woman, but devotedly pious. She never forgot the cause of missions, and she always brought me her contribution herself, which was not to be despised. It was she who some years ago offered her jewels for the work, and they were sold for about sixty francs [$12.] Before her death she took pains to learn the condition and wants of our Society, and her donations have been not less than two hundred francs [$40].

At her funeral we had an opportunity to proclaim the gospel to a number of persons who listened with seriousness and attention.

The other sister was the niece of the former. While the former was sick for two years, the latter was *greatly edified* by her faith and patience. Desirous of living to do good to her neighbors, her husband and her children, she was also ready to die, if such was the will of God.

The day before her death, I asked her if she had any disquiet, any fear. "No," she answered, "I rely on the grace of my Saviour. I know that Jesus is faithful and none who believe in Him will be confounded. I am ready to depart."

The next day her sister-in-law came to see her, and found her in the attitude of prayer. The sick woman said—"Let me kiss you before we part"—and she kissed her several times. "I will see you again day after to-morrow," said the sister, as she left. "No," said the sick woman; "I shall not be here then. Farewell." Then she said to the aged woman who took care of her, "Come, mother, and kiss me; we are going to part." "No, Josephine, you are not going to die yet." "It is over," she answered; "God is waiting for me on high; I am going to my Lord." She then kissed her nurse with much emotion. The latter said, "No, Josephine, that is a weakness." She replied again, "No, it is the last;" and a few minutes afterwards she died in peace.

A multitude came together at her funeral. The aged Catholic woman who took care of her was so impressed by her piety that she invited me to visit her, and shows a disposition to come to our meetings. Her daughter also desires me to visit her, and cheerfully receives our tracts.

The sickness of our sister led to my acquaintance with an old man, of ninety-five years of age, very sick, who received me with tears. He has lived in France seventy-five years, as ignorant of Christianity as a heathen from Africa or from the islands of the sea. When I told him to pray God that he might receive the Spirit from on high, his wife said to me—"He doesn't know how to pray. He has never learned a prayer. He has never prayed." Notwithstanding, this man, thanks to God, seems favorably inclined, and the last time I saw him, he took my

hand several times and, pressing it, manifested thus his joy and gratitude. May God save both him and his wife.

GERMANY.

LETTER FROM MR. LEHMANN.

The New Chapel at Berlin.

Berlin, Nov. 23, 1861.—My time and attention have been chiefly occupied in the completion of our chapel, which has given me much anxiety. We have now reached such a point in this enterprise, that two weeks ago we were able to open the edifice, renewed, and under very auspicious circumstances, though the work is not entirely finished.

We had given notice in the newspapers of the solemn occasion, and had also invited by letters and cards many of our friends and other distinguished persons. We had also written to our king and queen and to the prince and princess royal, though we could not expect they would come to our chapel. But we read in the papers that the magistrate and council of our metropolis had resolved, in consequence of our invitation, to send a deputation, which they did at the appointed time.

The Dedication.

On Lord's day, Nov. 10, at nine o'clock, A. M., (the usual hour of the morning service in the city,) our spacious and beautiful chapel was filled with a very numerous and respectable congregation. The deputation above mentioned in their official dress, with the golden chains and emblems used on solemn occasions, were led to the chairs provided for them. Four ministering brethren entered the pulpit, which was sufficiently large to accommodate still more; Mr. Millard, our well proved and excellent friend and brother, was at our head, carrying a most splendid Bible, which he presented to the church and placed it on the pulpit. Our choir then sang a beautiful anthem—the words from 1 Chron. 17: 27. The words, translated literally from the German, run thus:

> Begin to bless;
> For what thou blessest, O Lord,
> That shall be blessed forever—

which made a sweet and glorious impression. Br. Theiss offered prayer and gave out a hymn, which was sung with deep feeling by the great congregation. Br. T. then read the one hundred and twenty-second psalm and the seventeenth of John, after which the choir sung a longer anthem. Then br. Millard prayed at some length, including, among other subjects, also our dear brethren in the United States of America, to whom for years we have been so much indebted for our prosperity, and who are now suffering such affliction from civil war; most fervently craving their speedy deliverance from so great an evil. After another hymn, sung by the congregation, I myself preached the sermon from Mark 16: 15, 16. I enjoyed the gracious support of the Holy Spirit, and was enabled to preach with boldness and affection. Br. Zeschke, of Frankfort on the Oder, then gave out a hymn, and concluded with prayer. Thus passed our first service, filling our hearts with gratitude to God. I then went down and spoke at some length to the deputation, rendering our cordial thanks for the honor conferred on us by their attendance, which gives us a respectable standing among the population.

I regretted much that our dear brethren, whose presence would have added interest to our celebration, were unable to be present. Br. Oncken was in England; br. Köbner was so far away that the expense of the journey would be too great. The brethren at Hamburg, and many others whom we had invited, were unable for the same reason to comply, our finances everywhere being low, in consequence of the withdrawal of the support of our American brethren. Thus we were thrown upon our own resources, but the Lord himself was in the midst of us, and so we were not forsaken.

Afternoon Service—Baptismal Occasion.

The afternoon service began at four

o'clock, and the attendance was much larger than in the morning, so that it was difficult to accommodate all. Again four of us were in the pulpit. Mr. Zeschke gave out the first hymn, read and prayed. Another hymn was sung, and Mr. Joseph Lehmann, of Lübeck, delivered an impressive sermon from John 3: 3, which met with much acceptance. At the close, the candidates for baptism resorted to the dressing room. Singing and prayer filled the interval, when the candidates, nine in number, reëntered the chapel and took their appointed seats near the baptistery. I had also put on my baptismal robes, and gave an address, first to the congregation and then to the candidates. Before leading the first of the candidates into the water, I put to them collectively the question whether they willingly yielded themselves to Christ, and whether they would confirm their profession previously made before the church,—to which they replied with a solemn "yes." I was much moved by the solemnity of the occasion. The powerful impression produced on the assembly by the scene, was without example. Some were overcome by their feelings, and it was necessary to help them out. The line of the dear disciples, all clothed in white, made a profound impression by the brilliant gas-light. Then with due reverence I led the candidates into the water, which was constantly put in motion by flowing in and out, producing a sweet sound like that of a cascade. I then baptized first the seven females, and then the two males. It were to be desired that the proportion of candidates of each sex had been more nearly equal, but such is the good pleasure of our Lord.

Construction of the Baptistery.

Our baptistery is peculiarly constructed, differing from all I had seen in England or elsewhere. I adopted as the model, with some alterations, that of the Rev. C. Stovel, of London. The English pattern is so constructed that folding doors are within the water, opening like locks in a canal. Through these the candidates, after being baptised, go out, proceeding forward on the floor of the baptistery, and at once disappearing. Thus all dread of water encroaching on the platform is obviated. While I highly approved this construction in the main, still it appeared to me that the second part of that which is implied in baptism, namely, the resurrection with Christ, does not, under this arrangement, receive its full expression. Hence I constructed our baptistery in such a way that these doors are somewhat elevated, so that three steps upward are first to be taken on a staircase, the feet being still in the water; and then the baptized pass through the doors to the dressing rooms, and are no longer observed, the double doors at once closing behind them. The whole arrangement is in connection with the pulpit, which stands in the midst of the water. The plan is satisfactory to all, as being the best that could be adopted.

After the singing of a hymn, there was a momentary pause in the chapel. In the meantime, we had resumed our apparel, and reëntered the chapel to attend to the celebration of the Lord's Supper.

The table stands on a platform elevated two feet, on which also the baptistery is constructed in front. The platform is encompassed by a light balustrade. On the platform is abundant space for seating a row of brethren, designed to embrace ministers and beloved members from a distance, and those serving at the table, who thus surround the table in a large half circle.

We had the newly baptized on each side. I first addressed them, welcoming them into the church, and afterwards, praying over them and laying hands on them, I blessed them in the name of the Lord. O, this was a solemn scene, which deeply impressed the vast multitude, who remained till the close to witness all the proceedings.

Celebration of the Lord's Supper.

Then we celebrated the Lord's Supper, which gave us unmeasurable delight.—The sight before us of the densely crowded mass of believing brethren and sisters,

of whom several had come from our more distant outstations, was most affecting; particularly when I remembered the time, now nearly twenty-five years ago, when only six were sitting before me.—O, if I had seen in spirit this scene and these beautiful walls and this light, what rapture would have seized me. Even now my heart was enlarged, and I received a sweet recompense for all the trouble, anxiety and persecution experienced in past years—the beginning of eternal glory which will surround us in heaven.

Br. Millard opened the solemn occasion by a very affecting address. Prayer was offered by myself. Hymns and prayers were interspersed, and another address, by br. Thiess, concluded the enjoyment of the tokens of a dying Redeemer. O glorious occasion, never to be forgotten!

Then the salutations and the enjoyment of brotherly love were indulged in for a long time; and very reluctantly our beloved ones withdrew from the place which the grace of our Lord had bestowed upon us.

One great day was thus spent, but another not less glorious was dawning.—We had appointed to have a morning service at ten o'clock, A. M., on Monday. Though not numerously attended, it was a profitable season. Br. Zeschke preached. Two Moravian ministers were present, who had been invited for the preceding day, but could not attend.

The Love Feast.

But the greatest enjoyment, the love feast, which always crowns our solemn occasions, was still in prospect. The ceremony commenced at four. The chapel gradually became full. Besides many of our distant brethren and sisters, a large number of dear friends whom we had invited and who were not Baptists, were present. After the usual introduction of singing, address and prayer, coffee, tea and cakes were passed around, and conversation of the most free and cordial character went on. The choir then sang one of their finest pieces, and then addresses followed. The opening address was by a Moravian minister, who expressed the interest felt by his brethren in our prosperity. A brother from the state of Ohio followed in English, translated by a brother understanding both English and German. Others followed. Refreshments were again passed, and prayers, hymns and conversation succeeded. I went around and spoke with all present, feeling most happy, as did the entire company, that we had come to such a day and to such joy. Language is inadequate to express the feelings which pervade our hearts on such occasions, or to describe how deeply we feel the sweet sense of words like these—

> "Here thy blessed people see
> "Much of heaven and much of thee."

I will only add in regard to our chapel, that it can accommodate about six hundred persons.

Two Sabbaths have passed since the dedication, and, as might have been expected, the attendance was much inferior to that on the festival days. It will now devolve on us to fill the place, and the work of evangelization must be taken up with all diligence. Constant attention to secular matters has stood much in the way of my stimulating our brethren to carry on the work of tract-visitation, &c. The work has been neglected also, because there was little opening for more visitors. But now I design to influence all our members to exercise fresh vigor. With reference to this plan, we have resolved to devote the present week to daily prayer meetings and to thanksgiving, and to implore the Divine favor on our new and increased opportunities of doing good to our fellow citizens.

Support of the Pastor.

The members of the church have resolved to make all efforts to provide for my support. Still the amount raised will scarcely exceed one-half of what I need, and the balance I must try to earn.—This, at my present age, and because I have long been unused to secular employment, will be a serious task. Nevertheless I trust in the gracious providence of

God, which I have experienced all my life.

Progress of the Work.

The work of the Lord is constantly progressing in Germany. All the churches report, from time to time, accessions of greater or less extent. Some of our outstations are particularly blessed, and almost every week we have been permitted to recognize new members received at Frankfort on the Oder, Landsberg, and beyond. Br. Zeschke extends his efforts even into the grand-duchy of Posen.—Long since we should have advised the organization of the numerous outstations in that direction into a separate church, were it not that they are so much scattered, and no point among them seems suitable to form the centre of a separate body.

Persecution.

Cases of persecution and oppression become more and more rare in Prussia. Even in Hanover, it appears from later reports that more liberty is enjoyed. In Mecklenburg, however, they pursue the same course as formerly. Mrs. Kemnitz, the wife of the pastor of the church at Templin, was lately thrown into a wretched prison while on a visit to friends, under the pretext that she had come to make proselytes, though nothing of the kind had been undertaken, and she had merely been present at family meetings. She was afterwards transported over the frontier into Prussian territory, to which Templin belongs. Other acts of arrogance are liable to be experienced from the mob everywhere, even in Prussia. For example, last Sabbath, after I had preached in the morning in our chapel in Berlin, I went in the afternoon to Köpenick, a small town nine miles distant. There I met a crowded congregation in a room, not very large; scarcely had we begun to sing, when first children and then unruly adult people gathered before the windows, gazed into the room, and laughed; and when the blinds were closed, they knocked heavily on them and threw stones at them. Our friends, chiefly by kind admonition, with difficulty prevailed on the multitude at last to let us alone. We then enjoyed mutual edification, and attended to the examination of two or three souls who are resolved to follow Christ in baptism. Full of joy, I returned on foot after dark. It is very trying to preach amid such disturbance.

Br. Oncken is still pursuing his dreary work of begging in Scotland. He meets with success so moderate as to render it doubtful whether the missionaries still retained can be supported. How much I pity the dear brother who chiefly bears the burden of the great work on his shoulders and on his heart. May the Lord sustain him.

Sympathy with the American Union.

I wish to express again my deepest sympathy in the trials of the United States. We frequently pray that that bloody war between brethren may be speedily terminated, and America exercise that beneficial influence over the world to which it is evidently destined. May peace and prosperity soon be restored, and the gospel, through the influence of missions, enlighten the nations and exalt their happiness.

MISCELLANY.

THE CONDITION OF THE HEATHEN.

The heathen are sitting in darkness and in the shadow of death. They are "in darkness," the emblem of ignorance; they are "in the shadow of death," a deadly, awful shadow; they are sitting there, making no effort and having no wish to escape, like dead men in a dismal cemetery. Their condition is deplorable.

1. If we look at their case as it is

shown to us in sacred Scripture, what do we see? Everywhere the severest judgments are denounced against idolatry, and against idol worshippers; "Idolaters shall not inherit the kingdom of heaven;" "without are murderers and idolaters." The great characteristic of most heathen people is their idolatry—their paying religious worship to idols.

The Scriptures clearly teach, moreover, that there is salvation only through the name of Jesus Christ. The apostle asks, "How shall they believe in Him of whom they have not heard?" It is one of the sad features of the case of the heathen, that they have not heard of the name of Jesus as the Saviour of sinners. They will not, therefore, be condemned for unbelief in his blessed name; but they will be judged according to the light of nature, and their own conscience condemns them, accusing them of many sins.

The Scriptures also speak of a certain meetness of character for the heavenly world, as necessary before men can find admission to heaven: "Without holiness, no man shall see the Lord;" "There shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." Alas for the heathen! they possess not this holy character, but the very opposite; and their miserable religion inspires them with no desires after holiness, but tends only to make them more and more depraved.

2. If we look next at the case of the heathen, as it is presented to the eye of a Christian observer, when he visits them in their own country, what do we see? Look at them as men of business; and do you see truth, integrity, honesty, or fair dealing? The testimony of all who have dwelt in heathen lands is, that falsehood, deception, dishonesty in every form, everywhere abound. The condition of most men in heathen countries is precisely what we might expect to see, where there is no reward for virtue, no hindrance to vice, and hardly any punishment for crime—where the gods are examples of every license and crime, and the ministers of religion are, if possible, more depraved than other classes of men.

Look at them in their social relations; and do you see intelligence, refinement, delicacy, purity, or domestic virtue? Do you see husbands loving their wives, and wives living as the faithful and affectionate companions of their husbands; parents examples to their children in everything that is good, and children obedient to their parents; the family a blessing among the heathen?

Look at them in their consciousness of sin, engaged in religious duties, to obtain the favor of God; and do you see them ever finding the way of peace! They go from one idol shrine to another; they prostrate themselves before many a hideous image; they bathe in many a sacred stream; they part with their most valuable possessions; they sometimes sacrifice the lives of their children; they torture their bodies, and sometimes destroy their own lives under the car of an idol god; and thus they go—they know not where! The load of sin is not lightened; conscience finds no relief; they never gain rest; they are ever without any good hope.

Look at them in their trials and afflictions; they are not exempt from sickness, bereavement, and death. Do you ever see them resigned, patient, filled with consolation and hope? You may see the sons carrying their aged father or mother to the banks of a river, there to wait for death, under the burning sun and the dews of night—these young men accounting this the greatest kindness that could be shown to a parent. You may see the bereaved mother casting herself inconsolable on the ground, in despair, wailing for her daughter, taken away by the hand of death. You may see the heathen, as they draw near the end of life, in deep ignorance of the world beyond the grave; you ask one of them, "Where do you expect to go when you die?" and his reply will be, "I do not know."

These views of the deplorable case of the heathen, will not properly impress

our minds, if we do not consider them as applying to individuals. It is of millions, it is of large multitudes; but it is also of men and women, considered one by one, each one having the same nature with our own, the same capacities, the same never-ending existence—it is the case of every heathen man and woman that is so deplorable. Would that one of these poor heathen could be brought before the churches, as the missionary sees him! Let it be a brahmin of the highest grade, with whom a missionary once met at Lodiana, a young man of five-and twenty, who had lately lost his wife by death—a man of more than ordinary talent, and of considerable learning, one of most gentle and courteous manner—whose thoughtful and penetrating eye seemed to read your mind, but yet a man who worshipped God in a thousand things, and a thousand things as God. He knew not the reason why death entered into the world; he had no correct views of sin as the cause of death; he knew not where to find comfort in sorrow, nor how victory could be gained over death and the grave; he knew not where his wife had gone; he had no hope of ever seeing her again. He was without God, and without hope, having his own sins and sorrows, having his own dark destiny, going to a heathen's eternity! And he was one out of a great multitude, each one of whom is to live for ever; but to live, how and where?

This is a dark picture. Yes, but is it not a true one? Is there not reason to fear that too many in the church form inadequate views of the deplorable case of the heathen? Is not a serious, earnest belief, too often wanting—a real feeling, such as we have when we think of the dying or the dead? The heathen are surely dead in trespasses and in sins—They are dying; and dying, never to have a spiritual and happy life. What we do for them, we must do quickly. We and they are alike passing away. God help us to do our duty to them! Such is the prayer of one who was among them.—*Home and For. Record.*

HOME MISSION SOCIETY IN SWEDEN.

In the beginning of 1858, a Home Mission Society was formed in Wanneberga, in the parish of Vinslof. What led to this was, among other reasons, that many laymen had begun to engage in evangelistic work throughout the province, and it was felt desirable that such work should be carried on in an orderly manner, under the superintendence of experienced and prudent men. This was the more necessary, as many raw and newly awakened persons had been taking it upon them to be public speakers, not much to the edification of those who are far before them in spiritual experience and steadfastness. Among those, also, who had themselves tasted the good word of God, there was a prevailing desire to send the same to others who were sitting in darkness and the shadow of death, and without faithful ministers, in order to afford them the possibility of choosing between life and death.

Those who met together in order to form this Society assembled in a large prayer-room, in which even yet the Society holds its annual and quarterly meetings. This prayer-room has its own little history. The peasant, by name Per Svenoson, who originated it, was, in his unconverted state, in common with many in the neighborhood, much occupied in the manufacture of ardent spirits; and, like many others, he had for this purpose a distillery of his own. When he was awakened to concern about the one thing needful, he found this manufacture to be repugnant to his conscience, and inconsistent with his duty to his fellow-men. At last, notwithstanding the sacrifice which it involved, he must have done with it. But the building remained, and, in order to make it serviceable for good, he prepared it as a hall for prayer-meetings; and in it the religious meetings of the district are now regularly held. The hall is large, lofty, and comfortably fitted up, with a pulpit at one end, two rows of pews or benches in front of it, and two galleries, one in the end opposite the pul-

pit, and the other behind the pulpit, above a room which opens into the hall, and which also can be used by hearers when the hall is overcrowded. We believe that there is good accommodation for 500; but at the quarterly meetings, and especially at the anniversary meeting in July, it sometimes happens that the half of the people must assemble elsewhere, often in the open air, on the side of a beautiful hill, around some minister, who holds them together under the exposition of the Word of God.

When this Society was first formed, only one colporteur was chosen and supported; but the interest in the cause soon increased, and, at the same time, the need and desire of a colporteur's visits were felt in many places; so that, during last year and in the beginning of this, the number of diocesan colporteurs was increased to six. Their chief work, according to the original design of the Society, was to visit and distribute the Bible and other good evangelical books. But in consequence of the people's importunate desire, and perhaps also of the colporteurs' own inclination, preaching became their predominant occupation, while, however, house visitation went with it hand in hand. There were very soon formed in several congregations parish societies, which met in their separate localities for mutual edification. These parish societies chose the so-called parish colporteurs, whose duty it is partly to lead the worship at the meetings of their societies, and partly to act, within the parish, as home missionaries and tract distributors. The different parishes, again, within the same division of the country, formed a union among themselves, and agreed to hold a meeting on the first Monday of every month, both for despatch of business and also for regular religious worship. This is held in various places and times, according to a fixed arrangement. In order to secure the presence of an experienced and competent speaker, the district colporteurs are appointed to order their rounds so as to be present, and take part at these meetings for worship.

The parish colporteurs and home missionaries are paid by the parochial associations; the district (or county) colporteurs by all the parochial associations in the district; and the diocesan colporteurs out of the common fund of the Diocesan Society. At present there are in service five diocesan, three county, thirteen parish colporteurs; in all, twenty-one.—In addition to this, the friends of laymen's work in two districts or counties, who thought the principles of the Christianstad Society too strictly ecclesiastical, separated, and formed an independent association, supporting at present eight colporteurs, of whom at least two seem singularly gifted. These are, of course, not examined by the Christianstad Tract Society, which does not receive any into its service without their first being tried and approved by its committee. One indispensable condition for their being accepted is, that they be free from all Baptist and Separatist views. This circumstance was the cause of separation just referred to. But the Christianstad Society had obtained a lesson from experience on this head. In the year 1857, that is, only three years after its formation, three of its colporteurs became Baptists. This Society tried for a time to keep them in its employment, on the condition that they should preach only the gospel, and not touch on these disputed points. But this condition was, naturally enough, more than they were able to fulfil; and, accordingly, the Society soon introduced an alteration into its constitution, and declared that its members and colporteurs should be only those who adhered to the Lutheran doctrines, and led a Christian life.

In addition to this, another condition of being employed as a colporteur, is unexceptionable evidence of prudence and Christian steadfastness. None is appointed a county colporteur who has not already given proof of his ability as a parish colporteur; and, again, it is only from among the former that the diocesan colporteurs are chosen. These last are also required to have read some church

history, and to give, as a proof of their ability, a written exposition of some Scripture passage. Care is not only taken that no unsuitable person be appointed to this work, but also that no one shall be continued in it, if he err in conduct or doctrine. Besides this, in every parish in which there are members of the Society, two are appointed as "elders," to see that no inexperienced or untried persons are allowed to take part in conducting worship, or in speaking at the religious meetings.

The quarterly and annual meetings are the Society's great solemnities. At the annual meeting especially, men assemble from the most distant parts of the diocese, and with the most intense interest follow the discussions, and even take part in them. On the first day, only deputies chosen by the parochial associations should be present; but such is the interest awakened, that the committee feel themselves obliged to admit to their meeting many others, if only they have been introduced by any deputy present. On the second day, the hall is thrown open to all, and the proceedings are very lively. They commence about half past six in the morning, with a meeting in which, after prayer, addresses are delivered by various individuals, varying from four to six, either colporteurs, or clergymen, or students. These are intermingled with psalms and prayer, and the meeting is usually continued till about eleven. When the weather permits, this meeting is, on account of the crowd of people present, held in the open air, on the slope of a neighboring hill, where the speaker has his numerous audience under his eye, and thus can have a complete view of them,—a very impressive spectacle. During this time, the committee has been holding its meeting in the neighboring house, to examine the candidates for the office of colporteur, and to despatch the other business. When the committee has concluded its deliberations, the meeting already mentioned closes; and now begin the brotherly conference and discussions.

But one would require to be himself present, in order to see that insight into the most important questions, and that power and freedom in expressing their thoughts, which the common people display when they have opportunity to exercise their gifts, and are interested in a cause which is so essential and so important for all, as religious and ecclesiastical matters. This meeting for discussion lasts from eleven o'clock to three. After dinner, the meeting is shifted to the church of Vinslof, about one mile and a half (English) distant, and then two sermons are preached by clergymen previously appointed. It is to be remarked, that very rarely are worldly and ungodly men seen at these meetings. But yet it is certain that this society is exerting a decided influence on religious life within the diocese, partly through its meetings, and partly by means of its colporteurs, who are to be met with in all directions. And the colporteurs are now almost invariably received, if not with confidence, at least with friendliness and without suspicion, so that it seldom happens that they meet with any rude treatment.

During the last six years, these colporteurs have disposed of 1,600 Bibles, 5,500 New Testaments, 2,000 Luther's Sermons, 5,000 other larger writings of Luther, 350,000 tracts of Luther and others.

—*News of the Churches.*

TURKEY.

There can be no real or permanent reformation in Turkey, so long as her legislature continues under the pernicious influence of the Koran. The Mohammedan religion, the tendency of which has ever been to degrade instead of elevating a people, is so interwoven with the political constitution of the country as effectually to prevent the nation's progress and prosperity. It is not enough for this country, therefore, that its present system should be purified or improved, if indeed it is capable of this. Nothing less is required than the utter eradication and subversion of its superstitious religion,

and the substitution of a *new* faith. The country has no reforming element within itself, and never can its people be raised from the degradation into which they are sunk until they have been liberated from that abominable imposture of which they have so long been the dupes, and of which they still are the bigoted advocates.

The greatest evil of this unhappy and infatuated people is the existence and influence of the Koran; and consequently their greatest want is the Bible. This and nothing but this, has the power of regenerating them or of truly reforming their social condition; and it is easy to conceive to what a position of distinction they would attain, if brought under the blessed influences of Christianity and civilization. And whether we consider the past history of this country, its present miserable condition, or the glorious future which we believe to be in reserve for it, there is surely no other which is either more likely or more worthy to engage the sympathy of the Christian philanthropist. It would be equally wrong and impossible, and but an instance of religious persecution which could only find a parallel in the bigoted zeal of Mohammedans themselves, to obtrude Christianity forcibly upon them. But the same end may be obtained by an easier and simpler method, and one that is not more expensive or less effectual. The sword of the Spirit, which is the word of God, is mighty to the pulling down of strongholds; and there is no need for wielding any other weapon than this.

Let but the missionary institutions which have been planted around the coasts and even in the centre of these vast dominions be maintained and strengthened; let the number of Bible-depots be multiplied, and all other similar agencies encouraged and supported, and there need be no fear respecting the result. Under the powerful influence of Christian education and a preached gospel, the ignorance and superstition which have prevailed for so many ages in this benighted land will gradually disappear, and its numerous inhabitants, who are now "given over to a strong delusion so as to believe a lie," will be delivered not only from political despotism, but from moral degradation, and enabled to rejoice in that liberty with which Christ makes his people free. There is a Greek proverb which says—"Mohammedan once, Mohammedan ever,"—as if the conversion of this people to Christianity were an impossibility; and it is quite true that they do not know their own want or feel their utter helplessness. But by the Act of religious toleration which their Government passed some years ago, they are, if not inviting, at least permitting others to come to their help. And can it be that such permission will not be more fully taken advantage of? We can conceive of no enterprise, indeed, which is more glorious or more worthy of a Christian nation, than that of emancipating from the bondage of ignorance and vice those very lands which were the first to be blessed and consecrated with the light of the gospel.—*Record of the Church of Scotland.*

MISSION TO ABYSSINIA.

In God's providence, the way seems open for the mission of the English Missionary Society in Abyssinia. After much delay and hesitation, the Jewish Committee have sent out orders to Alexandria, which will probably have the immediate effect of starting Messrs. Steiger and Brandeis, two German missionaries on the way to their field of permanent work.

In an appendix to the report presented to the last General Assembly, it was stated that apparently insuperable difficulties were in the way of the proposed mission. The king and archbishop of Abyssinia were reported to have said that they would not allow any new church in the country, and that they would oppose any missionary enterprise there. Subsequent accounts have cleared the way. Archbishop Salame has written to a Church of England missionary, wishing "that every seed scattered by him may produce thirty

sixty, and a hundredfold, to the glory of God our Father and Jesus our Redeemer. Amen." And king Theodorus has held out encouraging prospects. Bishop Gobat has also been consulted, and his advice, which carries with it so much weight from his long residence in Abyssinia, is strongly to the effect that the work should now be undertaken. Accordingly, it is expected that in the beginning of November the two missionary brethren will set forth from Alexandria, in company with Dr. Krapf and other two missionaries, who are making for the same destination.

The journey will be performed on foot, the luggage being strapped on the backs of horses, and it will occupy, probably, from three to four months. Some idea of the inaccessible nature of the country may be formed from a fact mentioned by bishop Gobat. In one of the only two roads into Abyssinia, the pathway proceeds for a considerable distance between rocks, which lie so closely together that large boxes would be broken to pieces by being knocked against them from the motion of the horses. Through such defiles the apostles passed in olden time, and through them again the missionaries of the cross are ready to go from love to their Lord.

It may be well to remind our readers of the nature of the mission on which Messrs Steiger and Brandeis are to set forth. The tradition that the church in Abyssinia was of apostolic origin, some years ago inspired some Christian friends with the thought of following the very track of the apostles in the new mission there. Missionaries were to be planted two by two at various stations along the route, and one of the stations was made over to the Church of Scotland to be occupied by her. The series of missions was to be called the Missions of the Apostles' Road.

The two brethren sent forth by the church to Alexandria, and now about to proceed to Abyssinia, were trained at the Chrischona College, near Basle, on the system adopted there. The missionaries in that institution are taught to "labor, working with their hands;" so as, like the apostle Paul, to combine handicraft with the preaching of the gospel. The advantages of this system in a country where missions are about to be established are obvious. They cost much less; they set an excellent example of industry before the natives; and they carry home the idea of disinterestedness to the native mind more easily and fully than the ordinary system. Our two missionaries at Cassandra have been sent there on this system; and Messrs. Steiger and Brandeis are to set forth for Abyssinia on the same. The church at large will surely appreciate the motives of the men who go thus to venture their lives for Jesus Christ on a salary of £50 a year! That is a feature of our Jewish mission, for which we claim the attention of the church.—Dr. Krapf, the well-known traveller in eastern Africa, to whom the cause of geographical discovery owes so much, goes to Abyssinia in company with our missionaries, being at present engaged as an agent by the Wesleyan Missionary Society. He entertains the hope that the fertile districts of Abyssinia will yet be fixed on, as a field for the growth of cotton for the English market. He mentions particularly the districts of Malama, Doka, and Wechne, as suitable for this purpose, and he adds, "perhaps this article (cotton) would alone be sufficient to maintain the whole mission." We, perhaps, cannot hope for such a result as that; but the probability of something being done in Abyssinia to enlarge the field for the growth of cotton is one which will not fail at present to lend new interest to our infant mission there.

The bulk of the population of Abyssinia (which consists in all of four or five millions) profess a kind of corrupt Christianity, in which heathen, Mohammedan, and Jewish rites are mingled together. The old Arian disputes as to the person of Christ are still continued there, with much of the subtlety that formerly distinguished them. The following extract from Pritchard's Physical History of Man, will be found interesting:—"There is no

part of Africa, Egypt being excepted, the history of which is connected with so many objects of interest as Abyssinia. A region of alpine mountains, ever difficult of access by its nature and peculiar situation, concealing in its bosom the long sought sources of the Nile, and the still more mysterious origin of its singular people, Abyssinia has alone preserved in the heart of Africa its peculiar literature and its ancient Christian church. What is still more remarkable, it has preserved existing remains of a previously existing and wide-spread Judaism; and, with a language approaching more than any living tongue to the Hebrew, a state of manners and a peculiar character of its people, which represent in these latter days the habits and customs of the ancient Israelites in the times of Gideon and Joshua. So striking is the resemblance between the modern Abyssinians and the Hebrews of old, that we can hardly look upon them but as branches of one nation; and if we had not convincing evidence to the contrary, and knew not for certain that the Abrahamidæ originated in Chaldea, and to the northward and eastward of Palestine, we might frame a very probable hypothesis which should bring them down as a band of wandering shepherds from the mountains of Habesh (Abyssinia) and identify them with the pastor kings, who, according to Manetho, multiplied in the lands of the Pharaohs; and being after some centuries expelled thence by the will of the gods, sought refuge in Judea, and built the walls of Jerusalem. Such an hypothesis would explain the existence of an almost Israelitish people, and the preservation of a language so nearly approaching to the Hebrew in intertropical Africa. It is certainly untrue, and we find no other easy explanation of the fact which the history of Abyssinia presents, and particularly the early extension of the Jewish religion and customs through that country."

The Jews in Abyssinia are called Felashaws, or emigrants. They are said to number about 200,000. They have neither Talmud nor tradition, and adhere rigidly to the Levitical system. trace back their origin in Abyssinia days of Rehoboam; and from the century till 1800, had their own kir laws. When Mr. Stern, a mission the Church of England, visited th 1859, he found an extraordinary for the Word of God, some men "f ing him for days and days over mou and rocks, perfectly indifferent t and hunger, hardships and fatigue no other object in view except to the universal craving to secure for respective settlements a copy of tl spired volume."

Could there be a better promise establishment of a mission? Gi such a yearning for the Word of and we find there the best openir mission work. Give us a high val the Word of God when possessed there we descry the signs of a church. May we see more and tokens at home of a strong love f Bible we already possess; and ma craving of the Felashaws of Aby to possess it, be blessed to open hearts for the reception of the Sa —*Record of the Church of Scotland*

TAMIL COOLIE MISSION.

Large numbers of coolies from Sou India are employed on the coffee-p tions in the Kandy district of Ceylon the year 1854–55, some of the coffee- ers invited the Rev. W. Knight, c the Society's clerical Secretaries, was at that time in the island, to these settlements, and devise, if po some means of promoting the mora religious welfare of the coolies whil remained in Ceylon. The result the commencement of missionary tions on a new and interesting basis native churches in Tinnevelly we supply the catechists, the planters t vide the salaries, and the Church Mi ary Society was to be honored b management and superintendence o whole work, of which the coolies w receive the benefit.

The area of the mission is extensive.—The catechists, under the superintendence of our experienced missionary, the Rev. S. Hobbs, are engaged in visiting 500 estates, and preaching "to upwards of 100,000 people, scattered over a mountainous country upwards of 3,000 square miles in extent. The difficulties necessarily attendant on such an undertaking are enhanced by the migrations of the people, many of the new inquirers returning to their country before the catechists can pay them a second visit. Nevertheless, as many as twenty-three adults have attained sufficient knowledge of the leading doctrines of Christianity to give a clear account of the essentials of their faith. It is also a remarkable coincidence, that the district in Tinnevelly, in which the Christian church has lately received such large accessions from the heathen population, is one of those from which large numbers of coolies visit Ceylon. Whether the efforts of the catechists here have contributed in any degree to this result, the committee have not heard; but it seems probable, especially as it is known that there are Christians residing there who received their first religious impressions in Ceylon."

This is a fact of much interest and importance. Fragments of races, separated from the national masses to which they belong, and consequently free from the tyranny of prevailing customs and other counteracting influences, have not unfrequently been found more open to the action of Christian truth than if they had remained at home. Advantage should be taken of these opportunities. If, as these Indian coolies do, they retain connection with the parent stock, not only will they be benefitted themselves, but, on returning home, they will communicate to their friends and relatives the knowledge they had acquired, and thus act as leaven in the lump.

The great want which this interesting work has to contend with, is one very general over the missionary field—a deficient supply of laborers. For the wide field of effort to which we have referred, there are only six catechists.

Very urgent requests for duly-qualified catechists had been made to all the Tamil mission-stations which have training institutions connected with them. Such appeals have been made to Tinnevelly, Jaffna, Madura, Nagercoil, Neyoor, Trichinopoly, Madras &c.; and though they have been kindly received, the needful supply has not been granted. It is gratifying to know that the reason why catechists have not been sent here is, that they are so urgently required in their own country, and that new converts, requiring instruction, continue to be so numerous, that every available catechist is required to teach them. In one district alone, in Tinnevelly, during the past year (1860) as many as fifteen hundred persons have renounced their heathen errors, and sought Christian instruction.

This being the case, we may reasonably hope that the want will be but temporary; the very cause of it being of such a nature as eventually to furnish a fresh supply. In the meantime, the Directors of one of the Church Missionary Society's Training Institutions in India have offered to maintain and educate candidates, especially for Ceylon. Two or three Tamil Christians, who have manifested considerable zeal, have already been sent over from Ceylon to that Institution, with the view, eventually, of their employment here.

The catechists are courteously received by all classes of people. From the European gentlemen residing on the estates they receive unvarying kindness. "The conductors, canganies, and coolies continue to be well affected towards the catechists, although they know, and by this time thoroughly understand, what their object and desire is: for there is nothing which wins the respect of the Tamil people more than a courteous and candid straight-forwardness. The genuine feeling of the Tamil people towards the catechists is strikingly illustrated in a department of the mission, small indeed, compared with the rest, but of growing importance and great interest, namely, the

native estates in the neighborhood of the town of Kandy. Within a circuit of about three miles round the town of Kandy, there are now as many as sixty small estates owned by natives, Singhalese, and Tamils, all employing Tamil coolies, varying from seven or eight to fifty in number. As there are no Europeans connected with these miniature estates, it cannot be supposed that the coolies think to please masters by listening to the catechists; and yet some of the most interesting incidents which have transpired during the year have been on these native estates. The catechists are welcomed in almost all of them; the tracts are received and read with avidity, and, in several instances, conviction of the truth has been the result.

Several promising congregations have been brought together, one numbering as many as 200. The total number of Tamil Protestant Christians found on the estates in 1856 was 381; in 1860 they were found to be 777, rather more than double.

One interesting feature connected with these congregations is the Tamil Christians' Friend Society. It is supported by the Tamil Christians themselves. It is, however, a rule of that society that the superintendent of the Coolie mission for the time being, shall always be the president of the society. It was thought that the friends of the mission would be pleased to hear of such a benevolent and truly Christian movement among the Tamil congregations connected with it, and it is believed that they will be gratified to hear of its continuance and prosperity.—The Tamil Committee have relieved every indigent Christian who had any claim upon their society according to the rules, and several others to whom the rules would not have admitted a right, but yet did not restrict the (Tamil) Committee from giving as a matter of bounty. Also, on hearing of the distress arising from the famine in Northern India, at their next meeting they unanimously voted a grant of £4 for the relief of the sufferers, in addition to which, collections and subscriptions were made in the Tamil congregations, to the amount of £3 15s. more, so that they had the pleasure of transmitting the sum of £7 15s. to the Famine Relief Fund in Calcutta. They held their second annual meeting on the 25th December 1860, having chosen Christmas-day, because they could anticipate a larger attendance than at any other season.—There was a good number present, and the speeches made on the occasion were very interesting. They still have a balance of about £30 in their treasury.

One unmistakable evidence of the sustained and increasing interest felt by the planters, and other inhabitants of the island in the spiritual welfare of the Tamil laborers is the increase in the income of the mission. We wish it were so at home; here we have a decrease—there, there is a large balance in the current account, thus proving that the planters in Ceylon are liberally performing that part in the mission which they undertook.—*Record of the Church of Scotland.*

THE JAPANESE.

The houses of the Japanese are as singular as the people themselves. They consist of a house within a house.

And first, as to the outer house. Of the better classes the houses are of stone, or are constructed of a framework of bamboo, or lath covered with tenacious mud; this being covered with a coat of plaster, is either painted or becomes bleached by exposure. Mouldings are often arranged in diagonal lines over the surface of the building, and these being painted white and contrasting with the dark ground behind, give the houses a curious piebald look. The roofs are often of colored tiles, alternately black and white, the eaves being extended low down in front of the walls, so as to protect the inmates from the sun, and the oiled paper windows from the effects of the rain. There are, besides, movable shutters, which by night are fastened to the posts which support the verandahs.

The inner house is a large framework, raised two feet above the ground, and di-

vided into several compartments by means of sliding panels. The raised floor, which extends over the whole area of the house, is covered with white mats, made soft and thick by being lined at the bottom with straw. These are very neatly woven and bound with cloth, and are all of the uniform size prescribed by law, being three feet by six, and placed in rows upon the floor so neatly as to have the appearance of one piece. Upon these mats the people sit to take their meals, to converse with their friends, and lie down at night to sleep, having then a quilted mat for a cover, and a hard box for a pillow.

The interior of the house is plain and simple, but scrupulously neat and clean. In some of the better houses are occasionally to be found wood-carvings of exquisite workmanship, though not very elaborate in design. The paper windows and sliding screens which divide the compartments are often adorned with paintings of landscapes and birds. In addition to the panels, the walls of the house are often hung with gay painted paper, which, being arranged as rolling maps are with us, is movable at pleasure.

The furniture of a Japanese house consists simply of the floor-mats and household utensils, which are simple and few. They have no need for chairs, although sometimes, on state occasions, they are provided. Tables are not ordinarily used. Lacquered cups, bowls, porcelain vessels, and chopsticks, comprise the arrangements for dining. The tea-kettles, which are always at hand, simmering over the fire in the kitchen, are made of bronze, silver, or fire-proof earthenware. In the poorer dwellings, there is in the centre of the common sitting-room, a square hole built in with tiles and filled with sand, in which a charcoal fire is always kept burning, and suspended above it, on a tripod, is the teakettle. The better houses are warmed by metal braziers placed on lacquered stands, containing burning charcoal, which are easily moved from room to room. The dwellings of the upper classes are surrounded by handsome gardens and pleasure-grounds, tastefully planted with fruit and shade trees, and bounded with green hedges.

Japanese life has gone forward after the same fashion for generations. Nothing can be more affecting than to visit the grave-yards in the vicinity of the heathen temples, and think upon the multitudes which have lived and died without the knowledge of Christ. Near each grave are square posts and boards, with the names of the dead, upon which are painted various quotations from the sacred books of Buddha, moral sentences, &c.—Some of these may exhibit to our readers the darkness which is abroad. Here is one—"Multitudes fill the graves;" and then, "To enable to enter the abodes of the perfect, and to sympathize fully with the men of the world, belongs to Buddha. It is only by this one vehicle, the coffin, we can enter Hades. There is nought like Buddha, nothing at all." Again. "He whose prescience detects knowledge, says, 'As the floating grass is blown by the gentle breeze, or the glancing ripples of autumn disappear when the sun goes down, or as the ship returns home to her old shore, so is life: it is a smoke, a morning tide.'" But what hope have the poor heathen of Japan in the prospect of man's immortality? Alas! nothing better than this—"He who has left humanity is now perfected by Buddha's name, as the withered moss is by the dew."—The Lord in his providence has opened Japan to intercourse with the nations: may He move his people to send the gospel to these thirty-five millions of heathen, who, if illuminated thereby, would become a great people. May the sympathies of Christians be powerfully excited on behalf of the blinded Buddhists of Japan, and prompt efforts be made to enter in by the partially-opened door, until with enlarging opportunities, Christ be preached, as "the only name under heaven given to men whereby they may be saved."—*Record of the Church of Scotland.*

MADAGASCAR.

The joyful intelligence from the island of Madagascar, which appeared in the Magasine

for February, will prepare the way for the following notice.

With feelings of devout thankfulness and joy we are able to confirm to the fullest extent the hopes which we have expressed during the last two months with regard to the blessed change which the providence of God has wrought on behalf of his suffering saints in Madagascar, and the prospects with which they are now cheered of future liberty, security, and peace. By the last mail from Mauritius, the following letter has arrived from some of the most devoted Christian pastors and other native brethren in Madagascar; and we feel assured that our readers, as they peruse the important statements it contains, will exultingly exclaim, "The Lord hath done great things for them, whereof we are glad."

It will be seen that the Prince Royal is now securely established on the throne of Madagascar, as Radama II.—that he has opened the prison doors and set the captives free—that he has struck off the fetters from the enslaved, and called back the wandering and persecuted refugee to his peaceful home. These Christian correspondents, writing to Mr. Ellis, are now able, on the authority of their sovereign, to give him an earnest invitation to visit their capital. Thus they write:—

"We tell you, our beloved friend, that whosoever of our brethren and sisters wish to come up to Antananarivo, there is no obstacle in the way. All is free, for Radama II. said to us: 'Write to our friends in London, and say that Radama II. reigns, and say that whosoever wishes to come up can come.' And bring all the Bibles and tracts with you, for we long to see your face, if it be the will of God."

This invitation, on the part of Mr. Ellis, had been anticipated. As we stated in our last number,* he embarked at Southampton on the 20th November, and has, we trust, through the preserving mercy of God, ere this landed at Mauritius. Here it is probable further tidings will await him from the Christians at the capital, who will have heard of his approach. At the earliest period that may prove compatible with safety, he will proceed to Tamatave, and thence to Antananarivo. This, however, as we previously intimated, from the insalubrious state of the country, cannot be attempted for several weeks; but in the interval Mr. Ellis will doubtless be able to acquire ample knowledge of everything affecting both the Government and the native Christians, from correspondence with the Rev. J. J. Le Brun, who probably reached the capital about the end of October.

The Directors of the London Missionary Society, now fully assured that God has opened a wide and effectual door, are most deeply anxious that messengers from the churches should be found ready to enter in and broadcast the field with the good seed of the kingdom, before the enemy, who is eagerly waiting for the opportunity, can scatter tares. Two well qualified agents have already offered themselves for this great service; but six at least will be required for its commencement; and we trust that those Christian friends who have long joined in prayer to the God of missions for the downfall of tyranny and superstition in Madagascar, will now blend with their thanksgivings their continued and earnest supplications to the Divine Head of the church, that He would thrust forth an adequate number of devoted laborers, who, after a season of faithful and self-denying toil, shall be rewarded with a glorious harvest.

"Antananarivo, Sept. 11th, 1861.

"To Rev. Wm. Ellis,

"We have received the letter that you wrote in the month of June, 1861, which came from London, and we rejoice at the exhortation you gave for our continuance in Jesus Christ, and your remembrance of us in your prayers to God; and that the brethren and sisters with you ceased not to entreat God on behalf of the brethren and sisters with us.

"And now God has heard the prayers which we have offered to Him, and Madagascar is wide open for the Word of God; those that were in bonds are now

* *See Mag. for Feb., p. 48.*

all released from their chains, and are come to Antananarivo. The pilgrims that were in hiding places are now to be seen; and these are now new things with us.

"On Friday, the 23rd of August, Ranavalona, the Queen, died, and Rakotond Radama was raised to be the King of Madagascar. On the 23rd of August, 1861, he, Radama II., was raised to be the King.

"But there was nearly a contention about it; for Prince Ramboasalama hired many people to set him upon the throne, and there was nearly a struggle at Antananarivo among the people. But God overturned their foolish plans to nothing, and the officers, and the judges, and the leaders of the people were banished by the king, and sent away as exiles. Prince Ramboasalama was also banished from Antananarivo, and those people that were chained and banished were those people that were strong in persecuting and did not like the Christians. And now we thank God for subduing the enemy.

"When the people heard it proclaimed that Radama II. reigned, all the people, both great and small, rejoiced exceedingly; and the Commander-in-Chief, Rainiharo's son and his family, and some of the officers and Christians, did all to cause Radama II. to reign. But all these people had not power enough to do that; for it was God who sought to do good for Madagascar, and gave strength to these people to cause Radama II. to reign.

"And on Thursday, the 29th August, 1861, we that were in concealment appeared: Rainivao, Ramiandry, Rainiketaka, Razaka, Rabodo, and Andrianbahiny; then all the people were astonished when they saw us, that we were alive and not yet buried or eaten by the dogs, and there were a great many of the people desiring to see us, for they considered us as dead—and this is what astonished them. On the 9th of September those that were in fetters came to Antananarivo, but they could not walk on account of the weight of their heavy fetters, and their weak and feeble bodies.

"And this we tell you, our beloved friend, that whosoever of our brethren or sisters that wish to come up to Antananarivo, there is no obstacle in the way. All is free, for Radama II. said to us: 'Write to our friends in London, and say that Radama II. reigns, and say, that whosoever wishes to come up can come.' And bring all the Bibles and tracts with you; for we long to see your face, if it be the will of God. We are much in want of medicine, for many are sick and feeble among the Christians, and we long for you to come up to Antananarivo. And we visit you, and we visit your wife, and we visit your children, and all the brethren and sisters in the faith. Until we meet may God bless you, saith Rainivao, Ramiandry, Rainitahina, Rabe, Razakaiosa, Ralaka, Ratsilainget. "And all the brethren and sisters salute you."—*Lond. Miss Chron.*

ITALY.

The chief part of the work of evangelization in this country is in the hands of the Synod of the Waldenses. There are three or four so-called "Italian Church" ministers, of excellent character, and unhappily a few radical Independents, rejecting all church government; the views of this class are too extreme to authorize the expectation of much benefit from their labors. The Waldensian church itself is but a small body, compared with some of the churches of other lands; it has less than forty ministers. But it is the oldest evangelical church in Europe, dating its existence many centuries before the Reformation, and its pure doctrine, Presbyterian government, and well settled order, give it great power for good to the people of Italy, the greater because its members are themselves Italians. They are not of the plains, but of the mountains, in whose valleys they so long held forth their testimony for Christ, never acknowledging the authority of the bishop of Rome. At the call of Providence, they have now sent down into the plains

of their country some of their ablest and best men. At Turin, Genoa, Milan, Leghorn, Pisa, Florence, Bologna, Naples, and a few other places, there are Waldensian ministers or colporteurs. The Theological Seminary was transferred during the last year from La Tour to Florence, to be nearer the centre of the work, and had nine or ten students under the instruction of two professors,—one of whom is Dr. Revel, with whom many of our Christian people had the pleasure of becoming acquainted a few years ago on his visit to this country. Since the middle of October last, one of the Waldensian ministers has been stationed in Naples, where he conducts services on Sabbath and Thursday, and meets with any who desire instruction; he also superintends the distribution of religious books in that city by colporteurs. A Scotch minister, who is settled at Florence, speaks in warm terms of the service which can now be rendered to religion by means of these publications: "Books for the times are all consulted eagerly. Thousands of copies are being now printed and scattered by us over the land." Especially may the greatest benefit be expected from the circulation of the Sacred Scriptures; and it forms indeed a marked event in the history of modern Italy, that even in Naples, "during the seven days immediately following the opening of the cases containing the Scriptures, 1,100 copies were sold."—*Home and For. Record.*

DONATIONS.

RECEIVED IN JANUARY, 1862.

Maine.

Thomaston, 2nd ch., Ladies' For. Miss. Soc., Mrs. Benj. Robinson tr., 10; Damariscotta Mills, Rev. Wm. Hurlin 2; Warren, Ladies' Bap. For. Miss. Soc., Mrs. Eliza A. Kennedy tr., 12; Kenduskeag, T. B. Robinson 15; Greene Cor., ch. and soc. 15-.50; New Gloucester, a friend 1; Farmington, ch. 5; Waterville, 1st ch., of wh. 10 is fr. Sab. Sch., 87.03; Bethel, Mrs. M. J. Newton 2; East Sumner, ch. 16.50; 166.03

New Hampshire.

Francistown, Bequest of Dea. John True 12; Exeter, Elm st. ch. 5.61; Dunbarton, ch., tow. sup. of Rev. J. Wade, D.D., Maulmain, Burmah, 3; Concord, Rev. C. W. Flanders, D.D., 100; 120.61

Vermont.

West Wardsboro', ch. and soc., of wh. 2 is fr. Sab. Sch., tow. sup. of Rev. M. J. Knowlton, Ningpo, China, 13; Cornwall, Roxalana Peet 2; Essex, Mrs. Mary A. Johnson 2; 17.00

Massachusetts.

Boston, Baldwin Place ch., A. G. Stimson tr., 126.41; Chelsea, 1st ch. and soc., Dea. James Loring tr., mon. con. colls. 131.23; Cary Ave. ch., E. C. Fitz tr., mon. con. 19-.88; Brookline, ch. and cong., Dea. D. Sanderson tr., mon. con. 27.49; Newton, (Centre) 1st ch., Rev. J. G. Warren, D.D. 50; (Up. Falls) Miss Eliza Jameson, for Prome Mission, Burmah, 10; Framingham, 1st ch., Sab. Sch., to sup. nat. pr., care Rev. E. A. Stevens, Rangoon, Burmah, 25; Taunton Green, ch. 60; Philip E. Hill 20; Bellingham, Estate of Seneca White, Rev. J. T. Massey, residuary legatee 20; Dighton, ch., a few friends 2; So. Scituate, Rev. D. B. Ford 3; Mrs. Lavina S. Ford 2; 497.01

Old Cambridge, ch. 500; Charlestown, a friend 5; Somerville, 1st ch., G. W. Robinson tr., 42; Malden, 1st ch., E. S. Converse tr., of wh. 46 is fr. F. A. Smith, and 31.45 from Ladies' Bap. Sewing Society, Mrs. Rebecca Waitt tr., 258-.12; Haverhill, 1st ch., Geo. Appleton tr., with prev. donas. to cons. Rev. Augustus H. Strong and L. R. George H. L. M., 150; Chelmsford, a friend 17; Lawrence, M. B., quarterly contrib. 5; Andover, ch., A. M. Greene tr., 5; 982.12

Springfield, ch., I. T. Taylor tr., mon. con. 50; Holyoke, 1st ch. 30; Coleraine, Rev. L. Ames 1; Belchertown, ch. 11; Webster, ch., of wh. 30 is fr. Dea. Solomon Robinson, to sup. Sau Pwai-pau, nat. pr., care Rev. F. Mason, D.D., Toungoo, Burmah, 45.50; 137.50

1616.63

Rhode Island.

Providence, 1st ch., Sab. Sch., Miss E. Bailey's cl., tow.

sup. of Rev. M. H. Bixby, Shan Mission, Toungoo, Burmah, 6.36; a friend, for Rev. M. H. Bixby's chapel, Toungoo, addl. 100; "A. B., to be used by Rev. F. Mason, Toungoo, addl. 50; 156.36

Baptist State Convention, R. B. Chapman, Sec., Providence, 1st ch., of wh. 28.57 is mon. con. in Dec. and Jan., 16 an. sub. per O. Johnson, collector, 30 an. sub. per N. F. Matthewson, collector, and 12 an. sub. per R. B. Chapman, collector, 86.57; Central ch., Sab. Sch., per J. Boyce, Supt., 102; Pawtucket, ch., Jas. Olney tr., 34.22; Wickford, ch., of wh. 5 is fr. Mrs. Ruth Stanton, per N. N. Spink, 20; 242.79 —— 399.15

New York.

Lowville, Rev. O. Wilbur 5; Le Roy, Miss Margaret Pierson 4; Alleghany city, M. R. Trevor 5; Oneida, Almira Town 3; Buffalo, Mrs. Millard Fillmore, for Burman Missions, 25; a friend 1; Gloversville, Karen Fem. Miss. Soc., to sup. two nat. Karen prs., care Rev. B. C. Thomas, Henthada, Burmah, 50; East Pembroke, Rev. J. L. Smith, to sup. Sau Waw-hai, asst. pastor of the Tah Krai ch., Maulmain, Burmah, 15; Saratoga Springs, ch. 40; Groton, ch., mon. con. 26; 174.00

Black River Asso. 36.04; Adams Village, ch., mon. con. 5.22; 41.26

Otsego Asso., S. T. Livermore tr., 32.40

Chenango Asso., Joseph Baldwin tr., Norwich, ch. 39.50; Guilford, 2nd ch. 9.50; Pitcher, Rev. Henry Cady 5; Wm. G. Elsworth and wife 2; Triangle, Rev. M. M. Everts 5; Joseph Self 25 cts.; — Bowman 25 cts.; a friend 7 cts.; North Norwich, Rev. B. S. Williams 2; Coventry and Greene, ch. 16.50; 80.07

Fayetteville, Mrs. Hannah McCumber, of wh. 60 is for sup. of nat. pr., care Mrs. M. B. Ingalls, and 40 to be used by Mrs. Ingalls at her Mission, Rangoon, Burmah, per H. Edwards, 500.00

Wayne Asso., Arcadia, ch. 10; Walworth, 1st ch. 7.50; 2nd ch. 7; Sodus, ch. 2.52; Clyde, ch. 2.50; per Rev. R. Morey, agent, 29.52

Monroe Asso., Perrinton, ch. 18.70; Webster, Mark Curtis 1; per Rev. R. M., agent, 19.70

Niagara Asso., New Fane, ch., per Rev. R. M., agent, 7.00

Orleans Asso., Gaines and Murray, ch., Mrs. Van Dusen, per Rev. R. M., agent, 5.00

Worcester Asso., coll. semi an. meeting 9; Milford, ch. 12-.26; Maryland, ch. 16.62; West Worcester, ch. 34.25; Middlefield, ch. 7.01; per Rev. O. Dodge, agent, 79.14

Hudson River South Asso., Mariners' Harbor, ch. 27.32; Greenpoint, ch. 3.25; G. T. Hope 5; Stanton st. ch. 35; South ch., N. Y., 44.09; Washington ave. ch. 103; per Rev. O. D., agent, 217.66

New York Asso., Bedford Ave. ch. 17.81; Central ch., Mission school 7.57; per Rev O. D., agent, 25.38

Washington Union Asso., Rev. W. Bogert 10; John Newton 10; A. R. Mason 5; per Rev. O. D., agent, 25.00

Dutchess Asso., Amenia, ch. 7; South Dover, ch. 2.50; per Rev. O. D., agent, 9.50

Hudson River North Asso., E. Hillsdale, ch., per Rev. O. D., agent, 10.00

Ballston Spa, Dea. S. R. Garrett, per Rev. O. D., agent, 5.00 —— 1260.63

New Jersey.

Newark, 5th ch., Mrs. Caroline Gould 5.00

East N. J. Asso., Somerville, ch., Somerville and Raritan Sab. Sch., semi an. coll., to sup. Too Yai, nat. pr., Henthada, Burmah, per Rev. J. French, agent, 20.00

Central N. J. Asso., Hamilton Square, ch. 34.52; Cherryville, ch. 50; per Rev. J. F., agent, 84.52

East N. J. Asso., Morristown, F. M. S. 3.89; Middletown, ch. 26.45; 2nd ch. 19; Scotch Plains, ch. 60.94; Chanceville, ch. 8; Piscataway, ch. 71.79; per Rev. O. Dodge, agent, 190.07 —— 299.59

Pennsylvania.

Reading, Rev. Geo. Frear 1; Tioga, ch. and cong. 4.43; 5.43

North Philadelphia Asso., Harrisburg, a friend of missions, per Rev. S. M. Osgood, agent, 10.00

Bradford Asso., East Smithfield, ch., per Rev. J. French, agent, 7.24

Pittsburg Asso., Pittsburg, Union Bap. Sab. Sch., per Rev. J. F., agent, 49.24

Centre Asso., Shirleysburg, Sab. Sch. 4.50

Central Union Asso., Holmesburg, ch., of wh. 2.91 is fr. Sab. Sch., 6.66; Frankford, ch., of wh. 5 is fr. Sab. Sch., 26.05; per Rev. J. F., agent, 32.71

North Philadelphia Asso., Plymouth, ch. 2.15; Manyunk, ch., of wh. 5.25 is fr. Sab. Sch., 20; Germantown, ch. 55; Mt. Pleasant, ch. 4.09; per Rev. J. F., agent, 81.24

Philadelphia Asso., Chestnut Hill, ch. 6.88; Philadelphia, 2nd ch. 28.83; per Rev. J. F., agent, 35.71 —— 226.07

Ohio.

Plymouth, Calista Robbins 75 cts.; Painesville, ch., of wh. 16.03 is mon. con. and 1.69 fr. Sab. Sch., 17.72; Washington, Asenath Yeoman 4; Cherry Valley, David Colby 2; 24.47

Maumee Asso., Defiance, ch. 2.00

Miami Union Asso., Springfield, 1st ch., per Rev. H. Davis, agent, 23.91

Seneca Asso., Tiffin, ch., per Rev. H. D., agent, 4.00

Huron Asso., North Fairfield, ch. 2.41; Mrs. D. O. Maybin 5; per Rev. H. D., agent, 7.41

Miami Asso., per Rev. H. D., agent, 10.00

Zoar Asso., Mrs. Elizabeth Ramage, to sup. nat. Karen pr., 25; Mrs. Louisa J. Bethel, to sup. nat. Karen pr., 25; per Rev. H. D., agent, 50.00 —— 127.79

Indiana.

South Bend, ch., of wh. 64 is mon. con. and 7 fr. Sab. Sch., 71; New Philadelphia, Eli Batt 75 cts.; Franklin, Sab. Sch., tow. sup. of a pupil in Rev. B. C. Thomas' school, Henthada, Burmah, 8; 79.75

Illinois.

Plainfield, ch., tow. sup. of a nat. pr., care Rev. D. L. Brayton, Rangoon, Burmah, 7; Plymouth, R. L. Caldwell 1; 8.00

Bloomfield Asso., Goshen, ch. 14.44; Tolona, two little children, Mary P. and A. Judson Elliott 25 cts. each, 50 cts.; per Rev. S. M. Osgood, agent, 14.94

Chicago Asso., Chicago, Masters George Kenney 1.13 and Charles Kenney 87 cts.; per Rev. S. M. O., agent, 2.00

Franklin Asso., Benton, ch., per Rev. S. M. O., agent, 9.00

Illinois River East Asso., Fairburg, ch., per Rev. S. M. O., agent, 3.03

Nine Mile Asso., New Salem, ch., per Rev. S. M. O., agent, 2.25

Ottawa Asso., Sublette, ch. 11; Lamoille, ch. 13.54; Mendota, ch., 5.54; per Rev. S. M. O., agent, 30.08

Quincy Asso., Quincy, Vermont st. ch. 21.77; Kinderhook, ch. 8.40; Barry, ch., of wh. 4 is fr. Sab. Sch., 24.21; Griggsville, ch. 40; Payson, ch., Dea. G. Kay 5; per Rev. S. M. O., agent, 99.38

Springfield Asso., Springfield, 1st ch., Sab. Sch., to sup. Ko Myat La, Tavoy, Burmah, per Rev. S. M. O., agent, 30.00 —— 198.68

Michigan.

Ann Arbor, ch., of wh. 5 is fr. Sab. Sch., and 7 tow. sup. of nat. pr., care Rev. B.C. Thomas, Henthada, Burmah, 27; Fairfield and Royalton, ch. 1.50; Jackson, ch., tow. sup. of San Doo, nat. pr., care Rev. B. C. Thomas, Henthada, Burmah, 5.15; Kalamazoo, 1st ch. 18.40; 52.65

Iowa.

Central Iowa Asso., Gosport, ch., per Rev. S. M. Osgood, agent, 1.45

Oskaloosa Asso., Pella, Ogle Vierson 4; Rev. Mr. Boskenooger 1; per Rev. S. M. O., agent, 5.00 —— 6.45

Minnesota.

Minnesota Asso., Hastings, ch., Rev. T. F. Thickstun, per Rev. S. M. Osgood, agent, 5.00

Southern Minnesota Asso., Le Roy, ch., per Rev. S. M. O., agent, 6.50

Vasa, Swede ch., per Rev. O. Dodge, agent, .40 —— 11.90

Missouri.

St. Louis, John Woodroof 5.00

Delaware Mission.

Delaware, ch., per Rev. J. G. Pratt, . 25.00

Canada West.

Port Hope, Wm. Craig 10.00

Canada.

Montreal, Rev. John Goadby 5.00

In Foreign Countries.

Siam, Bangkok, T. Miller, per Rev. S. J. Smith, 10.00

Assam, Sibsagor, ch., for nat. prs., per Rev. William Ward, 16.82

$4,664.15

Legacies.

Thetford, Vt., Silas Follett, per W. W. Baker Admr., 25.00

Brandon, Vt., Dea. John Conant, bal., per John A. Conant Exr., 200.00

Philadelphia, Miss Caroline Bailey, per Rev. J. French, agent, 70.00

Paw Paw, Mich., Miss Sarah Cram, per Rev. Zenas Case, 50.00 —— 345.00

$5,009.15

Total from April 1, 1861, to January 31, 1862, $38,388.29.

THE

MISSIONARY MAGAZINE.

VOL. XLII. APRIL, 1862. No. 4.

AMERICAN BAPTIST MISSIONARY UNION.

MISSION TO THE SHANS.

LETTER FROM MR. BIXBY.

Religious Interest among Burmans.

Toungoo, Nov. 5, 1861.—There is at present an unusual degree of religious interest among the Burmans of Toungoo. When I left Rangoon, I tried to get a Burmese preacher to accompany me to this place, but did not succeed. Since coming here and seeing the demands of the place, and the very great destitution, I have written to different stations, with the feeling that I must have a native helper, but hitherto have failed.

But, thank God, a man has been raised up to me on the ground, who boldly and intelligently proclaims the gospel in all places, at proper times, and all at his own charges. To give a detailed account of our labors and successes since I last wrote, I will go back to my first baptism, and to the first convert. Within a few weeks after our arrival, one individual applied for baptism. Being somewhat doubtful of her conversion, I put her off from time to time, nearly two months. In the mean time, she walked about one mile every alternate day, to learn of Mrs. Bixby how to read the Bible.

We thus became better acquainted with her, and could no longer doubt that she was "a new creature" in Christ Jesus. On the third Sabbath in August I baptized her, in the sight of Karens on one side of the river and Burmans on the other.

It was to me a joyful occasion, and I think the scene was solemn and profitable to others. As we sung God's praise and called upon his Holy name, the Spirit from on high seemed to hover over us, filling unbelievers with awe and believers with joy. I returned home from that baptismal scene with a strong conviction that I should soon go there again, and that this was only the beginning of a long series of such precious events.

But my faith was soon put to the test. There seemed to be a reaction among the Burmese. The tide of opposition set in strongly. At the mention of the name of Christ, people would turn from me with a sneer. In some instances, scoffers would follow me from place to place, to ridicule those who were inclined to give me a favorable hearing; and the Burmans are very sensitive to ridicule. The offer of tracts was often resented, and I began almost to despair of doing any good by tract-distribution.

Deeply Interesting Inquirer.

But one day as I was passing through the bazaar, a man asked me if I was Jesus Christ's teacher? I told him I was. He then began and stated one Scripture truth after another, asking, at the close of each sentence, if it was not so, until he had given me a summary of the gospel. I

sked him where he had learned these ruths? He replied, "I have been reading your books;" and especially mentioned one written by the lamented Ingalls, ntitled, "Glad Tidings."

This incident greatly encouraged me in the work of tract distribution; for if one n a hundred is read and understood, it is well worth the outlay. A few days afterwards I met this man in the jungle. He asked me if I had not a tract called the "Tree of Life." "Yes," I replied. "Well," said he, "it says so and so;" giving me, briefly, the substance of the tract.

He then said he wanted another book that would give him greater light. He expressed himself as much pleased with what he had read, and said he was almost persuaded to become a Christian. I told him he would meet with opposition and perhaps ridicule, but he must not be ashamed of Christ. "O no," said he, "I am ashamed only when I do wrong." Promising to call on him soon, we parted.

The next morning I took a good selection of tracts and books, and went to the bazaar to find the earnest inquirer. He received me cordially, and entered at once into earnest conversation. About twenty men gathered around, to whom I read and preached until my strength was exhausted. I gave away several tracts, and in a few moments groups of men were gathered here and there, listening to one of their number, as he read the words of eternal life.

I gave the "Digest of Scripture" to the inquirer, and returned home to rest; for it was the Lord's day. Soon after coming in, several young men came to me, and one of them asked at once to be baptized. I had known something of this man before. He occupies a responsible position under Government, as Head Constable and Judicial Recorder.

His brother, Mrs. Bixby's teacher in Burmese, has told me that this young man was secretly a Christian. He gave me a full account of his early life and conversion to Christianity. He is a native of Arracan, and, when a boy, was under the instruction of the devoted Comstock, and afterwards of Messrs. Stilson, Ingalls, and Moore, all of whom he remembers with much affection.

For three years past he has been a believer in the true and living God; also in Jesus Christ, theoretically. But until within about one month, he has been ashamed to speak the name of Jesus, and to be known as his disciple.

He felt that this was not right, and prayed earnestly that God would take away his shame. He wept over his sins, and heartily confessed them to God; and now he says, "My shame is all gone, and I am bold to speak for Christ. My sins are all forgiven through Christ, and my soul is very light and happy. Now, teacher, I want to be baptized, that the world and all my friends may know that I am a Christian. After a careful examination, I took him to Dr. Mason, who also examined him. Br. Cross also had an interview with him, and they feel that he is a new creature in Christ Jesus. He is therefore a candidate for baptism on next Lord's day. This young man, whose name is Moung Wyne, voluntarily offered to superintend the building of a chapel for the Shans and Burmans, and contributed forty rupees to aid in my work. Furthermore, he preaches boldly wherever he goes, and his influence is already widely felt. Two Sabbaths he has spent with me, and has proved himself an efficient helper.

A Gift from the Lord—More Inquirers.

I cannot be thankful enough for this great gift from the Lord. He is a good English scholar, and has a salary of sixty-five rupees per month, and is highly esteemed by the people and also by Government. His wife, until recently, has been a zealous Buddhist; but now her idols have been abandoned, and she has placed herself under Mrs. Bixby, as a pupil in Christianity. For three successive days she has been with us. She offered to give me twenty good posts for a chapel, which I gladly accepted. I think she is not far from the kingdom. Moung Mhoung,

Moung Wyne's brother, appears to be almost persuaded to embrace Christianity. He has been a pupil in Mr. Rose's school at Rangoon. I have had frequent conversations with Myaoo, another Burman, whose case has become deeply interesting. A few days ago he said he did not worship idols, nor Gaudama, because he did not believe in them.

"Whom do you worship?" I asked. "God," he replied. "What God?"—"Well, I don't know what God, but God." That is it. He worships God. Who He is or where He is, he does not know. It is "the unknown God," whom he "ignorantly" worships.

He said he wanted to go to heaven, but could not tell whether he was on the road to heaven or hell. Poor man! my heart yearned over him, and I tried to guide his wandering steps to Him who is "the Way, the Truth and the Life." To-day he came to me declaring his faith in the Redeemer, and asking to be baptized.

Heresy of a Buddhist Priest.

There is at present an intense excitement among the Burmese of Toungoo, on account of the supposed heresy of a Buddhist priest, of considerable notoriety.

Yesterday I went to see this priest with Moung Wyne, and ascertained these facts.

For a few weeks past, this priest has been teaching the people that idols are not gods; that it is wrong to worship them; that God is a great Spirit; that He is not dead; that He cannot die, that He cannot go to Nigban, but that He ever lives in heaven, and in every place, and that He takes cognizance of all the affairs of men. All previous Buddhs are merged in this one God, who is the only object of supreme worship.

This, he affirms, is the doctrine of the Bedagat, the Buddhist Scriptures, when properly understood.

When it became known that this was his belief, the priests were greatly enraged. He was seized and dragged before his seniors, who demanded a renunciation of this fearful heresy. He refused, and offered to prove to them that it was the doctrine of their Bible. They would not listen; but said he must be stripped of his priestly robes, severely beaten, and banished from the place.

He was immediately driven from the kyoung; but Capt. Lloyd, the Deputy Commissioner, discreetly stepped in, just in time to show to the excited priests and people, that the English Government secures to all its subjects freedom to worship God according to the dictates of their own consciences.

A few timely words from him quelled their opposition, and the persecuted priest returned to his kyoung; but all the pongyees deserted him. He banished all his idols,—an interesting sight, a kyoung without an idol. It is said that about 200 men have adopted the new theory, but only seventeen have the boldness to follow him openly. These men are most bitterly persecuted. One of the leaders has been severely beaten, and others are threatened. They are refused water from their wells, and intercourse with their people, and the severest anathemas are pronounced upon them.

The Bedagat and the Bible.

What the result of all this will be on our work, I cannot say. The priest is unquestionably a Buddhist still, and most ardently attached to his own Bible; but I must think he has taken a step unconsciously towards Christianity. I directed his attention to such passages in the Bible as speak of the spiritual nature of God, his omniscience, omnipresence, unity and eternity, and he was greatly surprised and delighted. "Why, this is just what I believe," he exclaimed. "Why, your Bible must have been taken from the Pali." After reading on still further, he said, "The God of the English is not merely the Englishman's God, but the God of the whole world."

He said if I would give him the Bible, he would carefully compare the two. I shall follow him up with the truth as it is in Jesus, and shall labor in hope that he may yet come to Christ. Moung Wyne is strongly inclined to the belief

the sufferings of Christ for sinners are referred to. God can make this man a blessing.

The Inquirer's Sincerity.

His wife is also a seeker, and wants to be remarried to him, as a Christian. He says the people say to him, "Why do you become a Christian? You are not a poor man?" that is, alluding to the supposed motive of the Burmese, who profess to be Christians or to favor Christianity, in order to get some favor from the teachers. This, it is true, is almost the only motive which is too often seen to actuate those who come about, professing an interest in religion. This man tells those expressing this wonderment, "that he is not a poor man, and does not need any favors of an earthly nature from the Christians; but that in his own heart he wishes to be a Christian and seek the salvation of his soul."

This man seems to be moved upon not by exhortations, for he has never had any exhortations, to become a Christian; but by the leading of the Spirit of God; and after a three years' struggle, he seems to have been led by grace to triumph over pride and shame. Now we hope God will lead him on to a greater work, in behalf of his countrymen and fellow-townsmen.

MAULMAIN KAREN MISSION.

LETTER FROM DR. WADE.

San Quala's Address to the Karens.

Maulmain, Nov. 7, 1861.—I have just received a communication from Rev. Quala for the Karen Star, being an exhortation to the Karen Christians, to sustain the Star by subscription, and to aid the general mission cause (now that funds from America are in danger of failing,) by contributions. Thinking it may, on several accounts, be interesting to American readers, I send a literal translation.

"Ye dwellers in the city of Mergui and the province thereof; in Tavoy and the province thereof; in Maulmain and the province thereof; in Shwaygyeen and the province thereof; in Toungoo and the province thereof; in Rangoon and the province thereof; in Pegu and the province thereof; in Bassein and the province thereof; in Henthada and the province thereof; in Prome and the province thereof; in Arracan and the province thereof; even in all the great country of Burmah, Pwos, Sgaus, Pakus, Bghais, Mopghas, Mauniepghas,—My beloved, my kindred, my fellow-countrymen, I, San Quala, a citizen of Tavoy, a Sgau minister of the gospel, beg to address you in a few words of love and kindness, on a matter which concerns your temporal and spiritual well-being. Grandfathers, grandmothers, uncles, aunts, cousins, nephews, nieces, grandchildren, teachers, males, females, old and young, chiefs, adherents, pastors, deacons, brethren beloved, one and all, may the blessing of the Father, Son, and Holy Spirit, rest upon each of you, in every place, in all fullness and with peace, Amen.

"Beloved, before the white foreign teachers, the missionaries, came among us, we had no writing, no books. We dwelt in darkness. We were talked down, oppressed, degraded continually. Was it not so? Ye are all witnesses thereof. But now, missionaries from America, the western Island, have come and made us books, by which we are able to distinguish between what is good and what is evil. It is as if daylight were dawning, as if we saw the morning-star rise in white effulgence. Many of us have awakened from the sleep which we slept during the darkness, and we are exceedingly glad. Be they human oppressors, or devils, they cannot, they dare not any longer talk us down, shove us out of sight, bend our necks, pull out our tongues, and eat our flesh. From the time we received the Holy Scriptures, it has been indeed to us as the radiant light of morning. What we formerly feared, we now fear not. What formerly did us evil, now harms us not; for the power of God, like the effulgent light of the sun, hath overspread us.

"In former times, if we heard any news or the rumor of any important event, we dared not speak of it, or make inquiries about it openly. We dared no more than lisp to each other, very privately, bits of rumor, stealthily picked up here and there. And as to intelligence from foreign countries, it never reached us. But now, through the periodical which we call 'The Morning Star,' we hear and know things of which our fathers never heard or knew. The Morning Star has risen, the day dawned. It is as if Tavoy, Mergui, Toungoo, Ava, Rangoon, Maulmain, Bassein, Henthada, were all brought into one locality. Behold and consider. Was it ever thus in the days of our fathers? That it never was thus, ye know, do ye not? Yes, beloved, ye surely know it. We now get intelligence from the distant country of China, from that of the black foreigners,—from that of the white foreigners,—from America, (a country far west, even beyond the setting place of the sun and moon,) and from the islands of the sea,—places of which our fathers never heard. Is not this light, by which we see things so distant, the clear light of day? Moreover, the things up in heaven, and down in hell, are now revealed to us. Things come to our knowledge, of which our fathers not only never heard, but never so much as dreamed. Therefore, is it not good that every one of us, in every place, should arouse ourselves, and rise from sleep?

"Beloved, read in the 8th number of the Morning Star, for the year 1861, what the aged teacher makes distinctly known to all the churches. Read particularly, two or three times over, in an attentive manner, what is said on the first and part of the second page. Do not read in a careless, blundering manner; consider; bow your heads in prayer to God. And let the churches in every place, according to their utmost wisdom, devise speedily what they will do. Let them resolve to increase the number of subscribers for the 'Morning Star,' and also to purchase books from the mission press. Beloved, do not let the teachers be obliged to discontinue the Morning Star for want of funds, lest the darkness return upon us. Beloved, let us stir up the disciples, and those who are not disciples, and our own selves also, to aid the missionary cause. Let us rely on God, and give ourselves to earnest prayer; for if the white foreign teachers remain not among us, we have to fear that greater darkness than ever will overspread us. Beloved, let us urge one another to action. Sept., 1861."

In October, Rev. Quala writes that the Christians in and about Matah have contributed thirty rupees for the missionary cause. He also announces the baptism of two new converts.

BASSEIN MISSION.

LETTER FROM MR. VAN METER.

Continued from p. 69.

Hopeful Burman Convert.

Sept. 23.—Not so many were present as usual, but I was glad to see the Chinese stranger and Mah Ong king, and apparently among the most interested of all present. The latter is the person alluded to in a previous letter, as "Ko Bike's contributor,"* she having given him her money for several Sabbaths, before she ventured to show herself in the chapel. She is a Burman lady, of pleasing and refined manners. She now, in a very decided way, declares herself a Christian, and asks to be baptized. She is told of the difficulty in the way, in her present mode of life. She admits it, and asks again, "if regularly married, will you not receive me?"

This is a very delicate and trying case; for, so far as we can judge, she is thoroughly in earnest; and a more attentive and intelligent listener we have not in the whole congregation. We tell her to continue to seek the Saviour, pray for light, learn to read, (this she is now doing,) and we will attend to the question of baptism hereafter. If she is indeed led of the Spirit, we know that we can confidently leave the result with God.

* See Mag. for March, p. 69.

The ordeal may be a severe one, but we trust she will be prepared to meet it.

Members Assisting at Meetings.

At the prayer meetings, I called on all the members to express their feelings. All responded, although it was an embarrassing exercise for some of them.—We expect every male member to take part in prayer. No one is excused. If they can only repeat the Lord's prayer, or put together five or six sentences, very well; they must do the best they can, but they must take part. To the Chinese we say, "Pray in your own language, if you are not able to pray in Burmese;" and so they do. On inquiry, I learned that the female prayer meeting on Friday, at the house of Mah-g-lay, was well attended.

The Chinese Members.

29.—Usual attendance. Two strangers. Three of the Chinese only were present. I regret that they should be engaged in a business that so often prevents their being in the city on the Sabbath. They seem so attentive when here, and generally so much interested in the services, that I can hardly think they would designedly remain away. They are urged to make their arrangements so as not to be absent over one Sabbath, which they promise to bear in mind.

Notice was given that Sau Tha would be received as a member of the church next Sabbath, if there were no objections.

HONGKONG MISSION.

LETTER FROM MR. JOHNSON.

Review of the Year.

Swatow, 1861.—The operations of this mission for the past year have been confined mainly to Swatow and vicinity.

Mr. Sawtelle removed from Hongkong to Swatow in April, but soon afterwards left, with Mrs. Sawtelle, for San Francisco. The whole mission is now transferred to the Tie Chiu country.

Besides Masu, or Double Island, within the port of Swatow, the present place of abode of Mr. Johnson and family, Tat-hau-po is the only place that has been permanently occupied. The brethren, however, have made several tours in different directions, and have been generally well received, except in Tie-chiu-Hu, the chief city of the Department.

The hostility to foreigners and jealousy of foreign influence, compelled us to withdraw from operations in the city till the storm should be overpassed. Two or three visits were subsequently made by the brethren; but the state of the public mind still continued unfavorable to the proclamation of the truth, or even to their remaining quietly in the city. We have been obliged, therefore, still to defer the occupancy of that place.

Religious Services—Visitors from a Distance.

Our strength has accordingly been devoted to Masu (Double Island) and to Tat-hau-po, with occasional excursions into "the regions beyond." At both these places we have established regular daily and Lord's day services, and have generally a good attendance. Especially is this the case at Masu. Our congregations here have averaged more than they did at Hongkong,—having a much larger portion of females among the hearers than we had at Hongkong. Scarcely a week passes, moreover, that we have not visitors from different parts of the country,—in many instances, probably, attracted by what they have heard of Mrs. Johnson's labors among the females, and of her girls' school. We have had some here this week from places thirty miles distant. Through these visits we are able to convey the tidings of salvation into many far distant places. The Lord is giving to us the ears of the people and favor in their eyes. O that He may give to us, from among them, much fruit unto eternal life.

The Sabbath Bell in a New Locality.

Besides our Chinese services, we have established at Masu a Sunday evening service for foreigners, nearly all resident on the island attending it. A little more

than a year ago this place was a moral waste. No Sabbath was recognized, and iniquity in every form stalked abroad unblushingly. Now on every Lord's day a church bell calls together the Sabbath worshippers, and the gospel is proclaimed both in our own tongue and in the language of this people; and two schools, one for boys and one for girls, are instructed daily in the knowledge of Jesus and his salvation; those who, but a little while ago, were growing up in ignorance and iniquity. Verily, we may exclaim, "What hath God wrought!" To Him be all the glory.

Candidates for Baptism.

At Tat-hau-po the attendance upon the preaching of the word has been more varied than at this place. Sometimes the house is full, and sometimes but one or two are present. Our work at Tat-hau-po has suffered sadly for want of a suitable building. The house we have been occupying hitherto is too contracted, and is also in a bad locality.

The year's labor at Tat-hau-po has not been, however, without fruit, two of the brethren having been laboring there upon an average all the time; and in numerous villages around, the gospel has been from time to time proclaimed. We have now at Tat-hau-po four candidates for baptism, two of whom have been accepted by the church. We have also at this place, Masu, one candidate for baptism, the teacher of Mrs. Johnson's girls' school. This young man has for a long time afforded us hope that he had passed from death unto life. He was accepted for baptism at our last church meeting. Of all these three, received for baptism, we have good hope.

Swatow as a Missionary Station.

I have been endeavoring, for many months, to get a permanent foothold at the city of Swatow, but have not yet succeeded. The people are strongly opposed to either renting or selling to a foreigner. Several merchants, resident on this island, have been trying, for the last twelve months, only to rent offices (keeping their residences still here), but without success. Indeed, it has been dangerous most of the time, for foreigners even t visit the place. Only one house here ha been able, thus far, to get a place at Swa tow; and that was secured through Chinese, the people not knowing, til afterward, that it was for a foreigner Affairs, however, seem to be gradually im proving, and I have hope that we may soo open a chapel and establish an assistant with his family, at that terribly degrade place. I regard its occupancy as of grea importance. Business men, from all part of the country, are in constant communi cation with Swatow, and the whole De partment soon learns what is done there It will not be possible, however, for family to reside there at present. In deed, it is very doubtful whether foreign ers will ever be able to live there perma nently. It is chiefly a mart of trade where people come only for business There are very few respectable familie in the place, and the state of society is a vile as possible. But from its centra position and constant business connectio with all parts of the country, its import ance as a missionary centre cannot b easily overrated.

Statistics—Assistants.

Since our last report, three have bee baptized—one at Hongkong and two a Swatow. The young man who was bap tized at Hongkong, and from whom muc was expected, soon disappointed the hope he excited. He very soon apostatized not realizing from his profession, probably, all that he expected.

Five native assistants have been em ployed during the year. One of them our excellent brother A Sun, is supporte by the Bristo Street Baptist church, Edin burgh, Scotland, under the pastorship Mr. Robert Anderson.

Besides these five assistants, a membe of the church residing in Hongkong wa employed by Mr. Sawtelle for a fe months, with funds contributed by th New London, N. H., Ladies' Literary an Missionary Society. A small school wa

also sustained on the main land, opposite to Hongkong, for four months, by the contributions of the church members.

In the course of the year we have had much, both to try and to encourage us. While we see much in ourselves to deplore, we have had given to us in connection with our work abundant reason to thank God and take courage. At every stage of our way have we been called to erect an Ebenezer. And, though we cannot point to much fruit garnered, we know that "in due season we shall reap, if we faint not."

NINGPO MISSION.

LETTER FROM MR. KNOWLTON.

Retrenchment of Expenses.

Ningpo, Nov. 8, 1861.—I regret the necessity for reduction, not only on account of the work in China, but also in other fields, especially Burmah. With the exception of schools, I intend to carry on the work about as usual. By dismissing my private teacher and being economical at other points, I think the appropriation will cover about half my expenses for mission purposes. While external means may be circumscribed, may the internal forces of the Holy Spirit, secured by prayer in faith, be greatly augmented. If this be the case, our work will not suffer, but on the other hand, be promoted by our trial. May God in mercy grant that the fiery trials through which the people of God, both at home and abroad, are called at the present time to pass, may lead to more humble trust in God, and greater spirituality and holiness.

Proposal to visit Kinghwa.

At Ningpo, as well as at some other places where missionaries are residing, we are now threatened by another cause of embarrassment to our work. I refer to the movement of the rebel forces in the direction of Ningpo. In my last I mentioned that I intended to make a visit to Kinghwa,* where the assistant, Chu, had already gone, and was laboring both among the natives of the place and the rebels, with tokens of encouragement. On the 22d of October, in company with Dong Sin-sang, and his son, Chu's brother, and three other Kinghwa men, one of whom is a member of the church, recently baptized, I started to make my intended visit. We went on very nicely for four days, calling on the third day on a missionary brother of the English Episcopal church stationed at Dziau-hing,* a district city about twice the size of Ningpo and situated about sixty miles north-west of it. We passed through plains laden, for miles in extent, with the second crop of rice, the great staple of China, nearly ripened, and through one or two fields of Indian corn, that covered at least hundreds, and perhaps thousands of acres. The occasional hills that we passed, were entirely bare of everything, except low shrubbery and coarse grass used for fuel.

On the fifth morning, we arrived at a small town where we hoped to procure boats direct for Kinghwa. Here I met an English tea trader, who, with four or five armed men as a guard, was wishing to make his way up the Hang-chow river, that passes this place, into the interior, a little north of Kinghwa, to bring down tea, nineteen boat loads of which, accompanied by two foreigners, were detained there. From this man I learned that the rebels, with a large army, were fighting their way down the river towards Hang-chow, and that it was quite impossible to pass up or down in boats.

Progress of the Insurgents.

I then determined to take another route, partly overland, and was about hiring a boat, when suddenly the inhabitants of a town about three miles above, and lying directly on our new route, came rushing down, saying that the rebels were killing the people and plundering the town.—Their coming immediately created a panic in the place where I was stopping. Men, women, and children fled in all directions. Those having the means hired boats, and

* See Mag. for Jan., 1862, p. 8.

* Also written Shaw-hing. I have written it as pronounced by Ningpo Chinese.

put their families and valuables on board and sent them off. I succeeded in hiring a boat at an exorbitant price, and returned to Dziau-hing. As we passed along in the evening, we saw in the distance the light from the burning village.

Having sacked and burned that village, the rebels, led on by local banditti, proceeded a little past midnight toward a walled city on our left, which they reached about the middle of the forenoon, immediately took it, and proceeded to the usual work of slaughter and pillage. I had determined to proceed by another overland route from Dziau-hing to Kinghwa; but on arriving at the former place, and learning that the rebels were making rapid progress in that direction, and thinking it probable they would proceed to Ningpo, I concluded it was duty to return and look after my family and the native Christians.

Panic at Ningpo.

Dziau-hing was taken by the insurgents on the first of November, four days after I left it. The fall of that city has created a panic at Ningpo, so that trade is stopped. The shops and stores are nearly all closed. More than half the people, taking with them their effects, have left the city, and retired to the villages throughout the plain and among the hills. The busy city has become almost as quiet as a churchyard. I have not given up my purpose of visiting Kinghwa, and shall visit it as soon as circumstances will permit. I have not heard recently from the assistant there, but believe he is doing what he can.

Plans for the Future.

I think it very important to secure, if possible, a footing for carrying on missionary operations in the rebel territory. For if we cannot, our field here will be greatly circumscribed for a long time to come. Nearly half this province is now under rebel rule, and their territory is constantly increasing in extent. Hangchow, the capital of the province, is surrounded by them, and will probably soon be starved out. Ningpo will probably, like Shanghai, be protected for commercial purposes by foreign soldiers. But if confined in our labors to this city, our outstations and surrounding villages must be abandoned, and our field would be hard and circumscribed indeed. Chusan, being an island, some twenty miles from the main land, may remain for some time undisturbed; and I trust that the assistant at Kinghwa may, under the protecting care of a kind Providence, be permitted to labor on under the "rebel rule." But we cannot tell what a day may bring forth. Should the Imperial soldiers retake Kinghwa, he would probably lose his life.

Horrors of the Civil War.

The "civil war" in the United States is a very harmless affair, compared with the horrors of the civil war raging in this poor land. I have seen nothing in our papers from home, that gives any adequate idea of the civil strife here. Men, women and children are indiscriminately butchered; and in some places, even the domestic animals and fowls are all slain and thrown into heaps,—not a living thing being left. This was the case recently in the province of Shan-tung, as witnessed by foreigners. Robbery, the wanton destruction of property, and the burning of cities and villages, mark the course of this revolution. Tens of thousands are led by their fears and their troubles to commit suicide; and tens of thousands more flee to the hills, if within reach, and there perish by starvation, or by sickness induced by exposure and hunger. Probably as many perish by these causes as by the sword. The number of those who annually die from these causes in the parts where the war is prosecuted, probably, during the last two or three years, has exceeded a million. When Hangchow was taken, two years since, upwards of a hundred thousand perished. Many intelligent Chinese estimate the number as high as two and even three hundred thousand. A still greater number lost their lives when Suchow was taken. In the taking of Kinghwa city

and district, where the slaughter was much less than in most other places, fifty or sixty thousand perished. A much larger number lost their lives at Lan-chi and Pu-hong. The latter place, which made a stout resistance, was utterly destroyed, and the people nearly all put to the sword, the burning and carnage going on, it is said, for twenty days. I mention these places as specimens, being for the most part in this province, and within 200 or 250 miles of Ningpo.—These places have not been so great sufferers, as those where they are taken, and retaken by the imperialists, who slaughter and rob as freely as the rebels.

In justice to the rebels it should be said, that they are comparatively lenient to those places that submit to them without much opposition. Moreover, most of the slaughter and robbery is often by local banditti, who rise up a little in advance of the advancing army.

It should also be borne in mind that the great mass of the rebel soldiery know nothing of Christianity beyond the name. None of the leaders can be regarded as real Christians; and they carry on the war in the customary manner of Chinese warfare. They only follow the example of former Chinese revolutions, and act out the instincts of a low state of civilization. It has been thought by many that the rebel chief was influenced, in his mode of conducting the war, by the study of the Old Testament. And though its exterminating character much resembles many of the wars there recorded, still I do not believe its type has been taken, in any perceptible degree, from that source. Its destructive character does not differ essentially, except in the case of idols and idol temples, from that of former civil wars in China. The iconoclastic feature of this revolution is most notable, and forms a new era in Chinese history. It constitutes the first grand effect of the contact of Christianity with idolatry in this land, to be followed by others far more important and beneficial.

Orders to observe Neutrality.

Nov. 19.—Since I wrote the above, orders have been received by the officials of the English and French governments, to observe "strict neutrality" with reference to the civil war now in progress in China. Ningpo and other ports cannot, then, be protected by foreign arms against the rebels. This is as it should be; for interference would but prolong the struggle and misery, and the speedy success of the insurgents is undoubtedly to be preferred on every account. A great transforming process has evidently commenced in this nation, which, though rough and unsightly in its incipiency, will eventually produce glorious results. The fallow ground is being broken up, preparatory to receiving the "good seed." The way is being prepared for the coming of the kingdom of God.

Preaching Services.

Our preaching services have recently been more fully attended than usual. This is owing partly to the leisure which the stagnation of business affords to multitudes, and partly to the presence of many who have fled from other towns in consequence of the approach of the rebels. Preaching in the porch of the chapel is kept up every day throughout the week by myself and assistants, and we have plenty of hearers. O that the Holy Spirit might be present to touch their hearts.

Visit to Chusan.

A few days since I availed myself of the opportunity of visiting Chusan by steamer, being invited to do so, and hence, without expense. I found that the Sabbath meetings are well kept up, and the members holding on faithful, though for several months destitute of a native preacher. At Red Bridge, the brethren have instituted, of their own accord, an evening social meeting, held alternately at each of their houses on every fifth evening. It consists in prayer, the reading of the Scriptures or some tract, and exhortations. It is attended by many of the neighbors who are not members of the church, some six or eight of whom profess to believe.

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A great work has been done here, and glorious results have been achieved;—three hundred and seventeen native Christians in full communion, besides many who have already gone home to glory. Surely, this is a result full of encouragement, and which should call forth praise and thanksgiving to God.

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Our place of worship is not a very inviting one, being a room eight feet by ten, with a mud floor and rude platforms for seats; but I believe the floorless tents of Israel were often the scenes of God's might and infinite mercy.

Gyn-sin-sang is at present acting as assistant at this station. He has proved himself, in the service of br. Knowlton, a man of ability, piety and excellent judgment. In case he becomes my teacher, I shall try to send him to the station to pass a number of days each month with the brethren, and shall occasionally accompany him. I would rejoice to be able to do something more for my Master, but will wait patiently the workings of his providence. Perhaps by and by you may have more funds to strengthen our hands.

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It seems quite likely that we are to witness terrible scenes in a short time. The rebels are advancing upon Ningpo. They are now within three days' march of the city. But of their coming and atrocities, of br. Knowlton's attempted visit to Kinghwa, and the murder of two missionaries by the rebels at the North, br. Holmes, of the Southern Baptist Board, and Mr. Parker, of the Episcopal Board (South, I believe,) you will hear, I presume, from other sources.

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Bible Class—The Chinese Church.

Bangkok, Oct. 19, 1861.—Mrs. Telford still continues her Sabbath morning Bible class, and her Chinese day school. Both average a larger attendance than during the last year.

Since the organization of the Chinese church, April 8, we have received one by baptism, and two Chinese from the original church, making our present number fourteen.

Inquirers.

There are five also, whom we regard as inquirers. One of these is an old man, who has been a regular attendant on our Sabbath exercises for five or six years. Another is one who was reported last year, but owing to the virulent opposition of his wife and her friends, he ceased to attend our meetings for several months; of late he professes to acknowledge his backsliding, and is very regular in his attendance on the Sabbath. Two others are sons of our church members from China, and the last has been in our family for several years.

The appropriation for native preachers will enable me to employ one from that fund. Another has, thus far, been paid by br. Miller. He expects to return to America in a few months, when we shall be compelled to dismiss him or find other means for his support. Our congregations still continue good. But O, the spiritual death, the stupor about eternal things, that reigns in almost every heart. Last Sabbath, after our services closed, a middle-aged man came forward and inquired, with much apparent interest,

about the way of salvation. His earnestness and simplicity, with the absence of all cavilling, made his case a very marked exception to the mass of his countrymen.

The distinctive feature of the last year has been the frequent calls from Chentaboon men. This place was visited early in the year, and the particulars communicated under date of Feb. 26.* It is much to be regretted that this province cannot be visited every year. Our books, however, have found the way to them; and if a spirit of inquiry is once thoroughly aroused, they will find the way to Bangkok.

We want more faith in God's promises, more of a spirit of earnest, importunate supplication. Pray for us, that the presence of Jesus may be with us, and crown our unworthy labors with success.

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Review of a Year—Religious Services.

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In accordance with the uniform practice of our family, the morning and evening devotions for the natives in our employ, for the children of the school, and others who live with us, have been steadily maintained.

At half past six, A. M., the bell rings, all assemble, and each person present reads alternately a verse in course from the sacred Scriptures; brief remarks are made and prayer is offered. In this way we regularly read and remark upon every portion of the Scriptures which we possess.

At 7, P. M., the bell is again rung, and all specified above again assemble. Each repeats from memory a verse of Scripture, after which I read one or two pages consecutively of the tracts that are in print, and comment upon what has been read; after this we sing, pray and separate for the night.

Tours and Book Distribution.

During the year I made three tours, visiting, on two occasions, Lengkiachu, Bangchang, Maklong and Petchaburi. One tour was to Phra Bat. At these places I gave away books and preached to the people. It is to be regretted that we have neither the time nor the means to stay long enough at the places we visit to form acquaintances, and have the people generally understand the objects we have in view in visiting. Our visits generally are too short to expect from them permanent results.

At the close of each sermon at Wat Koh, all persons wishing to obtain a book are at liberty to ask for one, and in most instances the applicant receives one. These books are carried to nearly all parts of the country, and especially to those parts where we do not and cannot go. The bulk of our books are distributed from this place. The native brethren who reside out of Bangkok, are supplied with books for gratuitous distribution among their personal friends and others who may solicit them. Persons of all grades of society visit me at my house, to converse about the religion of Jesus.—Their visits furnish me an opportunity of pointing them to Jesus, the Saviour of sinners, the only way of salvation. Some give very good accounts of the books they have read, and excellent attention to the conversation. Many promise that they will give more attention to the salvation of their priceless souls. Many of the visitors give very correct accounts of the sermons they have heard at our preaching places. We may safely say there are many in Siam who have received intelligent ideas of the way of salvation through our Lord Jesus Christ; and we earnestly

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LETTER FROM MR. TELFORD.

Bible Class—The Chinese Church.

Bangkok, Oct. 19, 1861.—Mrs. Telford still continues her Sabbath morning Bible class, and her Chinese day school. Both average a larger attendance than during the last year.

Since the organization of the Chinese church, April 8, we have received one by baptism, and two Chinese from the original church, making our present number fourteen.

Inquirers.

There are five also, whom we regard as inquirers. One of these is an old man, who has been a regular attendant on our Sabbath exercises for five or six years. Another is one who was reported last year, but owing to the virulent opposition of his wife and her friends, he ceased to attend our meetings for several months; of late he professes to acknowledge his backsliding, and is very regular in his attendance on the Sabbath. Two others are sons of our church members from China, and the last has been in our family for several years.

The appropriation for native preachers will enable me to employ one from that fund. Another has, thus far, been paid by br. Miller. He expects to return to America in a few months, when we shall be compelled to dismiss him or find other means for his support. Our congregations still continue good. But O, the spiritual death, the stupor about eternal things, that reigns in almost every heart. Last Sabbath, after our services closed, a middle-aged man came forward and inquired, with much apparent interest,

about the way of salvation. His earnestness and simplicity, with the absence of all cavilling, made his case a very marked exception to the mass of his countrymen.

The distinctive feature of the last year has been the frequent calls from Chentaboon men. This place was visited early in the year, and the particulars communicated under date of Feb. 26.* It is much to be regretted that this province cannot be visited every year. Our books, however, have found the way to them; and if a spirit of inquiry is once thoroughly aroused, they will find the way to Bangkok.

We want more faith in God's promises, more of a spirit of earnest, importunate supplication. Pray for us, that the presence of Jesus may be with us, and crown our unworthy labors with success.

* See Magazine for Oct., 1861, p. 359.

LETTER FROM MR. SMITH.

Review of a Year—Religious Services.

Bangkok, Siam, Oct. 22, 1861.—In reference to ourselves and our work, God has been good, and we have occasions of renewed thankfulness and gratitude. In this distant heathen land, there has been uninterrupted peace, and we have been permitted to prosecute our work without hindrance. Our occasions of regret arise from our own inability to prosecute our work with the vigor which the open field demands; but our hope is in God, that He will bless the efforts of his children, and honor them as instruments in the fulfilment of his precious promises.

In accordance with the uniform practice of our family, the morning and evening devotions for the natives in our employ, for the children of the school, and others who live with us, have been steadily maintained.

At half past six, A. M., the bell rings, all assemble, and each person present reads alternately a verse in course from the sacred Scriptures; brief remarks are made and prayer is offered. In this way we regularly read and remark upon every portion *of the Scriptures which* we possess.

At 7, P. M., the bell is again rung, and all specified above again assemble. Each repeats from memory a verse of Scripture, after which I read one or two pages consecutively of the tracts that are in print, and comment upon what has been read; after this we sing, pray and separate for the night.

Tours and Book Distribution.

During the year I made three tours, visiting, on two occasions, Lengkiachu, Bangchang, Maklong and Petchaburi. One tour was to Phra Bat. At these places I gave away books and preached to the people. It is to be regretted that we have neither the time nor the means to stay long enough at the places we visit to form acquaintances, and have the people generally understand the objects we have in view in visiting. Our visits generally are too short to expect from them permanent results.

At the close of each sermon at Wat Koh, all persons wishing to obtain a book are at liberty to ask for one, and in most instances the applicant receives one. These books are carried to nearly all parts of the country, and especially to those parts where we do not and cannot go. The bulk of our books are distributed from this place. The native brethren who reside out of Bangkok, are supplied with books for gratuitous distribution among their personal friends and others who may solicit them. Persons of all grades of society visit me at my house, to converse about the religion of Jesus.—Their visits furnish me an opportunity of pointing them to Jesus, the Saviour of sinners, the only way of salvation. Some give very good accounts of the books they have read, and excellent attention to the conversation. Many promise that they will give more attention to the salvation of their priceless souls. Many of the visitors give very correct accounts of the sermons they have heard at our preaching places. We may safely say there are many in Siam who have received intelligent ideas of the way of salvation through our Lord Jesus Christ; and we trust

labor and pray, looking confidently for the fulfilment of God's precious promises in the salvation of men—the salvation of all who are in promise given to the Saviour.

Schools—Sewing Society.

Mrs. Smith has the entire supervision and control of the school, connected with the Siamese Department of the mission. Her object is to promote the religious and intellectual education of the children of the country. She does all the teaching, except the slight assistance she receives from her more advanced pupils.* The school is always opened with prayer.—Lessons are given in Siamese, English and Chinese. The pupils have the option of taking lessons in either of the languages. The Siamese is the medium of acquiring the other languages. The books studied are strictly religious. Whatever the pupils acquire of the languages, be it little or much, they cannot escape a knowledge of the truths of Christianity. The first term begins with the commencement of the sixth Siamese month, and closes with the end of the eleventh. There is then a vacation of four weeks. The second term begins with the commencement of the first Siamese month, and ends with the close of the third.

Of the six persons baptised during the year, three were educated in the mission school, and two were members of Mrs. S.'s school at the time. Mission schools are an invaluable help in our great work, and eternity alone will reveal to what extent these schools have been blessed in bringing people to the Saviour.

All the young women who are members of the church, some of the younger boys, and all the girls in the mission-school, belong to the sewing society. The members meet on the third Thursday of each month, to sew. In addition to the work performed on this day, each labors for the society half a day at home. The avails of what is made are expended in clothing poor church members and school children, and for other worthy purposes, as the society direct. The meetings are opened and closed with prayer. Mrs. Chandler, Mrs. Smith, and Mrs. Telford, alternate in having the meetings of the society at their houses. Benevolence, as a Christian duty, is constantly kept before them by their labors.

Missionary Society.

A Missionary Society was formed last year. The principal part of its members are members of the Siamese church. The first anniversary was held in April. Receipts, from the formation up to that time, $90.82; disbursements, $31.20; balance in the treasury, $59.62. The Society employs one native brother. The last year he was located at Mahachai, with instructions to labor at Lengkiachu, Pachini, and the neighboring villages. We fondly hope the future of the Society may be prolific in good to this people, and pray that God will supply the needed men and the needed means, adequate to the purposes for which He will be pleased to use it.

The formation of the Missionary Society, and the employment of persons to diffuse Christianity, adds interest to our monthly concert. The first Monday evening of each month, the members of the Missionary Society and of the church, meet to hear of the progress of the missionary work, and to pray for the extension of the Redeemer's kingdom everywhere. These seasons of prayer, we hope, will nurture godliness in our own hearts, and stimulate us with earnest desires to make greater personal efforts for the salvation of others.

Meetings for Prayer.

The first week in January was observed as a season of special prayer. A portion of each afternoon was set apart for the missionaries, when they met and prayed, and conversed on topics of special interest. At the close of this meeting of the missionaries, the natives assembled, when remarks were made, hymns were sung, and prayers were offered in Siamese. All the Protestant missionaries united in these meetings. The meetings were held alternately at our several stations. The na[illegible] each day was large. Our

own souls were much benefitted. We trust God was with us. Numbers of the natives expressed desires to become Christians, and solicited an interest in the prayers. Some, we trust, decided on that occasion to come out fully on the Lord's side. The special season of prayer, last year and this, has been, we trust, the commencement of a new era in Siam, which encourages us much in our work for this people.

We have had, throughout the year, a Tuesday and Friday evening prayer meeting; the former at my house, and the latter at the house of br. Chandler. Impressions, we trust, are made at these meetings, and impulses are received, which have a controlling influence upon our daily deportment, and most of those who attend the meetings say it is good to be there.

Sabbath Services.

Each Sabbath I preach three times in Siamese, and occasionally, in alternation with others, once in the English language. Mrs. Smith conducts a Bible class and a prayer meeting. Some of the Chinese members alternate in conducting a service in their language. Mrs. Smith meets the members of the church living in the vicinity, the domestics, her day school pupils, and printing office hands at nine, A. M., opens the meeting with prayer and singing, and then the members of the class recite a portion of Scripture; questions are asked the pupils, and the teacher explains, and tries to impress upon the minds of the pupils the importance and advantages of living as the Scriptures teach. After singing and prayer, the class is dismissed.

I occupy the chapel at Wat Koh at nine, A. M., every Sabbath. The congregation is on almost every occasion large and promiscuous. Residents of the city, the passing stranger, and visitors from the provinces, constitute the assemblage. It is only occasionally that the chapel is not well filled. The truths here announced and the books here given, owing to the character of the audience, are extensively circulated; and our faith will not allow us to doubt that, in due time, we shall reap if we faint not; that God will be greatly honored, and many souls will be saved.

Having preached at Wat Koh, I hasten to the chapel in the rear of the British Consulate, and in the vicinity of our mission compound, to conduct the services appointed for 10½ o'clock, A. M. The audience is usually smaller than the audience at the Wat Koh chapel, and is not so promiscuous. It is principally composed of Mrs. Smith's pupils, the printing office hands, domestics, members of the church living in the vicinity, and a few passing strangers. We look hopefully to this class of our hearers, for additions to the churches of some substantial and intelligent persons.

At one, P. M., I preach regularly each Sabbath; but the place of preaching depends upon circumstances. Each missionary of the three missions located in this city, alternates in preaching in English at 4½, P. M., and the services are held upon the mission compound where the officiating brother lives. This arrangement gives all in the city, who can speak English, an opportunity of hearing preaching once each Sabbath. Whenever this English service is at the station of the American Presbyterian Mission, I preach the afternoon Siamese sermon at br. Chandler's, which at present is four Sabbaths out of seven. The worship room at br. Chandler's is large and comfortable, in the basement of his house. The congregation consists of Mrs. Chandler's pupils, domestics, and members of the church living in that vicinity. But few strangers attend this service. The audience is small, but well taught, and comparatively intelligent.

When the English services are at our compound, or at the compound of the American Missionary Association, I preach at one, P. M., at the chapel near Wat Koh. The attendance is essentially the same as at nine, A. M. While I am at the Wat Koh meeting-house, Mrs. Smith is at the same time holding a prayer meeting at

our house with her pupils, domestics, and the native brethren and sisters.

Mr. and Mrs. Chandler cheerfully render us all the assistance in their power.—Their house is two miles below the mission compound. They have a good worship room on their lot. Mr. and Mrs. Chandler have their school, Bible class, prayer meetings and preaching, which the members of the church and their families living in that vicinity, attend. Three Chinese brethren, members of the church, alternate in conducting a service in the Chinese language, Sabbath forenoons, in the worship room at br. Chandler's.—This service, it is hoped, will prove beneficial to the Chinese in that vicinity.—Those who go to hear will have made sure to them, in their own language, the glad tidings of salvation; after which they have the opportunity of being religiously instructed in Siamese; a language which is of special benefit to them, so long as Siam is their home, and the only language through which their wives and children can be intelligently reached. This service makes no draft upon my time. It is a great pleasure to have this assurance of the interest which our Chinese brethren take in laboring for Christ. It is a voluntary service on their part, for which they receive no remuneration in this world; but the Lord of the harvest will amply compensate all who diligently serve Him. These brethren, we hope, have, even in this life, the enviable compensation that arises from a consciousness of serving their blessed Master, and from making personal efforts for the spiritual good of their countrymen.

The Church—Baptisms.

At the close of last year the church numbered, in all, thirty-nine. Oct. 7, 1860, two Siamese men were baptised. Feb. 3, four persons were baptised, three men and one young woman; making a total number of forty-three, previous to the constitution of the distinct Chinese church.

April 6, 1861, br. Telford presented to the church a request in English, to which were appended the names of himself, wife and eleven Chinamen, soliciting a dismissal, for the purpose of forming a new church, to be designated the "Chinese Baptist church of Bangkok." The request was granted, and the new church has been formed. So that, connected with our mission, we have in this heathen city two churches, composed of baptized believers. May the Great Head of the church bless them abundantly, add to their numbers daily of such as shall be saved, and make them fruitful in multiplying churches, and effective in disseminating the gospel extensively in this and the adjacent countries.

Publications—Present Need.

The portions of Scripture printed are almost consumed, as well as many of the tracts printed last year. There are good and valuable tracts, prepared by our predecessors, which ought to be reprinted; and other tracts and portions of Scripture, much needed and ready for printing. Above all, we need the New Testament complete, and the Old Testament as fast as it can be translated. If men have not the entire Bible for perusal and study, we cannot expect them to be intelligent and efficient Christians. The missionary needs the Bible complete in the language which he uses as the medium of preaching and teaching. The native Christians need it, that they may learn from it more thoroughly God's will. The heathen need it, that they may know what they are to believe, what God requires of them, and how they are to be saved.

Summary of Labors.

Our principle is to do, so far as we have the power, what we honestly believe can have any effect in promoting the glorious work which has been imposed upon us. Our great work is to make known the plan of salvation through our Lord Jesus Christ, to urge men to avail themselves of that plan, that God may be honored and they may be saved. To this end we have religious exercises daily, and stated prayer meetings through the week, and on the Sabbath our stated hours and

places for preaching in the Siamese language to the Siamese people, and to all who can be benefitted through the medium of that language.

Foreigners in Siam.

A variety of races are permanently located in Siam, and large representatives of all these varied races are to be found in Bangkok; and these are more accessible through the Siamese language, than the language of the country from whence their ancestors came. The Laos, Peguans, Burmans, Cochin Chinese and Malays, either came or were brought here in groups from their native land. The Siamese Government assigned them a location, and there they live together, and, to a great degree, marry among themselves. But few of the original comers are now living. They speak, to a certain extent, their own language, and on many occasions converse in it. Living, as they do, in Siam, and being compelled to do Government service every fourth month, and sometimes oftener, the acquisition of the Siamese language becomes indispensable, and, in most instances, they have a better acquaintance with the Siamese language than with the language of their ancestors. There are some exceptions to the Chinese in these statements. Chinamen voluntarily come to Siam. They locate where they can obtain places to live. In Bangkok and a few of the more important towns, they may be found located in groups. The Siamese Government treats them much more favorably than it does its own and other Asiatic subjects. The Chinese language is the language with which these are best acquainted, and through which they can best be reached.

A Chinese woman is a rare curiosity in Siam; consequently Chinese designing to locate permanently in Siam, marry women born in Siam, and educated here; and their husbands soon acquire such familiarity with the Siamese language, that they converse in it readily. Their wives and daughters never consider themselves Chinese. The sons very frequently retain the Chinese dress, and prefer to be recognized by the Government as Chinese; but their language is Siamese, and their knowledge of the language of their fathers is barely sufficient for the purposes of trade. Excepting the immediate sons of the Chinese, the Chinese identity is almost always lost among their descendants. Chinamen's wives, Chinamen's children, and their remote descendants, can be better reached through the Siamese language than any other, and but very few indeed of these would be willing to devote the time and energy requisite to acquire the language of their fathers. Genuine Chinamen, and especially the recent importations from China, need special provisions for their spiritual good through the medium of the Chinese language. But a very few of the Chinese in Siam can read. Hence books are of but little service to them, and they must be reached through the colloquial of the region from which they originally came.

The Siamese language opens to the Siamese missionary fields of labor greater than they can possibly cope with. We seek the salvation of the people in the kingdom of Siam, and all who can be benefitted through that language, we shall not cease to instruct, as opportunities occur. Our first and paramount work is to teach men and women to believe on the Lord Jesus Christ. We shall hail with pleasure the day when the native churches have a ministry of their own, and can select their pastors from among their own people. We came to Siam to do all in our power to build up and multiply churches, and help the people till they are able to provide for their own spiritual wants.

The mission has long been established in Siam. The work has been slow, but progressive. Work has been done, and advantages have been gained, which, if faithfully followed up by able, pious, and discreet men, and especially by the hallowed and omnipotent influences of the Holy Spirit, will be telling in their results upon the future character of this people.

Hopes of Future Aid.

Ayuthia, Petchaburi and Chantaburi, are important places, and ought to be occupied. The Siamese Karens ought to be sought out and provided with religious teachers. The perplexities at home do not banish from our hearts hopes of efficient aid. The energy and acts of the people at home encourage us. When the country was in imminent peril, and needed men and money, the people cheerfully gave themselves and their means to achieve the preservation of the American Union; and we feel sure that our brethren and sisters who have so much love for their country, will have no less love for their Saviour, and will do no less to honor Him, to extend his kingdom, and to save their fellow men from perishing.

MISCELLANY.

FRUITS OF SIXTY YEARS' LABOR.

What has the church to show, of success, under the blessing of her Divine Head, during the sixty years of her labor, since the era of modern Protestant missions was inaugurated? Perhaps, previous to the year 1800, though the seed of God's word had been sown in many places, hardly a soul was known to be converted to Christ, or but very few, as a result of missionary effort. Dr. Carey had gone to India, and a few others had followed him. Some had sailed for the South Sea Islands. Two had gone to Africa, and two to the West Indies. The rest of the world was an awful blank! But look *now!* How changed the scene! The wilderness and the solitary place have been made glad, the desert has rejoiced and blossomed as the rose. It has blossomed abundantly and rejoiced even with joy and singing. The glory of Lebanon has been given to it, and the excellency of Carmel and Sharon! According to the most accurate and recent computations, in India there are 112,000 native Christians, and the empire more open than ever before to the diffusion of the gospel. In Burmah 110,000 Karens rejoice in the light of Divine truth shed upon their souls by the preaching of the word. In Africa there are 250,000 native converts in those habitations of cruelty where, at the beginning of this century, the Hottentot, the Fingoe, and the *Kaffre*, were hunted down like the beasts of the field. Of negroes in the West Indies and America, there are 340,000 under the care of Christian pastors, catechists and teachers, emancipated, we trust, from a more than merely human slavery, and blessed with the freedom that is in Jesus Christ. In the Sandwich Islands there are 80,000, almost the entire native population, professedly converted to Christ, the Sabbath day being observed better there than it is in Brooklyn, or in New York, or in Philadelphia, or in London, or Edinburgh, or in any great commercial city or metropolis in this or any other land, and the Bible itself taken as the standard of the civil code and social manners. In New Zealand there are 100,000 native Christians. In other islands, laved by the waters of the Pacific ocean, the Georgian, the Friendly, and the Society isles, there are 70,000 more. In the South Sea Islands, where the missionaries followed the track of Captain Cook until island after island and tribe after tribe threw away their idols to the moles and the bats, there are 200,000 souls who have bowed to Jesus Christ and crowned Him Lord of all. In China, where only seventeen years ago the ports of the empire were open to missionary work, there are now 3,000 Chinese Christians, and 80 Protestant missionaries; while province after province is being revolutionized from idolatry, and that vast territory prepared in the most amazing m[illegible] the reception of the

gospel. In the island of Madagascar, where twenty years ago native and other Christians were either poisoned, burned, or driven into the sea, until but fifty who loved Christ were left behind, there are now more than 5,000 native converts, the fruit of that martyr blood which is ever the seed of the church. Between the Tigris and Euphrates, on the plains of Mesopotamia, once the dwelling place of Abraham, the father of the faithful, long given over to superstition and unbelief, there are 6,000 more reclaimed from error to faith in the Promised Seed, in whom all the nations of the earth are to be blessed.

Other examples might be adduced and the list enlarged. One million two hundred and fifty thousand souls (1,250,000) have been attracted to Christ during the last sixty years of missionary labor, who, but for this, must have been cast into the gloom of outer darkness, and must have sunk into the depths of eternal woe! All this is exclusive of those who, in foreign lands have, during this time, fallen asleep in Jesus, and whose flesh now rests in hope. Besides these, there are now in the field 1,600 foreign missionaries, who are laboring with 16,000 native preachers, catechists and teachers. The Bible, too, is translated into more than 150 languages and dialects, and a distribution in these has been made of more than 40,000,000 of copies throughout the world, whereas at the beginning of the present century not more than 4,000,000 could have been found in the whole earth. Thus the bread of life has been multiplied. Thus souls have been saved. Thus there has been a yearly increase to the church of God, among the heathen, since the era of modern Protestant missions began, of 29,833, leaving entirely out of consideration *the whole number* of converts in Christian lands.

Surely then, when we compare the success of the church now with that of the apostolic times, during the equal period of trial for both, there is nothing whatever to discourage, but on the contrary abundance to cause us to magnify the grace of God, and *to take encouragement* for still more earnest and believing effort for the future. God is graciously fulfilling his promise to his people, and keeping his covenant with Christ, rewarding Him for the travail of his soul. His voice to his church is in mercy, love and encouragement. He bids her rejoice. He calls to her and says, "Lift up thine eyes round about and behold. All these gather themselves together and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all as with an ornament, and bind them on thee as a bride doeth. Then shalt thou say in thine heart, Who hath begotten me these?" No! the missionary enterprise is not a failure!—*Rev. N. West, jr., in For. Miss.*

THE YANG-TSI-KIANG—THE "GREAT RIVER" OF CHINA.

The Rev. Griffith John has made a voyage up the Yang-tsi to Han-kow, with a view to form a permanent missionary settlement in that great emporium of commerce, with a population, though now greatly reduced, of not less than one million souls. The result of his inquiries is encouraging, and we doubt not that, by the blessing of God, a Christian church will shortly be established in this heathen city.

The description must prove both interesting and instructive to every attentive reader; and we trust that hereafter the messengers of mercy will be found on its mighty waters, visiting the several provinces of China, through which it rolls in its majestic course of nearly 3,000 miles.

"The river Yang-tsi is deservedly celebrated throughout the world. It is known in China by the terms, 'the Son of the Ocean,' the 'Great River,' the 'Girdle of China,' &c. It takes its rise on the south-western side of the Bayan-kara, in Tsing-hai or Koko-nor. At the distance of 1300 miles, it joins the Yah-lung Kiang, in Yun-nan. Above this junction, its main trunk is called King-sha Kiang, viz., Golden Sand River; below, it is called Yang-tsi Kiang and Ta Kiang, or Great

River. Its entire length in a direct line is about 2000 miles, and about 3000 in all its windings. For four or five months of every year its great body and depth afford ample room for the largest steamers, hundreds of miles above Hankow, and throughout the year for vessels of a smaller kind. Its tributaries are large and numerous; and the basin drained by this magnificent river is estimated at 750,000 square miles. Its water is very muddy, by reason of the large quantity of silt which it carries in its bosom, and deposits in the form of islands along its channel. The current is strong at all times, but exceedingly so during the annual rising of the water. The flooding commences about the end of the fourth Chinese moon, and reaches its maximum height in the seventh, when it begins again to subside. It rises annually from thirty to thirty-five feet, and sometimes much higher. About twelve years ago it rose forty-five feet, and the whole of Hankow was twelve feet under water. Much property was destroyed, and many lives lost. Communication was carried on by means of small boats. These visitations are, however, but rare. Were it otherwise, Hankow, instead of being the greatest mart in the empire, would have been an unknown mud-hut village.—During most of the above period, all the low country, for miles on both banks, is under water. In June, the country from Nanking to Hankow presented a remarkable spectacle. Both banks were obliterated; most of the islands had wholly disappeared; many a village had been partially or wholly swept away; where, at other seasons, the river is only half a mile wide, there it spread out into a vast sheet of water, pierced here and there by tops of trees and the roofs of houses, and lost in the embraces of the horizon. The god of the land and grain was to be seen occasionally seated on a high mound or bank, having been removed from his watery shrine by his worshipper, who believes in his omnipotence to save and bless others, though impotent to save *himself*. At some villages the people were seen clinging to their mud though surrounded by the devouri ment, anxiously waiting the next of the 'Son of the Ocean.'

"At present the general appeara things is considerably changed. banks are becoming more define islands have reappeared, the peop returning, the mud-huts are being and repaired, and the grass and herb are beginning to spring for beautify the plain. Along the b the river there are many cities, tow villages. At most places anarchy, ty, and wretchedness seem to reign about ten years the whole country Chin-kiang to Hankow, has been tle-field or a camp. Most of the and towns have been lost and won and again. The river has been blocked up, and the native trade su ed during the above period. Chin Nanking, Wú-hú, Ngan-king, Kiú- are mere camps; and though formerl ishing and important, are now wre and, for the most part, comme worthless. Such is the river a present aspect of things along its

The Provinces through which t Yang-Tsi Passes.

"Some idea of the importance river, both in a missionary and co cial point of view, may be formed the nature and magnificence of the inces through which it passes.

"There is the province of Si-chu e., Four Streams), whose area is es ed at 166,800 English square mil whose population, according to th sus of 1812, is upwards of twen millions. It is the largest provi the eighteen. It is rich in grain tea, horses, metals, musk, and rh Its mineral productions are abu The climate is reported to be goo the scenery grand and beautiful. Yang-tsi Kiang receives some of it est tributaries from this province.

"The population of Yun-nan (i. South of the Cloudy Mountains) tween five and six millions, and i

about 108,000 square miles. It is bounded south by Annam, Laos, and Siam, and west by Burmah. A considerable trade is carried on between these countries and China through Yun-nan. Very little is known of the province and its resources. The Yang-tsi Kiang enters the province on the north-west.

"Kwei-cheu (i. e., the Noble Region), contains a population about as large as that of Yun-nan. Its area is about 64,554 square miles. Its productions consist of rice, wheat, musk, tobacco, timber and cassia; it abounds also in lead, copper, quicksilver and iron. The poppy, also, is largely cultivated in this province, as well as in those of Si-chuen and Yun-nan. Its cultivation has been more than doubled within the last few years. The native opium bids fair to supplant the foreign, being not much inferior in quality, and far cheaper in price.

"Hu-nan is 74,320 square miles, and contains a population of about nineteen millions. Its mountains are lofty, and its plains extremely fertile. The Túng-ting lake is the largest in the empire. The mountains of Hú-nan supply many a province with timber and coal. Malachite, iron and lead are also excavated.

"Hu-puh, the province in which I now write, is about 70,000 square miles. Its population is more than twenty-seven millions. Its productions are corn, rice, silk, cotton, tea, fish and timber. It contains the largest mart in China, and one of the largest in the world. Its position is central, and commands an easy access to every part of the country.

"Kiang-si is 72,176 square miles, and contains a population of twenty-three millions. It is celebrated for the beauty of its natural scenery, the porcelain manufactories of King-tuh Chun, and as containing the residence of Chú-Hi, the Commentator of Confucius, and the greatest philosopher of China.

"Ngan-hwei is about 48,000 square miles, and contains a population of about thirty-four millions.

"And, finally, there is Kiang-su, with its population of nearly thirty-eight millions.

"In these regions, the beauty and riches of China are most amply displayed; and whether we consider their agricultural resources, their great manufactories, their various productions, or their many canals and tributary rivers, these two provinces doubtless constitute the best territory of China.

"Such is the vast territory into which we are introduced, and the immense population with which we are brought into contact, by the recent opening up of this 'Great River.' But this is not all. With this river at our command, we can with ease, by means of its numerous affluents, penetrate those provinces which lie on the north and south of those which line the banks of the Yang-tsi; and eventually we shall be able, if necessary, to proceed beyond the confines of China Proper into the very heart of Tartary and Thibet.

Hankow—Description of the City.

"A Roman Catholic missionary, writing of this spot in 1845, says:—'The night had already closed in when we reached the place, where the river is entirely covered with vessels of all sizes and forms, congregated here from all parts. I hardly think there is another port in the world so frequented as this, which passes, too, as among the most commercial in the empire. We entered one of the open ways, a sort of street, having each side defined by floating shops, and after four hours' toilsome navigation through the difficult labyrinth, arrived at the place of debarkation. For the space of five leagues, one can only see houses along the shore, and an infinitude of beautiful and strange-looking vessels in the river, some at anchor and others passing up and down at all hours.'

"Ere it was burnt down by the rebels, about five years ago, it must have presented a wonderful spectacle. It even now reminds one of such cities as Sú-chow, Hang-chow and Canton. The streets are wide, the shops are large and deep, and the population is great. Representati

of all the provinces in China are to be found here, and all the variety of the productions of the whole country were formerly brought to this mart. The rebels have visited the place four times. On the first three, the persons and property of the people were respected. On the fourth occasion, however, the people having joined the Imperialists in opposition to the insurgents, the place was converted into ashes. Notwithstanding, it is recovering itself rapidly, and the people say that one year of peace and security would restore it to its pristine glory and importance; a more convincing proof of its inherent vitality is not needed than the flourishing aspect which it now presents, after such a fearful conflagration.

"I was told but the other day, by a respectable foreign merchant here, that since June the trade of Hankow has not been less than two millions sterling, and that, in all probability, it will be six millions next year, at the same season. The place is quite imposing in its general appearance. The principal street is, the natives say, about ten miles from the lowest point on the Yang-tsï to the highest point on the Han.

On the opposite side of the Yang-tsï is Wú-chang, the provincial capital. The city is large and prettily situated. It is divided into two sections by a range of hills. Its population in former times must have been about 800,000. The circumference of the wall is about ten miles.

On the opposite side of the Han river is the city of Han-yang. This is a small city, and of no great commercial importance. In former times the population of these three places was probably between two millions and a half and three millions. Well has it been termed by the Chinese Tien-chia-chï-chung (i. e., Middle of the Empire) and Tien-hia-chï-sin (i. e., Heart of the Empire).—Commercially it was so, and is destined to be so again. The merchants are quite alive to the importance and advantage of the place. There are no less than twenty-two foreign hongs opened at the place *already.*

Efforts Made by the Roman Catholics in this Province.

"The Roman Catholics have not been blind to the advantages which this place presents for carrying on the work of proselytism. Three young men, who had just arrived from Europe, were my fellow-passengers to Hankow. There are twelve foreign missionaries and thirteen ordained natives in this province. They have 15,000 converts. They complain that the work makes but slow progress at present, on account of the prevailing impression that Christianity is a political institution, that the missionaries are the emissaries of foreign princes, and that the preaching of the gospel is only an ingenious way of preparing the minds of the people for the advent of new masters.

"This is their head-quarters in the province. The bishop of Hú-puh is also the Pope's legate. The church of Rome has not been slow to send missionaries to other parts of this glorious sphere. Men have been despatched to all parts of the empire. They are determined to have China, if men, money, talent, and devotedness can secure it. The Romish church in her sphere is as active as the merchant is in his. It is high time for Protestant England to ponder deeply the enormous crime of leaving this noble prize in possession of the devil, or letting it pass quietly into the hands of 'the Man of Sin.' O, where is our love to our Saviour, our longing for the salvation of souls, our interest in the moral and spiritual elevation of our race? May God send his Spirit to awaken within us a sense of our sin and shame.—*Lond. Miss. Chron.*

EGYPT.

A new era is dawning on the Christians of Egypt, and some of them are already experiencing the quickening influence of the thought that they have rights—rights of conscience which the government respect and will maintain. The great body of Christians in the country are members of the Coptic church. They number from 250,000 to 300,000. Their

religious tenets and forms of worship differ little from those of the Armenians in Northern Turkey. Like those Armenians, they have the highest regard for the Scriptures; and now that, through the instrumentality of missionary and Bible societies, the opportunity is afforded them, they eagerly possess themselves of copies of the Word of God in their spoken language, the Arabic.

The Rev. Mr. Lansing, an American missionary, spent five or six months in Upper Egypt last year, and sold Scriptures to the amount of 25,000 piastres, which implies a circulation equivalent to, say, 8,000 New Testaments. Mr. L. thinks he could have disposed of double the quantity, had he had the books. He everywhere enjoyed the most unrestricted intercourse with the people, visited them in their homes, preached in their churches, with audiences numbering oftentimes 200 or more. Whenever he entered a village, he had only to exhibit his books in some public place, when the Christians would gather around him, and he would often spend there the whole day, selling books and preaching to many attentive listeners the simple truths of the blessed gospel. Individuals not unfrequently would follow him from village to village in his progress along the banks of the Nile, that they might hear more and still more of those words which are able to make them wise unto salvation.

A good number of priests are both welcoming the light for themselves, and endeavoring to spread it among the people. At one place, in the eagerness of the people to learn, and of the priest to communicate the new views which he had obtained from his newly-purchased Arabic Testament, numbers met for fifteen successive days at the priest's house, and spent the whole time in the study of that New Testament. Eight priests are known to be decidedly Protestant in sentiment, and the truth is making its way too in the ranks of the higher clergy.

The Copts are an interesting people. Those of Upper Egypt especially are a tall, fine-looking race of men. They have long been subject to heavy oppression from the Moslem race; but have remained steadfast to their profession of Christianity, notwithstanding the many temptations to apostasy. They have resisted, too, as firmly, all the efforts of the emissaries of Rome to entice or subdue them. Let us hope that God has thus preserved them from their enemies on either hand, that in these latter days he might impart to them the knowledge of the pure gospel of his Son; and, reviving among them a spirit of true piety, might set them as a light to shine, not only through Egypt, but into Abyssinia, and even to the distant parts of the continent of Africa.

News of the Churches.

EVANGELIZATION IN ITALY.

The following is an abstract of a paper presented by Mr. Meille, of Turin, on the work of evangelisation in Italy, at the late conference in Geneva:

The most far-seeing would hardly have dared to pronounce, ten or twelve years ago, that Italy could take her place today at this conference without fear of fine or dungeons. I shall examine the help which the events of the last ten years have brought to our work.

I. And first in order, I would reckon the repeated checks which the Papacy has had to undergo. Its wounds are not so deep as has been said. No; Rome is not so near her end as people think. Too many material interests (particularly in Italy) are bound up with the Papacy, from which it derives strength, for us to cry 'victory' at this hour; but still it must be acknowledged that the wounds are deep. What a triumph for the gospel is there in the statute proclaiming that all citizens are equal in the eye of the law! What a check for the triple crown of Gregory VII., in the decree secularising church property! What a check for the Sacred College in the refusal of the priests to abstain from celebrating the national festival, in spite of the archbish[illegible] Milan! And lastly, what an av[illegible]

weakness in the funeral honors rendered to that *man* whom Rome had a good right to excommunicate, and for whom five-sixths of the excommunications she has been fulminating were intended!

II. In what measure have our efforts to spread the gospel been crowned with success? Here I must state that the glowing accounts published in many religious journals are neither more nor less than pure fictions. No; it is not by 20,000 that we can count those who embrace the gospel. The truth is, that there may be about the tenth part of that for the whole of Italy. No; there are not multitudes pressing to listen to the good news. No; it is not fishing with the net, but with the line. All the brilliant reports on the progress of the gospel in Italy are a mirage. Garibaldi knew full well to what feelings he was appealing in England when he uttered the famous words—"The Bible is the cannon which will free Italy." He would not repeat it in Italy; for he knows with what haughty disdain those words would be received. It cannot be otherwise. Many years and many labors are necessary for the establishment of the religion of Christ. I do not complain that the foundation has been too deeply laid. On the contrary, I should wish it deeper. But we cannot expect to reap when we have hardly sown. The Spirit of God has not been restrained from us; but where is the great out-pouring to form such a work? As for time (that great agent with which God Himself reckons), our oldest stations have not been established twelve years. Then, consider the state in which Italy is. Is it not full of scepticism? We have to create anew the conscience in Italy. We have to combat that facility with which Italians take hold of everything by the imagination.

In spite of this, I affirm that the evangelization of Italy is not a still-born work, [illegible] look back upon the last ten or twelve [illegible] suppose an Italian who might [illegible] Genoa twelve years ago, [illegible] that time, might have [illegible]

out any communication from his native land. Well, twelve years ago, Rome had absolute power throughout the peninsula. There did indeed exist, in a few Alpine valleys, a little people who had never bowed beneath her sway; but they were obliged to celebrate their worship in a foreign language. Here and there were a few pulpits, generally in an ambassador's mansion, and only existing under condition of not endangering the faith of the world; not even a shadow of liberty of the press; the same vigilance in regard to the introduction of the Holy Scriptures into the country—the most worn-out copy was stopped at the frontier; no civil rights for proselytes, but exclusion from all professions, and vexations of all sorts; and, when death put a period to these sufferings, a ditch in a high road, dug during the night, received the man who had dared to turn his back upon the infallible church! Our emigrant returns. At Marseilles, he finds bales of Bibles.—Who are these books for? He thinks to himself, "for Maltese Protestants," and he continues his voyage. But at Genoa he finds the same bales again; they enter the harbor, and no one opposes their passage; no custom-house officers come to inspect their contents. He hears that since his departure the Word of God has been printed in all parts of the country, and that millions of tracts have been distributed; that new Protestant churches are being built, that religious meetings are held in the villages; that the efforts of the priests have almost everywhere failed, before the determination of the government to maintain liberty of conscience, and that quite lately an ex-Catholic, well known for his zeal for the gospel has been appointed professor in a university; and lastly, that a Protestant Theological College is established in a palace that formerly belonged to a cardinal. Let us suppose that our exile has also learned to love the Bible, and that he has not ceased, during his twelve years of absence, to pray for his beloved Italy: with what joy will he welcome [illegible] And will he not feel

the need of retiring to give thanks? And we, carnal-minded men that we are, who wish to reap before we have sown, we would disdain these small beginnings.

III. The difficulties of the work. 1. The instinctive repugnance with which the Italians view Protestantism is the great argument to which our brethren who have quitted the Vaudois church (I say it without rancor) appeal. But those who would not be Protestants have not escaped the appellation of "Protestants." On the other hand, is it certain (as M. Pilatte affirms,) that the prejudice does not exist? I do not think so. There are in Italy souls seeking the gospel, whom the word Protestant keeps away, because of the idea of infidelity which the priests have attached to this name. We must wait till true Protestantism is known. 2. Political preöccupations.—Does not that astonish us? Ah! the astonishing thing is that any one should find time to think of religion in this general fermentation. But still we believe that when once the political unity shall have been attained, and that accomplished facts shall have taken the place of mere hopes, that the Divine seed will produce an abundant harvest. 3. The watchword is to avoid the religious question. Without doubt the gospel is excellent, say many, but for the present let us adjourn this question. The only aim is national independence; and such is the dread of the gospel message, that the preacher of the gospel is almost confounded with the raiser of sedition. The people do not understand that the gospel is peace.

Mr. Meille concluded by a reference to the encouraging prospects of the work of evangelization in Italy.—*Miss. Herald, Irish Pres. Ch., Nov.*, 1861.

ORGANIZATION OF A GERMAN BAPTIST CHURCH IN BRITISH CAFFRARIA.

We translate from the Hamburg *Missionsblatt* an account of the constitution of a German Baptist church in British Caffraria, Africa, which shows how the leaven, proceeding from our Mission in Germany, *is spreading to* a distant continent. From the same publication for Aug. 1861, we learn that Mr. Schmidt, a member of the church in Stettin, Germany, had taken up his residence in South Africa two years previously. In the course of the year 1861, he fell in with a member of the church in Tangstedt, who had also emigrated to South Africa. The latter had obtained the use of a hall and schoolhouse at his residence in Frankfort, where the brethren established meetings and a Sabbath school. A third brother, a member of the church in Templin, resided an hour and a half distant. Two persons here were desirous of joining the church, and still another was not far from the kingdom of God. The brethren were in doubt what to do, as they were not qualified to administer the ordinances, and sent a request to Germany that a duly qualified minister might be sent to South Africa to dispense to them the Word of life. ED. MAG.

Letters from Mr. Langheim, formerly of the church in Tangstedt, announce that the brethren have organized a church, which has already been blessed by repeated effusions of the Holy Spirit. The German brethren in Frankfort came together April 15, 1861, and elected br. Langheim, who had already preached the word more than a year, to be their pastor for the time being. Then they celebrated the Lord's Supper together for the first time on African soil. The Lord wrought visibly upon the hearts both of the members and of the spectators. A husband and wife, formerly of Uckermark, at once offered themselves as candidates, and on the second of June they were baptized. Soon after, a mother and daughter, the latter the first fruits of the Sabbath school, came before the church. Up to the second of August, thirteen had been received, and the little band on that day numbered eighteen souls, living, seven in Frankfort, three in Wiesbaden, three in Brunswick, two in Hanover, two in Berlin, and one in King Williamstown. Two of them are young girls from the Sabbath school. The same day, three more were baptized, and two, who had been excluded in Germany, were restored. Multitudes were present at the baptism; some mocked, others wept.

Some of the number baptized were from

Hanover, two hours and a half distant from Frankfort, where the Lord had begun a work through a person who had been invited by one of the brethren to attend the meetings in Frankfort. He came. The next Sabbath he brought others with him, and gave br. Langheim no rest till he promised to go over to his place and preach. Earnest letters of invitation were sent from house to house, urging the people of the place to be at the meeting, and numbers were present. Other awakenings commenced; frequently great enmity was manifested, but the Lord often triumphed wonderfully. One person sent his grown-up daughter to a friend in Hanover, when the second meeting was to be held there, to beg him not to be led away. But it happened that the meeting was to be held in the house of this very man. The young woman heard the word of God and believed; but others mocked.

Notwithstanding persecution, the little church continued to grow. Ten more were received, and then the brethren resolved to acknowledge and set apart their pastor by solemn ordination. For this purpose the pastor of the English Baptist church at Grahamstown, and other English brethren met at Frankfort on Saturday, Aug. 24. All the brethren came together, and the ceremony took place on the following day. Through a painful providence the brother to be ordained had in the mean time been brought to a sick bed by an attack of fever, and it was necessary to have the services performed in his sick chamber. But the Lord was there with his blessing.

Since the ordination of the pastor, three more have been received, so that the church now numbers thirty-one. The Lord grant his richest blessings to these disciples, so far removed from their brethren at home, but still so near and dear to them, and make them the instrument of great good to the heathen around them.

PERSECUTIONS OF BAPTISTS.

The *German Baptist Reporter* of January contains some very painful descriptions of persecutions in different parts of Protestant Germany. The publication of such facts will, we hope, excite inquiry, and call forth friendly interposition:—

It is with deep sorrow that we find ourselves compelled to sadden the opening number of the *Reporter* for 1862 with so many accounts of persecutions. Besides those in other countries, we have, even in Protestant Germany, to report four Governments which are now using the power of the civil authority against our brethren, viz.: Brunswick, Mecklenburg-Strelitz, Saxony and Hanover. From Brunswick, br. Kramme writes as follows (the account arrived just too late for our last number:) "On Saturday, while we were holding a church-meeting, and had just been hearing from a new convert the confession of repentance towards God, and faith in our Lord Jesus Christ, we heard in the lower part of the house inquiries for me, such as caused us all to fall on our knees in prayer immediately. The room was forcibly entered by two civil officers, who arrested me, and at once carried me away to a lonely cell, where I was treated as a common criminal. Four days I remained here, in quiet communion with my God, and without seeing any living creature, save a tiny mouse, or hearing other sound than the occasional uproar caused by a drunken man being dragged by the gaolers into some neighboring cell. Our brethren were the more distressed, as they could not even obtain permission to bring me a little food. It was allowed to some prisoners, they were told; but not to such as I. I could hear one outside, begging at least to send me in a jug of hot coffee; but it was refused, and the coffee sent back. After four days I was removed to a compartment where four thieves and a vagrant were confined. They were young men, from nineteen to twenty-two years of age; but three of them were old in crime. On the first evening, when they lay down on their straw sacks, they were all anxious that the new comer should tell them some tales. So I began the story of my own life; and for hours they listened to the life-pictures and his-

tories of conversions. I then told them that before I slept, I felt I must thank God for all his mercies, and that, with their permission, I would pray aloud. When I had done so, one said, with a sigh, 'O! what words; if only I could say that myself, for it has gone through my heart.' I gave him a New Testament, with Psalms, to keep; and, because he would not be content without, I wrote on the blank leaf a prayer, somewhat similar to the one I had used. The next day I had opportunities of speaking with each alone; and, in the evening, I told them the ever-touching story of the prodigal son. On the following day I was removed, and, in company with another criminal, was transported over the borders. From one prison to another we were passed, in some of which it was so filthy that, when I had a piece of bread to eat, I was obliged to shut my eyes that I might not see the dirt.

"I could tell you much more of this sad journey; but will only say that I at length reached my home in safety, and am thankful to my Lord that I have not suffered as an evil-doer, but for the truth's sake; and for this it was not the first, and very likely will not be the last time."

Br. Kemnits writes from Templin:—

"My wife was last week visiting some Christian friends at a neighboring town,* two of whom had just been baptized at Templin. At nine o'clock in the evening, as they were assembled at family worship, the Mayor of the place suddenly entered the house, accompanied by his brother, a cavalry officer, and a gendarme.

"They inquired who belonged to the family, and immediately required my wife and another visitor to accompany them to the police court at Mirow, eight miles distant. Remonstrances were in vain; a vehicle was at once procured, and, in spite of storm, rain and darkness, they set off, and reached Mirow at one o'clock on the following morning. My wife thought all the way of the *Inquisition*, by which people were, without any cause or reason given, dragged in the night from their homes.

"On arriving, they were given in charge to the gaoler, who put them in a miserable little room, lighted by a tiny window, protected by iron grating, and placed near the ceiling. The only article of furniture was a little bedstead with some straw on it. After some time, however, they obtained two blankets, through the gendarme, whose compassion had been excited for them on the journey, and by the word of God, which they had spoken to him by the way. In these blankets they lay down on the floor; for, in the darkness, they could not see in what state the straw on the bedstead was. And thus, under bolt and bar, as criminals, they passed the night, hearing no sound but the occasional clank of the warder's keys. In the morning, a piece of coarse bread and a mug of coffee was pushed in, and the door again locked, till, at ten o'clock, they were brought up before the magistrate. The hearing lasted two hours. My wife assured the magistrate that she was only on a friendly visit, and that the family worship was only that which we constantly practised in our families. The magistrate replied, 'It might be all very well in Prussia, but *in Mecklenburg it could not be allowed!*'" She was then told that if ever she showed herself in the country again, she would be immediately imprisoned. Her Bible, and the hymn and tune-book which had been on the table, were taken possession of, and she was then conveyed in a cart, under escort of a cuirassier, across the borders.

"The brother at whose house she was arrested, and who accompanied her on the journey to Mirow, but was not allowed to remain there, has since been arrested. It remains to be seen, whether this is but the commencement of a series of persecutions. I intend to write to the Government, to inquire whether it is customary in the Grand Duchy thus to treat as common criminals respectable persons who are quietly visiting their friends."

May the God of all grace grant to our

* See Magazine for March, p. 81.

brethren in Mecklenburg courage to confess Him before men, and to us the spirit of prayer and supplication on their behalf!

In a later communication, br. Kemnits, after giving the joyful news that one immortal soul has been converted by means of the testimony given by Mrs. K. on the occasion of her imprisonment at Mirow, goes on to state that his appeal to the Government has not only been rejected, but he has been required to pay for this sentence one and a half dollars! He again appealed against this, and, in reply, received a manifesto from the Government, stating that the Grand Duke and the Mecklenburg Government fully justified the proceedings of the Court of Mirow, and found it to be in accordance with the laws of the country; also, that the *costs were correctly charged!*

And the Grand Duchess of this very country is an English princess—H. R. H. Princess Augusta of Cambridge! Surely, if appealed to through the Committee of the Evangelical Alliance in England, Her Royal Highness would willingly use all her influence to induce the Grand Duke to introduce to his Government such measures as should give to her adopted people that glorious liberty enjoyed by the poorest in her native land, FREEDOM TO WORSHIP GOD.

From Saxony we hear, through br. Werner, that br. Fechner has been expelled from Saxony through the intervention of the authorities of the town of Leissnig, where he had been engaged in missionary work. The police officers took him from his bed at three o'clock in the morning, and with the sarcastic remark that they would "provide him with another sleeping-place," they cast him into a common prison, where he had only a sack of straw. In the morning he was provided with bread and water, and after being compelled to clean out his cell with a broom, and to pay twenty pence for his night's lodging (!), he was sent over the frontiers into Prussia.

Br. Geissler, the missionary supported *by the Baptist* Evangelical Society in London, is only allowed to reside in Dresden as a private person, and so strictly watched that he cannot carry on any kind of missionary work without exposing himself to immediate imprisonment.

In Hanover, br. Haupt (of Bremen), while attending the funeral of an aged member of the church at Fisherhude, has been arrested, and immediately sent over the borders, as the laws lately passed by the Hanoverian Government, securing some measure of liberty to the Baptists, have reference only to natives, and it is still contrary to law for a Baptist from any of the neighboring States to enter Hanover.

THE SIN OF THE CHURCH.

The great sin of the church, in modern days, it its selfishness. The glow of holy love which came in its fervor over the early disciples; which melted into one mass all hearts, so that they had all in common, and exulted in sacrifices for the Saviour, was succeeded by a cold, calculating spirit, which reads of their charity with admiration, and fancies itself lost in the romance of benevolence. The age of self-denial is gone; that of calculation and cold economists has succeeded, and the glory of the church is eclipsed. It is not now, how much can I do for Christ? how far can I go in my self-denying exertions? But, at how small a rate can I escape? It is not now, the breaking of the box of precious ointment on the feet of Jesus; but, "Why was this waste?" The parsimony, not the necessity of the church, has taken the golden shields of Solomon from the walls of the temple, and hung in their place bucklers of brass. The transports of early Christianity, thinking no sacrifice too great, astonished heathendom; the colder temperament of the modern makes the world wonder, and ask in what they surpass her votaries?

Then, how far has that minister of Christ performed his duty, who has not grappled with this evil? How can the edification of the body of Christ proceed, unless this evil be abated? And this

leads us to the practical question, whether the backwardness of our people in contributing to the missionary cause is not chargeable to the ministers? We know the restiveness of congregations when money matters are introduced, and the claims of dying millions are presented; and ministers shrink back from the matter, and leave their people in the state they so much love. Are ministers sufficiently acquainted with the grand matters in the missionary field? sufficiently alive to the mighty struggles which approach? No man can instruct, unless he be himself informed. A pious mind responds to the call of Christ. If the matter is presented, and held up in its overpowering greatness, the Christian mind will feel. This we must believe, or doubt the piety of thousands. The meagre attendance on the monthly concert, so symptomatic of this languid ignorance, may be the fault of the minister. Has he prepared his own mind—traversed the map of the world in search of the heaven-lighted spots where Jesus is preached? Or, has he computed the swell of that population which, in our own land, rolls onward to the Western sea, and gazed mournfully on its destitutions? Has he, in his own mind, any connected view of the greatness of the harvest, and the fewness of the laborers?

One great, but much neglected, duty is, to raise the tone of missionary feeling, and draw forth the hoarded stores. Prudence in this, as in other matters, is needful. But then, the cry which proceeds from our several Boards, is to be echoed along the whole front of the sacramental host; the appeal should be passed from shepherd to shepherd, until all the flock shall hear. No duty is more imperative. The gospel is preached faithfully, purely. But one thing we lack—a courageous dealing with the master-evil, selfishness. The idol is in the sanctuary, and must be expelled. Our people are to be taught, at the risk, even, of their displeasure, their duty to sustain the cause of Christ. A proper estimate of the work to be done, and an appreciation of their share of the burden, is duty. The evil is, a want of systematic benevolence. Thousands never give; it is our duty to make the appeal, to have it carried to them, and to endeavor to convince them that for the use of this, as well as of every other talent, they must render a solemn account.—Many, we believe, are inactive for want of proper instruction. If so, then so far is the minister at fault. If the man has not come up to the help of the Lord, he was not summoned. We are not to presume that men have a full knowledge of their duty.

If every pastor would enter upon this work, and would first surcharge his own soul with the awful necessities of the world, be familiar with the glorious enterprises of Christian benevolence, and then, imploring God's blessing, go before his people, and fire them with his own zeal, how soon would this benevolence, swelling into the majesty of a river, and fed by a thousand tributaries, roll onward, until, like a sea, it should cover all lands! How shall they hear without a preacher? and how shall they understand unless some one teach them? Let every minister resolve that this much neglected duty shall be performed. Let him resolve, in God's strength, to grapple with this evil until it be overcome. It may be unpleasant to one whose stipend is irregularly paid, to bring before his people any object which may seem to increase his own embarrassment; the issue of the trial, we are persuaded, will show, that so far as his people contribute to the blessed cause, his own comfort will be enhanced. Himself an example to the flock in this respect, let him urge them to give as the Lord may prosper them. How soon would the contributions be doubled, yea, increased four-fold?

This is no small matter; it is a solemn responsibility, and we are answerable to God for the course of the people in this, as in other respects. The tide of selfishness may roll through the church; let the ministers, at least, do their duty, and labor to check its awful flow. In this eventful period, the church expects every

man to do his duty. The struggles of the great day of Almighty God draw on apace; the tokens of the times are full and impressive. What we do *now* may accomplish a work which will be too late next year. Could these lines reach the eye of every minister, we would ask him to consider these expressions; and, in the name of Him whose love was infinite, determine at once to bring the several causes of benevolence *fully*, *clearly*, *distinctly*, before the mind of each communicant, and, taking his seat by each one, ask, with a full heart and tearful eye—"How much owest thou unto thy Lord?" *Home and For. Record.*

PROTESTANTISM IN FRANCE.

The progress of Protestantism in France is undenied and undeniable. This is confessed by the organs of the papal church, in which facts and figures are set forth, to arouse the Catholic party from inaction. A writer in the "News of the Churches," quoting from a Catholic paper, says that 5,155 children are receiving education in Protestant institutions in Paris, of whom it is estimated that 3,000 must be the children of Catholic parents.

"An impulse has been given to the formation of popular and religious libraries in different churches; and the efforts of the Toulouse Book Society, the Paris Tract Society, and the Sunday School Society, united to those of increased private energy, have furnished our Protestant population, of every rank of intellect, with a daily improving supply of literature.

The periodical press is decidedly improving. Several papers have adopted a more voluminous form. Among these is the *Ami de la Jeunesse*, a pictorial magazine, intended to supplant the bad, cheap papers, so widely circulated, and bring pure and elevated thoughts to those who are not advanced enough in religious feeling to read a more decidedly religious sheet. It has above 11,000 subscribers. Others, from appearing once a fortnight, *have become* weekly papers."

DONATIONS.

RECEIVED IN FEBRUARY, 1862.

Maine.

Warren, Ladies' Bap. For. Miss. Soc., Mrs. Eliza A. Kennedy tr., 12; Yarmouth, ch. 12; Hebron, ch., of wh. 20 is fr. Sab. Sch., to sup. nat. pr., 45; Limerick, ch. and soc. 3.75;	72.75	
Piscataquis Asso., of wh. 6.50 is fr. the Dover and Foxcroft ch.,	10.00	
Penobscot Asso., J. C. White tr., Patten, ch., of wh. 1 is fr. Mrs. Anna Fairfield, 4; Etna, J. C. Friend 1; Bradford, Rev. C. L. Cary 3; Dixmont, Dexter Howe 3; Bangor, 1st ch. 100; 2nd ch. 39;	150.00	
	———	232.

New Hampshire.

Concord, Pleasant st. ch. 30; East Northwood, J. L. Crockett 4;		34.

Vermont.

Franklin, Mrs. Elias Truax		

Massachusetts.

Boston, Bowdoin Square ch., C. H. Moulton tr., 40; Harvard st. ch., Dea. John Putnam tr., of wh. 43 is mon. con. and 38 an. coll., 81; East Boston, Central Square ch., Dea. B. L. Crocker tr., 55; Roxbury, Rev. S. Brooks 5; Brookline, ch. and cong., Dea. D. Sanderson tr., mon. con. 28; Newton, Up. Falls, Ladies' Miss. Soc. 10.50; Newtonville, S. T. Dexter 5; East Abington, ch., of wh. 5 is fr. Mrs. J. Chaplin, avails of pressed flowers sent from Africa by Mrs. Abrams, 10;	234.50	
Charlestown, 1st ch. and soc., G. W. Little tr., 83; Essex County, a friend 7; Beverly, 1st ch., Geo. Roundy tr., 100; Groton Centre, ch. 14; Littleton, ch. 13; North Andover Depot, a Baptist 2; West Acton, ch., James M. Brown tr., of wh. 9.52 is mon. con. and 12.11 fr. Sab. Sch., penny colls., 21.63;	240.63	
Worcester, Oread Inst., Miss Annie Kemp tr., 5.19; Westboro', ch. 48.84; Hadley, John T. Jones 1;	55.03	
	———	530

Rhode Island.

Providence, G. K. Fuller 1; Geo. J. Sherman 36; Westerly, 1st ch. 87;	126.00	
Baptist State Convention, R. B. Chapman tr., Providence, 1st ch., of wh. 15.28 is mon. con., 37 an. sub. per G. W. Robinson, collector, 105 an. sub. per Dr. A. Caswell, col-		

lector, and 100 fr. the fem. mem. of the ch. and cong., H. C. E. Read tr., 257.28; Central ch., Wm. Ham tr., 93.60; Wickford, 1st ch., of wh. 7 is mon. con. and 25 fr. Sab. Sch., to sup. a nat. Karen pr., 32; Smithfield, Miss Waity Mowry, per Dea. J. H. Read, 5; 387.88 — 513.88

Connecticut.

New London, 1st ch. 81.91; 3d ch. 14.55; 2nd ch. 3.54; Norwich, 1st ch. 1.62; Central ch. 81.22; per Rev. W. C. Walker, 182.84

Noank, ch. 20; Packersville, colls., per Rev. John Paine, 15; Rockville, Wm. Butler 20; 55.00 — 237.84

New York.

New York city, Tabernacle ch., 29th st. Miss. Sab. Sch., John Whyte tr., to sup. nat. pr., care Rev. F. Mason, D.D., Toungoo, Burmah, 20; Fort Covington, Mr. and Mrs. Joseph Spencer 5; Master S. W. Hatch 25 cts.; Rev. J. N. Webb 5; Wyoming, Rev. Wm. Dean D.D., to sup. A. Tui, nat. pr., Hongkong, China, 100; Keeseville, a friend of missions 3; 133.25

Franklin Asso., Rev. J. N. Adams tr., semi an. coll. 6.10; Croton, ch. 20.30; Gilbertsville, ch. 10; Oneonta, ch. 14.35; Franklin, Rev. L. Morse, Rev. M. L. Ward, S. Brownson and R. Stilson, 1 each, 4; L. Stilson 50 cts.; 55.25

Cortland Asso., coll. 7.67; Homer, ch. 38.84; Lansing & Groton, ch. 3; 49.51

Harmony Asso., Grahamville, ch. 2.29; Jamestown, ch. 6.85; Portland, 1st ch. 7.59; Ashville, ch. 2.35; Harbor Creek, ch. 3.50; Mayville, ch. 9.75; Ripley Centre, ch. 5; Busti, ch. 7.90; Warren, ch. 50 cts.; per Rev. O. Dodge, agent, 45.73

Saratoga Asso., Stillwater, 1st ch. 4; 2nd ch. 6; per Rev. O. D., agent, 10.00

Hudson River South Asso., New York city, South ch. 29.50; Concord st., col'd. ch. 3.16; Hanson Place ch. 105.14; 1st ward Mission 1.77; 16th ch. 36.62; Brooklyn, 1st ch. 50; Williamsburgh, 1st ch. 125; 2nd ch., Young Men's Bible Class 10; Greenpoint, ch., bal. 50 cts.; Mt. Olivet, ch. 4.19; Gethsemane, ch. 8; Bloomingdale, ch. 61.53; per Rev. O. D., agent, 485.41

Worcester Asso., Summit, 2nd ch. 8; Mrs. C. C. Bourn 1; per Rev. O. D., agent, 9.00

Hudson River North Asso., Albany, J. Freary, per Rev. O. D., agent, 10.00

New York Asso., Cold Springs, ch. 4; Bethesda, ch. 10; East Marion, ch. 5; New York city, 5th Ave. ch., of wh. 50 is fr. C. F. Goodwin, 96.25; Brooklyn, Central ch. 60; per Rev. O. D., agent, 175.25

New York city, Rev. A. B. Clark, per Rev. O. D., agent, 5.00

Springville, ch., per Rev. R. Morey, agent, 9.00

Harmony Asso., Frewsburgh, ch. 6; Jamestown, ch. 2.35; Farmington, ch. 4.29; Busti, ch. 14; Dewittville, ch. 2.25; Harmony, ch. 19.25; Ashville, ch. 2; Union, ch. 1; per Rev. R. M., agent, 51.14

Erie Asso., Ellery Centre, ch. 5.25; Leon, ch. 2.70; Cherry Creek, ch. 3.35; Stockton, ch. 13.87; Clear Creek, ch. 4.50; Randolph, ch. 1.60; Hanover, 1st ch. 53 cts.; Forestville, ch. 1.25; per Rev. R. M., agent, 33.05

Orleans Asso., Shelby, ch., Rev. H. Pettit and wife 10; Miss Mary Harland 1; per Rev. R., M., agent, 11.00

Genesee Asso., Wyoming, ch. 11; Rev. R. Morey 50; per Rev. R. M., agent, 61.00

Freedom, Welsh ch. 8.18; Churchville, Mrs. A. E. Bliss 1; per Rev. R. M., agent, 9.18 — 1152.77

New Jersey.

West New Jersey Asso., Cedarville, ch., of wh. 4 is fr. Sab. Sch., 16; Bordentown, ch. 36.75; Pemberton, ch. 27.59; Haddonfield, Sab. Sch., to sup. Tha Dway, care Rev. A. R. R. Crawley, Henthada, Burmah, 36; Moorestown, ch., of wh. 25 is fr. Mrs. E. A. Burr, to sup. nat. pr., care Rev. B. C. Thomas, Henthada, Burmah, and 52.59 fr. Sab. Sch., of wh. 50 is to sup. Tau Lau, a Pwo Karen pastor, 77.59; per Rev. J. French, agent, 193.93

Central N. J. Asso., Hamilton Square, ch. 8.70; Hightstown, ch., of wh. 10.20 is fr. Juv. Miss. Soc., 84.90; per Rev. J. F., agent, 93.60

East N. J. Asso., Port Monmouth, ch. 15; Hudson city, ch. 19.22; Rev. H. W. Knapp 25; per Rev. O. Dodge, agent, 59.22 — 346.75

Pennsylvania.

Philadelphia, Dr. D. Jayne, in part of an. sub., 251.75; Miss Sarah Richards 599.94; Pittsburgh, "Clerk" 10; Roxborough, Bap. Fem. Miss. Soc., Miss Mary Brooke tr., 27.50; Reading, ch. 5; 894.19

Pittsburg Asso., Pittsburg, 1st ch. 24.80; Peters Creek, ch. 1.75; per Rev. J. French, agent, 26.55
Beaver Asso., Vanport, ch., per Rev. J. F., agent, 3.00
Bridgewater Asso., Liberty, ch., per Rev. J. F., agent, 3.00
Northumberland Asso., White Deer, ch. 8; Lewisburg, ch., of wh. 6.64 is fr. Sab. Sch., 16.79; Milton, ch., of wh. 10 is fr. Joseph Maxwell, 16; per Rev. J. F., agent, 40.79
Central Union Asso., Brandywine, ch., per Rev. J. F., agent, 1.00
North Philadelphia Asso., Mt. Pleasant, ch. 4.75; Plymouth, ch. 25 cts.; per Rev. J. F., agent, 5.00
Philadelphia Asso., Hepsibah, ch. 2; Philadelphia, 2nd ch. 10; Chestnut Hill, ch. 2.03; Upland, ch. 40.21; per Rev. J. F., agent, 54.24
——1027.77

Ohio.

Miami Asso., Middletown, ch., per Rev. H. Davis, agent, 35.00
Caesars Creek Asso., Wilmington, ch., per Rev. H. D., agent, 3.00
Mt. Vernon Asso., Owl Creek, ch., of wh. 4.19 is fr. Sab. Sch., per Rev. H. D., agent, 23.44
Cleveland Asso., Cleveland, Erie st. ch., per Rev. H. D., agent, 30.00
Central Asso., per Rev. H. D., agent, 4.26
Trumbull Asso., Warren, ch., of wh. 31 is fr. Young People's Miss. Soc., to sup. nat. pr., care Mrs. M. B. Ingalls, Rangoon, Burmah, per Rev. H. D., agent, 93.50
A. Stevens, per Rev. H. D., agent, 1.00
—— 190.20

Indiana.

White Water Valley Asso., Rossburg, ch., per Rev. S. M. Osgood, agent, 2.00
Northern Indiana Asso., Laporte, ch., of wh. 10 is fr. Sab. Sch., bal., tow. sup. of a nat. pr. Burmah, per Rev. S. M. O., agent, 20.09
Sand Creek Asso., Sand Creek, ch., P. C. Vawter, per Rev. S. M. O., agent, 1.00
—— 23.09

Illinois.

Bloomfield Asso., Urbana, ch. 7.90; Goshen, ch. 10; per Rev. S. M. Osgood, agent, 17.90
Chicago Asso., Waukegan, ch., per Rev. S. M. O., agent, 5.11
Clear Creek Asso., Mt. Tabor, ch., per Rev. S. M. O., agent, 2.00
Franklin Asso., Davis' prairie, ch., Isaac McCoy 3; Seven Mile, ch. 1; per Rev. S. M. O., agent, 4.00
Fox River Asso., Plainfield, ch. 3.80; Bristol, ch. 2.75; Joliet, ch., of wh. 10 is fr. Rev. E. Savage and wife, 5 fr. S. S. Warren and 2 fr. B. F. Hulburt, tow. sup. of Rev. D. L. Brayton, Rangoon, Burmah, the present year, 17; per Rev. S. M. O., agent, 23.55
Galesburg Asso., Galesburg, Cherry st. ch., of wh. 10 is fr. Sab. Sch., bal. tow. sup. of nat. pr., care Rev. C. Hibbard, Maulmain, Burmah, per Rev. S. M. O., agent, 35.00
Illinois River Asso., Lamarsh, ch., Mrs. S. E. Snead, per Rev. S. M. O., agent, 1.00
Illinois River East Asso., Metamora, ch. 11.60; Washburn, ch. 6; Maron city, ch. 4; per Rev. S. M. O., agent, 21.60
McLean Asso., Champaign city, ch., A. E. Harmon, per Rev. S. M. O., agent, 5.00
Nine Mile Asso., Nine Mile, ch. 7.10; Sparta, ch. 2; per Rev. S. M. O., agent, 9.10
Ottawa Asso., Ottawa, ch., per Rev. S. M. O., agent, 1.00
Rock River Asso., Rockford, 1st ch. 17; Marengo, ch., of wh. 8.50 is fr. Sab. Sch., 24.73; Belvidere, ch. 11.25; per Rev. S. M. O., agent, 52.98
Springfield Asso., Decatur, ch., per Rev. S. M. O., agent, 7.40
New Salem, Bellmont, ch. 2.00
—— 187

Michigan.

Ann Arbor, ch., for nat. pr., care Rev. B. C. Thomas, Henthada, Burmah, 3.00
Flint River Asso., T. T. Slafter tr., 14.97
Shiawassee Asso., Owassa, ch., per Rev. S. M. Osgood, agent, 3.00
—— 2

Minnesota.

Minnesota Asso., Carver, ch., per Rev. S. M. Osgood, agent, 4

District of Columbia.

Washington, a friend of missions 1

45

Legacies.

Akron, O., Rev. L. Austin, per L. Austin, Exr., bal., 35

$4,86

Total from April 1, 1861, to Feb. 28, 18 $43,255.25.

Donations in Medicines.

Roxbury, Mass., Dr. D. Kennedy, 24 boxes, 75.00
Philadelphia, Pa., Dr. D. Jayne & Son, 2 boxes for Rev. J. M. Haswell, Maulmain, Burmah, 99; and 3 boxes for Rev. J. W. Johnson, Swatow, China, 127; 226.00
—— $30

THE

MISSIONARY MAGAZINE.

Vol. XLII. MAY, 1862. No. 5.

AMERICAN BAPTIST MISSIONARY UNION.

SKETCH OF MRS. DOUGLASS.

LATE MISSIONARY TO BURMAH.

Mrs. Emma P. Douglass, daughter of Dea. Joseph and Mary Phillips, was born in Library, Alleghany county, Pennsylvania, Dec. 2, 1830. About the same time, her parents were baptized by Rev. William Shadrach, D.D., and received into the fellowship of the Peters Creek Baptist church, of which they are still members.

In addition to the constant and careful religious instruction imparted by her parents, she enjoyed the culture of the Sabbath school. From a very early age, she was at times the subject of deep religious impression. In her sixteenth year, while attending a series of meetings, she was induced to devote a stated portion of each day to the prayerful study of the Bible, that she might see the sinfulness of her heart and life in the light of Divine truth, and understand the way of salvation through Christ Jesus. While meditating on the crucifixion of her Lord, she obtained such a view of the relation of the Saviour to the sinner, that she adopted, with joyous and hopeful assurance, the language of the apostle; "He loved *me* and gave Himself for *me*." Acting on a principle which was afterwards characteristic of her life,—to do at once every known duty, without delay she gave the church a relation of her joys and hopes as an adopted child of God, was received as a member, and was baptized by the late Rev. Dr. Estep. She soon became an efficient teacher in the Sabbath school, and for this work cherished a lively interest throughout her life.

The only educational advantages she enjoyed, were those afforded by the country school in the neighborhood where her parents reside, except one session in the Female Seminary in New Brighton, Pennsylvania. This session was principally devoted to the study of instrumental music. Even in childhood she evinced a decided taste and talent for music, in which she became, to a good degree, proficient and critical. Her voice, until enfeebled by disease, had great melody, sweetness and power. Her acute perception of the differences of sound, together with an unusual flexibility of voice, subsequently proved of vast service to her in the rapid and precise acquisition of the Burman language.

Her family were imbued with the missionary spirit. One of her brothers bears the name of Adoniram Judson, and a sister, that of Harriet Newell. The periodicals and general reading of the family, were suited to awaken and sustain a heart interest in the work of missions.

In the spring of 1853, she received from Rev. J. L. Douglass, who was then pastor of the Union Baptist church of Pittsburg, a proposal to become his wife, and accompany him to Burmah as a missionary. After some weeks of conscientious and prayerful consideration of everything the proposition involved, she accepted the proposal. They were united in marriage by Dr. Estep, July 31, 1853.

Her heart full of the work, she now entered on her missionary life. By the first of September, they were ready to sail; but not finding a vessel in which they could secure a passage, they were detained for a considerable time in Philadelphia, New York and Boston. On the 12th of December, in company with Mr. and Mrs. Crawley, of the Henthada Mission, they sailed from Boston for Calcutta. After a trying, disagreeable, and tedious passage of one hundred and thirty days, they arrived at Calcutta, April 20, 1854. Soon afterwards, they departed for Maulmain, where they spent six months in the diligent study of the language.

Having acquired some proficiency in the language, they went to Bassein, to establish a mission among the Burmese of that city and province. On commencing the mission, they had to encounter severe trials and difficulties. No mission house had been erected, nor could the Society spare any funds to erect one. An old Burman kyoung, or monastery, exposed and unhealthy in location, was the best residence they could obtain. As no Burman missionary had ever labored within a hundred miles of the city of Bassein, not a single Burman disciple could be found in the province.

Mrs. Douglass rejoiced that she could now engage actively in the work to which she had devoted her life. She soon attracted about her a considerable number of heathen women, who visited her frequently, some of them daily, for conversation and instruction. In addition to her labors in imparting Christian truth in various ways to females in the city, she accompanied her husband in nearly all his tours among the villages in the jungle, sleeping at night in a native canoe, or native house, the market-place, or a tent. Of eighty-six Burmans and Karens baptised by her husband, not a few were induced to yield their hearts to Christ through her influence and instruction. Thus God acknowledged her labors as a missionary of the cross.

In the spring of 1856, Mr. Douglass, by the aid of the Karen disciples, and with money borrowed on his personal credit and responsibility, from a heathen merchant of the city, erected a dwelling in a more central and healthy location. But just as the house was completed, a destructive conflagration swept through the city, destroying it, together with Mr. Van Meter's, and a large number of native houses. The fire left both mission families in a most deplorable and destitute condition.

From over-exertion in his endeavors to extinguish the flames, Mr. Douglass was prostrated by an attack of brain fever. For four weary weeks his wife watched over him in the old kyoung, as his principal and only white attendant. Sickness and destitution in the other mission family left Mrs. Douglass almost alone in this hour of fearful extremity. Scarcely had her husband recovered, when, from continued exposure and exhaustion, she, too, was attacked by a fever, which reduced her very low. In a few weeks she so rallied as to resume her missionary work; but her strength was never fully restored. She soon began to suffer from derangement of the liver, and dysentery, which assumed a chronic form. In November, 1857, assured by the English surgeon that she could not regain her health without a sea-voyage and a change of climate, her husband accompanied her to Singapore and the Prince of Wales' Isle. They spent about three weeks at each place, but without any material improvement in her health. It was now decided by a skilful physician that nothing would afford her permanent benefit but a visit to her native land. Mrs. Douglass, unwilling to remove her husband from their chosen work, proposed to undertake the

voyage to America alone, and pressed him to return at once to Bassein, hoping that not more than a year or two would elapse, before she would be able to rejoin him on the mission field. After many heart-struggles, this arrangement was decided on. Their separation on that distant isle is described by Mr. Douglass in a letter published in the "Christian Chronicle" of June 30, 1858. He writes—

"I left Penang Wednesday morning, Jan. 20th. We had spent part of the previous night in prayer, committing all into the hands of our heavenly Father, asking his protection and guidance. As the ship in which I was to leave sailed at daylight, at four o'clock, the hour for us to separate arrived;—my dear wife in feeble health, with our darling boy, to commence a voyage of not less than fifteen thousand miles, without a female friend or associate,—myself to return alone to this land of Pagan night. I went on board before it was light. While they were weighing anchor and moving out of the harbor, the sun appeared, and by the light of the eastern sky, I could see my wife and boy alone on the shore, walking to and fro, waving me a last farewell, as the dashing waters carried me from their view. The world may regard such separations as of little account, if it think of them at all; but those who participate in such scenes, understand the feelings and motives that were struggling in a mother's heart, when, a few years since, parting with a child under similar circumstances, she exclaimed, '*I do this for Christ.*'"

It was a severe trial for Mr. Douglass to leave his wife alone at Penang; but he had to choose between doing so, and being detained from his field of labor a considerable and an indefinite time. Self-denial for the good of the heathen is a prime element of missionary character; and Mrs. Douglass could not for a moment admit that it was right to detain her husband from his work for weeks, that she might enjoy his society a few days longer. Her missionary heart urged him to embrace the present opportunity for a passage, and leave her to embark for her native land alone; she sailed from Penang, Jan. 29th,—she and her little son the only passengers, and she the only female on board the ship.

After a voyage of ninety-five days, she arrived in Boston, May 5, 1858. She received a warm greeting from the friends of her childhood, and spent among them two years, in the hope that she would soon rejoin her husband on the mission field, and devote herself with fresh energy to the work of Christ in Burmah. But instead of realizing this hope, her physician now told her that if she started for India, she would not probably see the end of the voyage. On receiving this intelligence, her husband at once returned to America, arriving July 27, 1860.

Finding there was no prospect that the health of Mrs. Douglass would be soon restored, he settled in Jan., 1861, as pastor of the Blockley Baptist church, Philadelphia. After this, for a few months together, her health improved; but no sooner did hopes of her ultimate recovery arise, than they were blasted by a renewal of the diseases which she had contracted in Burmah. In these intervals of improved health, with the same spirit and energy which had characterized her in the mission service, she devoted herself to the spiritual welfare of a large Bible class of young ladies. These and other labors, performed in feeble health, gave her a welcome home in the hearts of her husband's flock.

About two months before her death, she had an attack of diarrhœa, more violent than any previously, inducing typhoid fever, which was the immediate cause of her death. On March 4th, she fell asleep in Jesus. So peaceful was her departure, it seemed not at all like death. For several weeks she had known that her death was very near; but she was always calm, cheerful and composed. She conversed freely about her hopes, declaring that she could enter the dark valley without the least fear. About a week before her death, after she had spoken with great composure

about the future of her little son and only child, now in his eighth year, and had given directions about her funeral and where her remains should lie, her husband asked her if she wished him to convey any special message to her mother and sisters. After reflecting for a moment, she said, "Tell them that to me now, Christ is truly precious." Then, pausing a moment, she continued, "Yes, tell them that when I came to the last of earth, Christ was to me truly precious." On the morning of the day she died, reaching her hand to her husband, she whispered, "I am almost home! Precious Jesus! Precious Jesus!"

On Friday, March 7th, a very large and solemn congregation assembled in the Blockley Baptist church, to attend the funeral services. Rev. Dr. Shadrach, who had baptized her father and mother and some sixty of her immediate relatives, preached the funeral discourse, from Phil. 1: 21—"For to me, to live is Christ, and to die is gain." Various other clergymen of the city participated in the services. Her remains were temporarily deposited in the vault beneath the church; but early in the following week, they were removed to their last resting place in the burial ground of the Peters Creek Baptist church, twelve miles south of Pittsburg. Such was the useful life, and such the peaceful death, of our departed sister.

In closing this brief and imperfect notice of one so well beloved, it is proper to group together, in a few sentences, the elements of her character. Her modesty rendered her naturally reserved and retiring, so that a stranger would fail to appreciate her worth. Among her friends, and in circles where she was known, she had always an even flow of cheerful feeling. To a heart warm in every generous affection, and open in the confiding spirit of childhood, she added a very determined will. The ground of this determination was her conscientiousness. Her conscience was quickened by the ever present thought, "Thou, God, seest me." She loved to commune with this ever-present God; and, as little private gatherings in various places well remember, she was remarkably gifted in prayer. The Bible was her delight. In it she had found the Saviour, and by its precepts she guided her daily walk. Her judgment was quick and practical, her temperament even and affectionate; but her great characteristic was a sweet, tranquil and unwavering trust in God. It was in the strength of this that she returned alone from Burmah, felt as secure in the storm as in the calm, and entered the portals of the unseen world without a fear. She was a steadfast Christian. She loved the missionary work to the very end. Even on her death-bed, four-fifths of her conversation with her husband was in the Burman language.

In this bereavement, Mr. Douglass has lost a companion who, by her sound judgment, cheerful spirit, and loving heart, knew preëminently how to make for him a happy home, and, by her faith and patience, how to excite and sustain him in his work. To him we present our sincere and deep sympathy and condolence, praying that he may be sustained by the same simple trust in God, which formed such a potent element in the character of the departed.

NINGPO MISSION.

LETTER FROM MR. LORD.

Health of Ningpo—Outstations.

Ningpo, Oct. 27, 1861.—The last two or three months, always our sickly season, have this year been unusually distinguished in this respect. The [illegible] themselves have suffered severely [illegible] the foreign residents there is, perhaps, not a single family, and, I may add, very rarely an individual, who has not suffered more or less.

My station at Nying Kong Gyiao, commenced two or three years ago, has been kept up during the year, though its operations [illegible] heretofore, for the want of [illegible] have been much embar-

rassed. The only accommodations which my means have yet enabled me to secure, is a small house, located in a little village about half a mile from the large one, which gives name to the region, and which is called Nying Kong Gyiao. The house contains three small rooms, one of which is used as a chapel, and may seat twenty or twenty-five persons. Another is occupied as a school room, and the other as kitchen and bedroom. The person stationed there is a young man whom I baptized about two years ago, and who was formerly a pupil in a day school of which I had charge. He teaches a few boys—at present only five; receives and converses with persons who call, and conducts religious services when I am not there. His influence among the people seems to be good; and were it not for a partial deafness, which has been coming upon him for the last two or three years, I think he would be very useful. The people living near seem kindly disposed, and several of them evidently regard themselves as patrons of the enterprise. They freely admit the excellence of Christianity, and their obligations to obey it. But their spiritual darkness is great; and, like Nicodemus, they cannot comprehend what it is to be born again. Two of them, however, have given some evidence of this blessed change, and I have baptized them. One of these was baptized last year; the other has been baptized this. I intend to bestow more personal labor there during the present year.

There is another village, called Dön Dông, in the same direction, but only four or five miles from Ningpo, where I have bestowed some labor during the past year. This station, however, I do not regard as my own, and I may not long continue to occupy it. The circumstances which led me to occupy it at all, are these. A missionary brother having a native Christian, an elderly woman of some intelligence, residing in that place, thought she might be made useful in collecting and teaching a few of the little girls, who were running idle about the streets. He accordingly rented a small house for this purpose, intending to visit it himself, whenever he should be able, for the purpose of instructing the children and preaching to any of the people who might come in.

Schools.

About eighteen months ago the health of this brother failed, and he was obliged to return to England; but he left the funds necessary to defray the expenses of the school for a year or more. Mrs. Lord continued to visit the school and look after its interests. The school, which in itself is not of much importance, is now taught by a young man who is hopefully pious, and whose business it is also to do what he can in the way of preaching.—The brother who commenced the interest, is expected to return to Ningpo before long. Should he do so, he will doubtless resume the work; if he should not, I may have to give it up for the want of means to carry it on.

The present Mrs. Lord, previous to our marriage, had commenced a boarding school for girls, and had received into it fifteen or sixteen pupils. This work she thought she ought not to give up; at least not while other duties and means would allow her to carry it on. The school has therefore been continued. It occupies a small house, rented and fitted up for temporary use, only a few yards from my door. The accommodations are too confined, and in other respects unsuitable. We are hoping to enlarge and improve them during the present year. The building is fitted up with a small chapel, where the teacher, pupils, and my own domestics assemble every morning for worship; and where, in the afternoon, there is a service of a more public kind, as also two services on the Sabbath. Mrs. Lord has also a small day-school for girls a few rods distant, the teacher and pupils of which always attend the afternoon and Sabbath services held in the chapel of the boarding-school. These schools have cost the Missionary Union no money; and the tax they have laid upon me has been chiefly in the way of preaching. These

agencies are by no means as efficient as could be desired; but it is believed that they are useful, and it is hoped that, with the blessing of God, patient and persevering effort will render them more so.

State of the Country.

As it has seemed somewhat probable that I might at some time commence operations at some other place than Ningpo, I have endeavored to keep my eye upon such as appeared most eligible. In two instances I have made considerable tours in different parts of this province, in order that I might have the benefit of personal observation. But the condition of the country at present is such as to leave little prospect of any change of residence. The insurgents are drawing nearer and spreading wider. And wherever they are, at least till matters become somewhat settled, it is not expedient for us to go. Alas, for this unhappy country! When will it again enjoy peace? I fear that day is far, very far removed.

Labors in the Study.

My labors in the study have been continued during the year. My notes on Ephesians, mentioned a year ago as having been revised,* have not been printed. Those in course of preparation on 2nd Corinthians, have been nearly completed. A few weeks more, I trust, will bring me to the end. The Sermon on the Mount, with notes, has been carefully revised, and printed in a somewhat enlarged, and, I trust, much improved condition. A tract on the Ten Commandments is also in course of preparation. Mr. Goddard's last revision of Leviticus, so long in the hands of the block cutter, is at length completed. The amount of printing, most of which has been for Mr. Roberts, of Nanking, and Mr. Johnson, of Swatow, has been considerable, numbering in all about fifteen thousand copies, and something more than a million of pages. The expense of this printing—that is, the money paid out for it—has been charged, part of it to the American and Foreign Bible Society, part of it to the American Tract Society, and part of it to the brethren above referred to.

* *See Magazine for April, 1861, p. 100.*

Baptisms.

I have baptized but two converts during the year, one a man from Nying Kòng Gyiao; the other, a woman, who has been a servant in my family for the last three or four years.

Value of Sympathy—Missionary Isolation.

The missionary work in China is attended with many difficulties, and often with much discouragement; and those engaged in this work greatly need the prayers and sympathies of their brethren at home. To what extent they may have these, I am not able to say. But for one I must confess a feeling of isolation. I may be wrong; but it has long seemed to me that the missionary is left too much to struggle and toil alone. Too little is done for him—too much is expected of him. The painful impression is early awakened, and the strength of that impression increases as years roll on, that the warm current of friendship, of sympathy which he once enjoyed, and which he finds so necessary to keep alive his hopes, and buoy up his care-worn spirit, is sadly obstructed. The circle of friends he leaves at home is soon changed. Some die, others become too much engrossed in cares of their own to take much interest in his; and small indeed is the number that remains beyond a year or two to cherish towards him the warm hearts of faithful, abiding friends. His name may now and then appear in the missionary records; but it is the name of a stranger; and such usually have small claims either for regard or sympathy. The members of his Executive Board may be expected to know more of him, and to take a more lively interest in him. And their Secretaries do, indeed, occasionally write to him. But their communications are for the most part official, and by no means of such a character as to meet the want of which I am speaking. They tell him what the Committee wish—what the Committee expect—what the Committee require. This is all very well. These are

matters that he may need to know. Still there is something that he needs more. It is the assurance that he lives in the hearts of his brethren; that they confide in him, sympathise with him and care for him. As I said before, I do not know how general this assurance may be; but I do know that the want of it has cast many a dark shadow over missionary life, and has tended to fill many an early missionary grave.

In these remarks, I do not intend to censure either the conductors of missionary societies or any one else. The evil may be a necessary one, or at least it may be inherent in the system upon which missions are commonly conducted. But however this may be, it is still an evil, and one that needs everywhere to be better understood and more carefully guarded against.

LETTER FROM MR. KNOWLTON.

Approach of the Insurgents to Ningpo.

Dec. 4.—In my last, I communicated the information that the rebels were approaching Ningpo, and that the people were fleeing.* Their progress has not been interrupted; and now they have approached to within about six miles of the city on the south, and about three miles on the north. The people are in great trepidation; trade is suspended; laborers are thrown out of employment, and the poor in crowds flock to the houses of the rich and demand rice. Most of our native Christians have taken refuge in our houses, so that our work of instruction goes on daily. The heathen, many of them, have more time and more inclination to listen to our message, than when they were absorbed in business, and feared no danger. We may, I think, pray and expect that the judgments that are upon this people, will be sanctified to the spiritual good of many. We may hope, too, that when the "Taipings" get possession of Ningpo and the surrounding country, as they undoubtedly soon will, our missionary work, instead of being curtailed, will be enlarged; that doors of usefulness will be opened, instead of being closed. Indeed, it is a very important practical question, how the destruction of idols and idol-temples, and the recognition of but one true and living God, may be best improved by the missionaries of the gospel.

How Shall the Opening be Improved?

How may this germ of Christianity be so nourished as to flourish, and idolatry be supplanted by the worship of the true God, throughout vast sections of country? Cannot you "fathers at Boston," give us some useful suggestions on these points? My inquiry does not relate to what are the means to be employed in the work of evangelization; but how these means may be most effectively employed for the evangelization of extensive fields, by a small number of laborers, and in the shortest possible time. Is it by extensive itineration by the missionary; or, by collecting around him, at his own house and chapel, classes of the most intelligent and religiously inclined Taipings, and instructing them daily for a few months, and sending forth those that give evidence of conversion and repentance, to impart to others, as they may be able, a knowledge of the worship of God and the plan of redemption through Christ? Would it be advisable to receive monied aid from the Taipings, for building chapels and supporting teachers? The power, of course, that is to render any mode of labor effectual to the regeneration and salvation of men, must come from above. It is the special office work of the Holy Spirit to make the gospel effectual to the conversion and salvation of men, by whatever mode proclaimed; still, very much depends upon the efforts of human agents, —the "co-laborers with Christ,"—God's "chosen vessels" to bear the "treasure." Divine and human agency must be united; and, where the latter is faithfully employed, we have the promise of God that the former shall not be wanting.

The fact that the idols of more than

* See Mag. for April, pp. 105—108.

one hundred millions of idolaters in this land, have already been destroyed, will give some idea of the magnitude and importance of the question to which I have called attention.

The Work on the Island of Chusan.

In my last, some mention was made of the native prayer meeting at Reed Bridge, on the island of Chusan. I will now give some further particulars respecting the work of God at that place. About five years ago, a man about sixty years of age, with a pale, sad face, came into our little chapel, and listened for the first time to the gospel. He was impressed by the glad tidings of salvation, and remained longer than others to listen and ask questions. I soon learned that he was in deep affliction for the loss of his only son, his only staff and hope in his old age, as his wife and his other children were already dead. His greatest trouble seemed to be, as is usual with Chinese in similar circumstances, that his posterity was cut off, and he would have no one to present the quarterly offerings to his manes. The hopes presented in the gospel were a cordial to his soul. He came again and again, and drank in the truth like water. The result was that he became a sincere Christian, and was baptized. Salvation by Christ became the theme on which he was constantly discoursing. Whether at home among his neighbors, or abroad among travellers and shop-keepers, the fundamental doctrines of the gospel, such as the existence and unity of God, his requirements, the sins of men, their lost state, and the way of salvation, as far as he understood them, constituted the topics upon which he was ever conversing. His instructions and exhortations were not lost upon his neighbors at Reed Bridge. Some five or six were converted through his instrumentality, and their subsequent lives have attested the reality of the work. They have been regular in their attendance on the Sabbath and other meetings of the church, have been faithful in exhorting their relatives and friends; and, *with one* exception, have been, so far as I have been able to learn, without reproach in their conduct.

Some four or five months since, of their own accord, without any suggestion on my part, they commenced a prayer meeting. It is held on every fifth evening, at the houses of the different members in rotation, and is conducted entirely by themselves, with the aid of a brother from the city, who is able to read better than any of their own number. The exercises consist in prayers, reading of some portion of Scripture or of a tract, and exhortations. Several of the unconverted neighbors attend regularly, and eight or ten profess to believe. Three or four are requesting baptism Their well filled meetings show that considerable interest has been awakened, which I trust is produced by the Spirit of God. The fact that this movement is entirely voluntary, is a very encouraging feature. The little personal interest manifested by the native converts hitherto, in religious meetings and efforts of all kinds, unless led on by the missionary and directed in everything, has been very discouraging. They have seemed to regard Christianity as an exotic, to be cultivated only by a foreigner. When the native Christians come to feel that Christianity is not a foreign religion, but their own, and belonging to their own country, and that upon them devolves the chief responsibility of maintaining and propagating it, great progress may soon be expected in the mission work.

Ningpo in the Hands of the Insurgents.

Dec. 18.—The "rebels" have arrived, and already been in full possession of Ningpo for ten days. On the 7th they arrived in the plain outside the west gate, and commenced plundering, though none were killed. The people were thrown into great terror, and ran wildly about, not knowing whither to go, as the rebels were scattered all over the plain. Multitudes, however, in the vicinity of the hills, fled to them. Most of them still remain there in the open air among the bushes, where for the last three days they have been exposed to a cold rain storm. Many infants

have been smothered to death, to prevent their cries leading to a discovery of their place of retreat.

On Sunday, the 8th, they attacked the city, but nothing was effected, as they had but few guns, of any kind, and no cannon. Dec. 9, early in the morning, they swam the moat near the south gate, and scaled the wall. The imperial soldiers fled in confusion, threw off their uniforms, and sought concealment in their houses, or escaped over the wall on the opposite side of the city. The city was now in possession of the rebels, who proceeded with the utmost haste to sack every house and room in it. Some of the imperial officers fled, and the rest were put to death instantly.

The people had suffered greatly, both in the city and in the adjoining country, before the rebels arrived. But aside from the burning of their houses, which mostly occurred before, they have suffered much more since.

How the Lives of the People were Protected.

But few of the people were killed.—This was owing to the mediation of foreign powers here. A few days previous to their arrival, the officials of the American, English and French governments, proceeded in a steamer to a neighboring city where they had possession, and had an interview with the rebel general. An agreement was made, to the effect that the rebel forces should not visit or molest in any way, the suburbs on the north bank of the river, where most of the foreigners reside; the chapels and dwellings of foreigners in the city, and on the south bank of the river, were not to be molested or entered; and as a safeguard, the general sent placards, stamped with his official seal, to be posted upon the doors, making it death to any of his soldiers to enter for the purpose of plundering; the city was not to be protected by foreigners; and the people were to be shown mercy and not ruthlessly butchered, as in most other places. The same arrangement was subsequently made with the general of another wing of the rebel army, which approached the city from the southwest. They have carried out their agreement thus far, better than we had expected; still, dead bodies are scattered here and there about the city. The Presbyterians and Episcopalians failed to post up their placards from the rebel generals in time, and their chapels were entered and a few things stolen, and a few men taken captive. Though my placard was up in time, still the robbers entered our chapel and took a few garments belonging to the native Christians, but no men were taken. My house, which is on the south bank of the river, just under the wall of the city, was not molested. Br. Lord had a donkey stolen, and an attempt was made to rob his house, and to take his hired boat; but the thief, on being handed over to the general, paid the penalty by the loss of his head. Mr. Russel, in the city, had a horse stolen, which was afterwards returned. The men who were taken captive from the chapels, have also all been returned.

Universal Pillage of the City.

The city and neighborhood has been wholly given up to pillage. I have been about a good deal, both in the city and out of it, and I have not yet seen a single house that has escaped their ravages.—Foreigners' houses on the city side of the river have, several of them, been entered. For two or three days I had to stand guard almost day and night. Things are more quiet now, but I still sleep on my arms.

The poor people in the neighborhood ran to me for protection; and for nearly a week I had from a hundred to a hundred and fifty refugees in my house, to protect as well as myself. My family had been sent over the river, where it was understood the rebels would not be allowed to go.

What effect this new state of things will have in regard to our mission work, I cannot yet say. Around my own house, I have yet abundant opportunities for labor, and the people seem more inclined

to hear than they did before their troubles commenced.

Sufferings of the People.

But while foreigners have not, as yet, been made to suffer much, and not a large number of people have been killed, still there is great suffering among the people, and the city presents a scene of most wanton destruction of property and desolation. Families have been robbed of everything, even to the last cash, and the last grain of rice. A great multitude of young men and women have been taken captive. Old people are bewailing the loss of their sons and daughters; husbands the loss of wives; wives the loss of husbands; little children are left in their homes to die of starvation, and the same is true of the very aged and the blind, or otherwise disabled; tables and other furniture are thrown into the streets, or in confusion about the houses and yards, and are often cut up for wood; aged and middle aged people, that were formerly in good circumstances, are now obliged to go about the streets and beg a little rice, to prevent starving; fresh corpses, with their heads entirely cut off, or split open, or their throats cut, are seen lying at intervals along the streets. Trade, of course, is at an end. The things asked for by the rebels, are, first of all, guns and pistols; there is also a demand for opium, and horses, and foreign umbrellas. Their male captives are at once put to hard service in carrying burdens; and if it is too hard for them, and they fall, exhausted, under their loads, they are severely beaten, or cut with swords, or killed on the spot.

Aid Afforded by the Missionaries.

Hundreds of people, besides the native converts and their families, who have taken refuge in our various chapels and missionaries' houses in the city, have been brought out by the missionaries, and safely landed on the north bank of the river. It has given the poor people a tangible proof of our good will and kindness towards them; and their thanks (a new thing to witness here) are numerous and sincere. As my house is upon the bank of the river, and boats can come to the steps at the back door of my yard, it has been the thoroughfare for this exodus; and daily the truth has been impressed upon my mind, that this great trial of the people is already yielding some fruit, in the gratitude which it has wrung from hitherto unfeeling and ungrateful hearts. Besides, while they, with tears of gratitude, thank us for saving them from the terrible death that seemed to await them, we have not let the precious opportunity pass, of pointing them to Him to whom all thanks belong, and of exhorting them to seek protection of their heavenly Father, and eternal salvation through Jesus Christ.

As multitudes have been left without a home or any subsistence, a large building has been appfopriated for such, where rice for the time being, until they will be able to make some shift for themselves, is provided gratuitously, by subscriptions chiefly from foreigners, and distributed under the superintendence of a committee of missionaries. This again is a substantial proof of our benevolence toward them and does not fail to elicit gratitude.—May we not with confidence expect, that the fallow ground in many a hard and stony heart is being broken up, preparatory to the reception of the saving truths of the gospel. At present it is a dark and terrible time with this poor people, and our hearts ache for them. The judgments of Heaven are upon them, and they deserve them for their great wickedness; still we may expect that mercy will at length be extended; and their very afflictions may be a preparation for more abundant blessings than they have ever before received.

Friendship to Foreigners.

What facilities we shall have for missionary labors under the "Taiping" rule, remains still to be seen. At present we are permitted to enter the city daily and go wherever we choose. From the generals down, all the Taipings seem well

disposed towards foreigners; still it is rumored that there is great danger that foreign powers will come in collision with them.

Character of the Insurgents.

The character and conduct of the rebels thus far, abundantly show that they were not dreaded too much. They have been called Christians. They are as deserving the name as the most desperate and cruel band of robbers that ever infested the earth. They are, as a mass, wholly destitute of Christian principle, and wholly destitute of Christian knowledge. I have been mixed up with them a good deal since they arrived at Ningpo, and have seen a good many of their leaders; but I have scarcely heard them refer to any religion, except when questioned on the subject; and then they could give no intelligent account, either of what they believe or what they practise. In regard to the latter, however, one needs not to ask many questions. They lie, they steal, they rob, they murder, and do everything wicked that one can think of. They are miserably murderous hordes of marauders. Their swarthy complexion, long, black flowing hair, fantastic dress and equipage, and barbarous murders, give them the appearance and character of North American savages. The mass of them know nothing of Jesus or the true God, beyond, perhaps, the name. Some of the better informed can repeat the Christian doxology, confession of sin, and praise to Jesus as the Saviour of the world, which Teen Wong, the rebel chief, learned of the Baptist missionaries at Canton. They have brought with them no books for distribution, but one of the generals informed me the other day, that he intended to send for some soon.

PROME MISSION.

LETTER FROM MR. SIMONS.

Annual Review—The Chapel.

More than five years ago, the fire destroyed the zayat in the city where the services on Lord's days were conducted; and since, they have been held in Mr. Kincaid's compound. A suitable lot of ground near the old site was selected, and given by the Commissioner for a chapel; but the means for building not being on hand, the work was obliged to be postponed. The Government, in the meanwhile, occupied the ground for a bazaar. Under the direct superintendence of Mr. Kincaid, a substantial teak chapel, fifty feet by thirty-six, has just been completed, where the public services are now held. The cost of the building, in materials and workmanship, is over 1,000 rupees, and nearly 400 has been contributed by Burmese.

Shan Converts.

Besides the usual congregation, the old long standing inquirers and many strangers attend. Recently, one of these inquirers has had strength given him to come out, and openly profess his allegiance to the Lord Jesus Christ by baptism. He is a Shan, a venerable looking old man, of the advanced age of seventy-two; he has a thorough knowledge of Buddhism, and for years has been revered and looked up to by his companions, as their religious teacher. He is an herbist by profession, and supports his family by selling roots and other native medicines in the bazaar. In his manners he is very quiet and unassuming. He seems to have a disposition to make himself useful, and is ready to accompany the native preachers in visiting his old friends and others.

It is expected that a few of his followers will soon imitate his example, and profess their faith in the religion of Jesus Christ. A few days ago, one of them, a merchant of some property, living in a brick building, said he believed in Christ, and was not ashamed of being called "Jesus Christ's disciple;" but there was a great difficulty in his way—his wife and daughter were rigid worshippers of Gaudama, and this made it necessary for him to be cautious, and to endeavor by all means in his power to give them instruction, hoping their opposition may soon give way. He has a son nearly grown to

manhood, who has been for some years opposed to idolatry, and favorably inclined to Christianity. More than three years ago, his mother used all her influence to get him to consent to go to the kyoung and become a priest. She was ready to go to any expense in making the usual preparations; but nothing she said could induce him to go; he told her he considered such expenditures as entirely useless.

His father keeps on hand a supply of the Scriptures and tracts, for the benefit of himself, son and neighbors. Sometimes he has a tea party at his house, to which he invites his relatives and friends. The preachers are also invited, and requested to give the company information regarding the person and character of the Lord Jesus Christ; and during the time many important questions are asked and answered.

Another of the inquirers, who has similar difficulties in his way, mentioned a short time ago, with joy beaming in his countenance, that his wife had heard Moung Yan Gen preach at the foot of the pagoda, and she liked what he said very much. This man teaches a school of boys and girls, to the number of forty, and besides, he is a man of influence in his neighborhood. His wife has been once to the chapel, accompanied by a female friend.

Ko Hmong, the Jesus Christ's broker, so called, appears well. His wife also has received some light, and is not now ashamed to hear her husband called after the name of Christ.

Another Shan has asked for baptism. He attends the chapel, and appears to be in earnest in seeking information on the truths of the gospel.

Labors of Native Assistants.

There are twelve assistants, viz.: six ordained preachers, including Ko Shway Nee, at Ava, four preachers not ordained, and two colporteurs and school teachers.

Moung Yan Gen has latterly spent part of his time at the zayat near the pagoda, and in visiting different places in the city. His preaching is very much liked, and his gentle and persuasive manner has gained him many friends, and made him particularly interesting to opponents.—Since the baptism of Oo-yah, the Shan, there is only one great teacher left, Ko Shway Doke, and he is friendly to Moung Yan Gen and invites him to take a seat by him at the funeral gatherings, and to expound the doctrines of the Bible. Ko Kong's labors have been mostly confined to the inhabitants of the city. Ko Shway Ngyo, of Enma, seems imbued with the right spirit, and has a strong desire to do good. He has spent two months in visiting neighboring villages, and has a school at his house; ten scholars attend. The other assistants have been at different places—Moung Hmong at Poungday, Moung En at Lenbeh, Ko Poo at Mayaben. Ko Ghyee has visited Kyen villages on both sides of the river. Moung Shangalay is still in the district of Tharrawadi. There are some good inquirers with him. Three are ready to ask for baptism. The following extract is from a letter dated Sept. 14, written by Lt. Seaton, a pious young officer employed in the forest department as an assistant to Dr. Brandis. "Moung Shan, you will be glad to hear, is doing well. He has now risen to be a contractor, on his own account, of a large tract of forest, out of which he will probably succeed in getting a thousand logs this season."

The Karens at Enma.

The Karens at Enma, it is hoped, have a brighter prospect before them. One of the chiefs (see last report) has been removed from his office, and the other has been told that unless he or his son qualifies himself for the situation, he cannot be continued in it. His son can read Burmese a little. He has therefore requested that the Karen teachers should come to teach the people, and he promises to give them every encouragement in his power. Two Karen young men are here from Rangoon, and intend going at once to Enma to commence a school.

Desire for Books—Statistics.

Books and tracts have been given more freely, and scattered to a wider extent than ever before, owing to an eagerness shown by the people to get them; and, there is reason to hope, a desire also of obtaining the information contained in them. Thus saith the Lord,—Isa. 55: 10. "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Last year's report stated the number of members to be 193. This year, 21 have been baptized;—at Prome 16, at Enma 5. One has been removed by death, and three dismissed; leaving the present number, 210.

LETTER FROM MR. KINCAID.

Baptisms—The Gospel in Enma District.

Rangoon, Nov. 18, 1861.—The day before we left Prome, I came in from Enma, where I had large congregations, morning and evening. Three have just been baptized. This makes thirteen baptized there during the year.

Enma is not a village, but a district, containing about thirty villages. One-fourth are Karen villages, and the rest Burman. They are all agricultural, and hardly anything is grown but paddy.—The church is a most efficient body of Christians. The change that has taken place in seven or eight of these villages, is very great. The first convert was driven from his house and out of the village by the priests. His own wife did not dare to take him food in his hiding-place in the fields, except in the night, when all were asleep. Now they refuse to feed the priests, and they have left. Multitudes come to hear the gospel. If they have not turned to the Lord, they have turned away from their idols and priests. They are so far enlightened that they cannot be heathen any longer.—There is a great field ripening for the harvest.

Another Wide Door Opened.

About ten miles further south is another field, where there is the same spirit of inquiry; but as yet none have declared themselves the disciples of Christ. The seed sown must be watered. The door of faith is opening wider and wider. The chapel in Prome is finished, and was filled every Sabbath before I left. Moung Yan Gen preaches there while I am away.

BASSEIN MISSION.

LETTER FROM MR. VAN METER.

Continued from page 103.

Catechetical Exercises.

Oct. 6.—I was glad to see Gua Pa, one of the regular absentees, present to-day. He is employed by a merchant who lives several miles down the river, as cook, and hence has an excuse for irregularity. He took part freely in the prayer meetings, and says he gives attention to reading and religious duties, although not able often to meet with us. At the catechetical exercises, Ko Han, (Chinese) replied correctly to most of the questions, although not yet able to read Burmese. I have heretofore catechised them occasionally, but to-day begin this as a regular part of the Sabbath exercises,—five questions for each day. Moung Op, the preacher, sits down with the Chinese during the intermission, and aids them in committing to memory by the ear alone.

Case of a Wanderer Restored.

According to notice given last Sabbath, Sau Tha was to-day received into the church. He is the first I have had the pleasure of admitting to the fellowship of this church. His case is peculiar, and a short account of it may not be uninteresting. He has long been a wanderer from the fold, and we had looked upon

him as lost. About twelve years since, two Karen lads were sent, as a special favor, to be educated in Calcutta. We met them there on our arrival in 1849. After remaining several years in C., they returned to Arracan on their way home. Here one of them died, and the other, Sau Tha, receiving a good appointment at Kyouk Phyoo, accepted it, and there took up his abode. Separated thus from all Christian society, he was overcome by the world, married a heathen Burman wife, and to all appearance was lost to the mission and the church. About two years since, he came back to Bassein, and has been engaged as a teacher of the Burmese language by the English residents. He has a good command of the English language. For about three months past he has been living on our compound with Ko Bike. In consequence of the conduct of his wife and her abusive treatment of him, he dared not live with her. Again and again he has asked if he might not separate from her. We pointed him to the law of Christ, and told him that he must abide by that; not, however, that he need live in the same house with her. She also, on her part, evidently had no great desire for his company, so long as she got his money, all of which he still gave her. Finally she told him to pay her forty rupees, and she would release him from all further claims. This he did, and according to Burmese law they are honorably divorced.

He had been attending the Burmese service for some time, seemingly interested; but nothing special occurred until September 1st, when he arose at the close of the meeting, and with evident emotion said that he wished to confess his sins, to join the church, and begin anew the Christian life. He seems to be truly in earnest now, is always present, and takes an active part in the exercises. He is very useful to me at times as interpreter. Sau Tha was baptized by Mr. Abbott, and is now engaged as teacher of an English school recently started here by the Karens.

Candidates for Baptism.

Dec. 11.—Seven are now waiting for baptism in the Burmese church, the last two, applicants from good old Ko Bike's family. Of this whole number, he has brought in five. He and Ko Lo, another old man, left in their boat yesterday for a tour to the north.

The Preachers' Conference.

The Bassein preachers' conference, or third general gathering for the year, convened Nov. 15–17 in this city. There was a good representation of the churches, but at no time, are there so many present at these meetings in the city as when held in one of their own villages. In the former case, all are expected to provide their own food. Lodging room is afforded, but many must go and sleep in their boats at night, to keep them from being lost or stolen.

The meeting was one of usual interest; to say more would only be to repeat what has already so often been said on this subject. A good number of the Pwos were present. They begin to take a more active part in these meetings, finding that they are intended as much for their benefit as for that of their Sgau brethren. A delegation from the Burmese church was also with us.

Discussion on the Influence of Heathen Doctors.

In connection with the reports of the pastors, a discussion arose as to the evil influence of heathen doctors, who are more inclined to effect a cure by their power over evil spirits, than by the legitimate use of medicine. Many living at a distance from us and where there are no Christian doctors, are obliged to depend on these men. They have two kinds of medicine; one possessing magical properties, by which the evil spirit, the author of the disease, is to be driven away; the other is simple medicine, such as is used in this country. The number of ingredients in a single dose varies from fifteen to forty kinds! But these gentlemen, to judge from their practice, seem to rely more on their power over spiritual than on material agencies, and at first make

a great show of their charms and incantations, to impose on the minds of the credulous. If the patient rejects this nonsense, and insists on having medicine, it is given; but a failure is sure to be attributed to the want of the other remedy.

Some may be surprised that these superstitions should still have such a hold on the minds of this people; but they can have but a faint idea of the gross darkness from which many of them have so recently come out, and which still hangs like a pall of death on all the region about them.

In view of this fact we can hardly estimate too highly the influence exerted by Dr. Jayne, for years past, in his munificent donations to our missions; by which means, not only are thousands of these afflicted ones healed of their bodily infirmities; but they are led to see the folly and sin of such wretched superstitions. The case seeming to demand it, a committee was appointed to prepare a "circular," cautioning the people to beware of these impostors, and also not to mingle with the heathen at their boat races, festivals, &c., in which some have of late been taking part.

Statistics—Assistants.

The number of baptisms reported by seven of the ordained pastors, for the past six months, is 97,—of this number, six were Pwos.

About forty new worshippers were also reported, one half of whom were Pwos, and seven from the Burmese church.

Twenty-two missionaries go out at this time, fifteen Sgaus and seven Pwos. Two of the Sgaus are expected to go a long way to the north, toward Ava, where it has of late been discovered that there are many Sgaus, and that they are inclined to receive the gospel.

MAULMAIN BURMAN MISSION.

LETTER FROM MR. HASWELL, JR.

Schools at Maulmain and Amherst.

Maulmain, Dec. 10, 1861.—During the rains, what missionary work I have done has been mostly connected with our schools. We have had, here and at Amherst, over 270 pupils through the rains. Just now, our school in Dinewonguen is nearly dispersed, from want of a head-master—the person we have for some time had, having removed to Mergui. We hope before long to have it again in a flourishing condition.

The Cause at Shwaygyeen.

We were much encouraged to-day by the receipt of a letter from Simon La Chapelle, who has been at Shwaygyeen since the first of July. Mr. Harris has given us good accounts of him, and we are sanguine that he will prove a valuable acquisition to our corps of preachers. He writes, "I have now two inquirers; they seem to me at one time to draw nigh to the Saviour, and at another time to draw back. However, I hope the Lord will open their inward eyes, to see the truth and abide in it. Think not that I am inclined to give up my station; even if I have a living of only salt and rice, I will stick on and hang on to preach the gospel." This sounds to me like the ring of good metal.

Last season, in my tour north, I spent ten days at Shwaygyeen, and pretty thoroughly canvassed the town. I think the inhabitants are the most bigoted, unapproachable and gospel-hating of any I have yet met in this country.

ASSAM MISSION.

LETTER FROM MRS. BRONSON.

State of the Work at Gowahati.

Gowahati, Nov. 27, 1861.—We left Nowgong on the 4th inst., and came down to this place to look after the mission property here, and more especially to look after the spiritual interests of the little band of Christians, left here like sheep without a shepherd. There are six Christian families, living in the mission compound. Some of the members of these families are merely nominal Christians. There are ten members of the church. Some, who have been excluded, are de-

sirous to return, and there are three who wish to become candidates for admission. The residents speak of the native Christians here as having been without reproach during the past year. From all we can learn, by conversation and daily intercourse with them, we believe they are trying to live a Christian life. Their temptations and trials are many, and such as test severely their Christian principles.

We hold meetings every evening and on the Sabbath. The religious interest is not marked; yet we feel that we are not without the influences of the Holy Spirit. Our waiting eyes are unto the Lord for a blessing.

Disappointments and Trials.

We are much distressed and disappointed to hear that brn. Danforth and Scott will not be sent out this year. We have not yet imparted this sad news to the dear disciples here; for we are hoping, almost against hope, that our next letter from the Rooms will contradict what we have, as yet, learned from private sources only.

Could the history of the Assam Mission be faithfully written, what a succession of heart-breaking disappointments — of hopes excited, succeeded by hopes deferred, and ending in blank disappointment, would be recorded! In this respect this mission has, I think, no parallel.

Dark Prospects—False Reports.

In most respects the prospects of success, immediate success, were never so dark in this mission. The outbreak at Nowgong, in which Mr. Singer perished, and which imperilled all our lives, is but an indication of the slumbering volcano, on which we are standing. That rising is for the present put down; but the spirit of discontent and insubordination is rife among all classes, and extends to the tributary tribes in the mountains. Its heterogeneous inhabitants seem of the most combustible character. For our defence, we have one regiment of native sepoys. The hostility of all classes is excited against government by the imposition of the income and license tax, and other innovations.

The priests are making the most of the present excitement to rouse the animosity of the people against missionaries. The most absurd reports are circulated. One is, that as the old teacher returned to the country about the time when the new system of taxation was introduced, he had something to do with it. They also say that the government and the missionaries are in league to destroy caste; that the missionaries, backed by government, are about bringing up from Calcutta one hundred Christian girls, to whom as many young men from among the people are to be forcibly married, in order to break their caste, and thus make Christians of them. A man from a village near Nowgong, having lately renounced Hinduism and joined the Christians, it is reported that the missionaries have bewitched him, and the priests warn the people to keep away from our enchantments! It is also extensively reported down in Bengal, that the income tax is raised in order to pay for the Bibles circulated by the missionaries! These reports are absurd, but they are eagerly seized and generally believed by the great mass of the people.

Why Should the Work Flag?

We are not surprised that the funds of missionary societies are low; but we grieve over the fact, as indicative of the want of a vital attachment in the heart of Christians to the missionary work.—Whatever the pressure of the times, the work of spreading the gospel ought not to flag; for on this hangs the future weal or woe of the benighted nations of the earth.

FRANCE.

LETTER FROM MR. L——.

C——, Jan. 17, 1862.—In sending my report for the year, I wish first of all to express my thanks for the sympathy man-

ifested towards us, and for all the Christian love of the brethren.

Death of Mrs. L——.

The year has been a trying one to me and mine, God, in his providence, has been pleased to take away the companion of my life.* She was carried off by a brief and sudden illness of eight days. She had no doubts nor fears. With the utmost calmness she dictated her wishes in respect to our children, and expressed the ardent desire that they might all be converted and become servants of God, so as to meet her again in heaven. Her sickness and death deeply impressed all who witnessed them, particularly a Catholic woman, who has since become a member of the church; so that out of her death sprang life.

This trial has to some extent paralyzed my activity in my ministerial work, and interfered with my care of the twenty or more localities which are to be visited in my field of labor.

Still I do not wish to be ungrateful to God or to my brethren. I thank God that I have been permitted to continue my work in all these parts, and that I have also seen some souls converted and many others revived. The tender sympathy of the members of the church since my trial has done my heart great good. Notwithstanding all, God has been good to me. He has given us abundant proofs of his favor. Blessed be his name.

Progress of the Work.

Our Sabbath schools are prosperous, and meetings are well attended. Services are held regularly by brethren in the out-stations around C——, when I am unable to be present on account of religious services which I have to attend elsewhere.

The poor also have been taken care of, although it is hard for our brethren to live in these times of distress, on account of the high price of provisions and the failure of commerce.

The members of the church have given, so far as I know, for the poor, &c., 179 francs 58 centimes; for the support of the gospel, 171 francs 15 centimes.

We have renewed our request this year for the opening of our chapel, but for the present, apparently without success.—Still we are confident that our government are making progress toward religious liberty, and we shall continue to work and to pray till we have secured this inestimable privilege, for which we have so long sighed.

God has not forsaken us, and therefore we take courage.

Aid from Great Britain.

When the Committee informed us that they must abandon the French Mission temporarily, in consequence of the troubles in the United States, we did not know how we should sustain ourselves or our families, knowing that our churches were composed, like those of Corinth, of brethren generally as poor as ourselves, and who, notwithstanding their goodwill, could not do much for our support. But the Lord put it into the heart of our brethren in England and Scotland to come to our aid for a season, that this important work which God has entrusted to us might not perish; no, our heavenly Father wills not that we should be forsaken, glory be to his name!

Nor will the Lord forsake you, dear brother, in the holy work, however painful, which you have undertaken in your beloved country. Of this be assured. It is the fate of all enterprises, undertaken for the glory of God or for the welfare of mankind, to be assailed by numberless difficulties. God permits it to be so, to try the faith of his children, and to purify it; but, as you have justly said, "Man's extremity is God's opportunity." Take courage, and hope in Him.

LETTER FROM MR. C——, V——.

State of the Work.

We sympathize in your troubles, and pray daily that they may eventuate in the welfare of the poor slaves and the ex-

*See Miss. Rep. for April, 1861, p. 106.

tension of Christ's kingdom in the United States and throughout the world.

Last year we begged your prayers for the prosperity of the work entrusted to us, and God has begun to answer both your petitions and ours. We hope He will continue his blessings this year also.

At V——, three have been baptised; two have died, and two have removed. Present total, 28. Contributions for the year, 347 francs.

One young woman seems truly converted; but we have been unwilling that she should be baptized contrary to the wishes of her father. Some others are on the point of being baptized, or are not far from the kingdom of God. Several hopeful cases still remain undecided. But we look forward with confidence to the future. We continue to visit several Catholic families, who read our books and tracts, and the meetings we have opened in several places have been attended by a number of serious Catholics.

LETTER FROM MR. B——, L——.

Baptisms.

During the last year six new members have been received to the church. They were baptized in a lake, in the presence of a crowd of spectators from all the neighboring villages. It was a joyful occasion, long to be remembered, and seemed to produce an excellent effect on many persons who came merely to gratify a vacant curiosity. One has been excluded. Present number of the church of L—— and d'A——, 98. Contributions, for the poor, 215 francs; for miscellaneous expenses, 150 francs; for missions, 263 francs. Total, 628 francs.

About a dozen persons are well disposed; I have hope that they are converted, and will be united with us the present year.

We had some trouble with the authorities at the beginning of the year; but, blessed be God, they soon came to an end, and we now meet without opposition.

The Work at the Pasteries Ch

At D——, the number of mem the same as last year. Two ha excluded, and two have been ad baptism. That region is encou There is new life in the Sabbath but on account of their long dep of a pastor, the brethren are begi be disheartened. The want of rapid growth of our churches is t tributed in part to the deficienc borers. We need colporteurs an gelists, who would open new door May the Lord of the harvest pres reapers who are already in the fi send new ones. He is able, for a are in his hands.

Indigence and Dependence of Churches.

Our churches are not yet in a c to support themselves. The abo ment of contributions shows ho the church of L—— is able to this is not one of our smallest Great effort was required to ra francs for missions. Should thes be pushed to the extent of heroi the sum increased by twelve francs more, still a pastor witho resources, like ourselves, could no such a salary.*

It is easy to see why the ch L——, as well as others, can do i It is made up of persons without obliged to provide for their fam themselves by fatiguing labors, w France are poorly paid. A con number of the members of this live under serious privations, a food is scanty and miserable. T is true of other churches connec the mission.

Living in France is a difficult m pecially for the poor. I suspect i be compared with that of the sa of persons, in ordinary times, in ca. And I think it my duty to tention to this fact, that our bre

* These remarks apply to the ch D——, C—— and P——, &c., as w the church of L——.

the United States may know that it is absolutely impossible for us to subsist on our own resources. Still, so far from complaining, we thank our American brethren for what they have done for us, and we go forward, hoping that they will come again to our aid as soon as they are able.

LETTER FROM MR. D——.

Sympathy with the United States.

P——, Feb. 7, 1862.—I am happy to send for your excellent Magazine, as usual, our reports for the last year. And while I offer these details touching the mission to France, I desire to unite my thanksgiving with yours for the splendid victory just gained by the Federal troops in Kentucky. And, I am impressed to offer the most fervent prayers that the signal triumph just gained by the North may be the guaranty of triumphs still more important, leading to an early and lasting peace.

State of the Work.

The church of P—— has enjoyed the Divine blessing the last year, as usual. Though there has been no revival, its course has been decidedly onward. The meetings are generally well attended; sometimes the chapel is completely filled. The prayer meeting, held every Lord's day after the public worship, is attended by most of those who attend the preceding service. The meeting on Wednesday evening, given up some time since, has been commenced again, and brother Cote, of Canada, who conducts it, has met there every week for two months encouraging and well disposed hearers.

The church has contributed, for the mission, the poor, and for other objects, 459 francs 49 centimes.

Five have been baptized. We have also received a brother from Montreal, already baptized, spoken of above, and a sister, who left P—— last year, has returned. One member has been advised to withdraw. Total number of members Dec. 31, 1861, 53.

Many to whom we have preached the gospel appear to be converted and are inclined to join us. A considerable number of Roman Catholics receive our visits and continue to read our tracts.

Visitor from England.

Mr. Spurgeon, of London, visited us the last Sabbath in December, 1861, and spoke to the church by request through brother Cote, of Canada, who acted as interpreter. He was heard with interest and attention, and spoke with as much ease and affection as if he had been addressing an assembly of 10,000. He assured the Baptists of France of the sympathy of Christians in Great Britain, exhorted the church to take courage amid its trials, and after having prayed for the mission and the pastors, he urged the unconverted to submit themselves without delay to Jesus Christ.

In the evening I had opportunity to give Mr. S. some account of the state and progress of the work. He published in the London Baptist Magazine for February an account of his visit, and made an urgent appeal in behalf of our churches.

Thus God does not leave us without witness of his goodness, but encourages us in every way to consecrate ourselves to his service without reserve. Endowed with power from on high, I hope we shall not be wanting in this duty.

MISCELLANY.

MADAGASCAR.

The readers of the Magazine will remember the account given in the number for Feb., pp. 46–50, of the state of things in the island of Madagascar, incident to the death of the persecuting queen, and the accession of her son to the throne. They will also recall the notice in the number for March, pp. 91–93, which stated that Mr. Ellis had already proceeded to the island by direction of the London Missionary Society, and that the Christians there had written him a letter of wel-

come. A letter from Mr. Ellis, dated Mauritius, Jan. 4, 1862, communicates later and important information. The following facts are now clearly ascertained.

The number of native Christians has not been exaggerated in the representations of their friends, but actually exceeds their largest calculation—the suffering captives are all set free; they have returned to their homes, and, under the auspices of the new government, enjoy unrestricted religious liberty—the Christians are importunately requesting the earliest visit of Mr. Ellis at the capital, and, through him, they entreat the Society to send missionaries and teachers forthwith; with equal urgency they beg for Bibles and other books from which they may acquire Scriptural and useful knowledge; and in all these measures they have the sanction and cordial concurrence of the new sovereign.

By the close of the present month, says the London Missionary Chronicle, six missionary laborers will have embarked for Madagascar. They will carry with them an ample supply of New Testaments and other portions of sacred Scripture; many thousand publications in the native language, of James' "Anxious Inquirer," Hall's "Come to Jesus," "The Sinner's Friend," and similar works, together with a good stock of all materials suitable for the establishment of schools. A printing press, with the necessary type, will also be conveyed in the same vessel, with three hundred reams of printing paper. ED. MAG.

"Little that is worthy of note occurred on our voyage except the somewhat remarkable association of persons on board during the latter part of it. There was a staff of engineers and their assistants going out to construct railways in Mauritius. Besides these and other passengers, French and English, there were five priests with lay assistants, on their way to Reunion and Madagascar. There was also a French naval officer of rank, in charge, it was said, of presents from his imperial sovereign to the king of Madagascar, who was appointed Governor of Nosibe, an island on the north-west coast of the island; while the public journals had informed all on board that I also was on my way to Madagascar, to ascertain whether or not the king of that country had become a Roman Catholic, as well as to convey the congratulations of the Christians in England to those of that country on the termination of their long period of severe persecution, and to arrange for the re-establishment of the English Protestant mission in their country. My intercourse with the priests and naval officers though not frequent, was friendly. The priests celebrated mass every Sunday morning on the quarter deck, where we also held our Protestant worship in the forenoon. More than once some one of the priests was among my auditory, and afterwards some of the young priests, though they did not understand English, politely received a copy of 'The Sinners' Friend,' 'The Brazen Serpent,' and other tracts which I was distributing among the crew and passengers.

"We reached Port Louis on the 27th of December; but the recent appearance of a few cases of cholera among the coolies prevented our entering the harbor, and it was evening before we landed. I soon learned that the letters which were sent from England by the last mail had been immediately forwarded to Madagascar, though, for want of time, no answers had arrived from the king or the Christians. I found, however, letters from the Rev. J. J. Le Brun, from the Christians, and from the king's secretary, all highly satisfactory. The next day I saw most of the members of the embassy, lately sent by the Governor of Mauritius to congratulate the young king on his accession to the throne. Hearing, on the following morning, that a vessel had arrived from Madagascar, I hastened on board for intelligence. From the testimony of the captain and a passenger in the ship, as well as from other reliable sources of information, I am enabled now to report that there is not the slightest foundation for the rumors which were in circulation before I left England, that the king had become a Roman Catholic, had solicited the protectorate of a foreign power, and had raised a foreigner to rank and authority in Madagascar. The king's secretary writes to say that I can come up to the capital directly, and the Christians write to beg for the Scriptures and other books, and for brethren to come to

preach the Word of God, to prepare and print books and teach other useful things.

"Although no communication has been received from Mr. J. J. Le Brun himself, since his arrival at the capital, his letters from Tamatave and places on the way, together with the accounts sent subsequently by others, conveyed the gratifying tidings that he had been joyfully and affectionately welcomed by the Christians, among whom he had, by means of an interpreter, publicly preached and administered the Lord's Supper. It was further stated that he had been kindly received by the king, who had given him a residence within the precincts of the court, had fitted up a room in his own house as a temporary royal chapel, in which Mr. Le Brun officiated, and where the king and others attended religious worship. It was also added that Mr. Le Brun preached in one of the chapels in the capital, and that David Johns Andrianado, the evangelist from Mauritius, had preached in twelve different places in the capital to large assemblies. I find it difficult to realise in my own mind a change contrasting so strangely with the state of things in the capital at the time of my visit in 1857, when words of Christian instruction and encouragement could only be breathed in whispers, and acts of Christian worship could only be attempted in secret; and if the recital has proved so affecting to me, what must the actual occurrence of these changes have been to the Christians themselves!

"The members of the embassy appear to have been deeply impressed with the strong attachment manifested by the people along the whole line of their march, and in the capital, toward the English; as well as with the fluency with which numbers of them could read the few books they possessed in the native language. They justly ascribe both to the labors of the Society's mission during the reign of Radama. The members of the embassy, the captains of vessels trading to Madagascar, the letters from the people, all speak of the great eagerness of the latter for copies of the Scriptures and other books. Copies of 'Tom Paine' are in the country and at the capital. Since August 15th last, there have been sent from Mauritius 480 Testaments, 75 copies of Genesis, 1892 Psalms, 665 Gospel of Luke and Acts of the Apostles, 552 Hymn Books, 2,370 Pilgrim's Progress, and 4,290 spelling books.

"My arrival here, to obtain reliable information and to make arrangements for the resumption of the Society's mission in Madagascar, appears to give very general satisfaction. The only regret I have heard expressed (a regret in which I entirely concur,) is that I am not now at the capital. Nevertheless, I do not now think, urgent as the need certainly is for me to be there, that the intelligence in our possession was such as to warrant my leaving England earlier. Expressions of good will, and of readiness to forward the objects of the Society, have been very cheerfully given by His Excellency the Governor, the bishop of Mauritius, and Christian ministers, as well as by many others.

"I do not feel myself sufficiently well informed to convey any definite account of the political aspect of affairs at the capital, but from all I have gathered it appears that, though the great majority of the nation favor the king, and his conduct since the death of the late queen has strengthened their attachment toward him, the elements of danger are not absent. There is a minority, which includes active, shrewd, unscrupulous, and desperate men. This minority is in favor of Ramboasalama, who is a sort of state prisoner at one of his own country houses, a short distance from the capital. The king's extreme clemency toward Ramboasalama is viewed with disfavor by some of his best friends, who are of opinion that, if the latter be not deprived of all means of evil, a successful *coup d'etat* may yet take place in his favor. We cannot but hope and trust that the guardian care of Divine Providence, which has in so remarkable a manner brought the king to the distinguished station which he now holds, will protect him there. At the

to apply for help, has been appointed Minister of Finance.

In the first National Parliament of Italy, which country has a Jewish population of only 40,000 souls, there are six Jewish members; and two Jews have been appointed, in 1861, ordinary professors at the universities of Bologna and Pisa.

In the kingdom of Poland, where formerly the Jews were more bitterly hated than in any other country in Europe, the national movement seems to have put an end to all mutual animosity. The Jews have actively taken part in the patriotic demonstrations, and very recently seven Jewish students were exiled, together with eight Christians, to Siberia. On the other hand, the merchants and manufacturers of Warsaw adopted, by acclamation, a resolution which abolishes all distinction between Jews and Christians, and the archbishop of Warsaw, in a circular, enjoins toleration toward the Jews.

In the Mohammedan countries of Northern Africa, the Jews show themselves much more accessible to the Christian civilization than the Mohammedans, and their progress is likely to facilitate the success of Christian missions. In Morocco, where they were cruelly persecuted shortly before the war with Spain, they now number about 120,000, and the Emperor has recently given strict orders to protect the Jews in future from any attacks of the populace. In Tunis, the Bey has appointed a Jewish Brigadier-General, and the Italian residents have elected a Jew their President. The emancipation of the Jews from oppressive and cruel laws has improved their social position, and diminished their hostility to Christianity.—*Independent.*

LOOCHOO ISLANDS.

The group of islands known as the Loochoo is said to be in number thirty-six, at a considerable distance from each other, and lying between the islands of Kiocsioo, and Formosa. It is a question yet discussed to what power these islands belong. By *some they are said to be* a dependency of the Prince of Satsuma; others suppose that they belong to China. The probability is that they are a dependency of Japan, although they compromise matters with China by paying tribute to that country.

These islands are remarkable for their picturesque beauty. The appearance of the great Loochoo, as seen from the sea, is thus described—"The shores of the island were green and beautiful from the water, diversified with groves and fields of the richest verdure. The rain had brightened the colors of the landscape, which recalled to my mind the richest English scenery. The swelling hills which rose immediately from the water's edge, increased in height toward the centre of the island, and were picturesquely broken by abrupt rocks and crags, which, rising here and there, gave evidence of volcanic action. Woods, apparently of cedar and pine, ran along the crests of the hills, while their slopes were covered with gardens and fields of grain."

Again the same writer describes his entrance into the harbor of Napha—"We found a narrow channel, winding between the groves of mimic foliage, and landed upon the rock which rose about a foot above the water. Here the little pools which seamed the surface were alive with crabs, snails, star-fish, seaprickles, and numbers of small fish of the intensest blue color. We hung for some time over the coral banks, enraptured with the beautiful forms and colors exhibited by this wonderful vegetation of the sea. The coral grew in rounded banks, with clear, deep spaces of water between, resembling, in miniature, ranges of hills covered with autumnal forests. The loveliest tints of blue, violet, pale green, yellow and white, gleamed through the waves, and all the varied forms of vegetable life were grouped together along the edges of cliffs and precipices, hanging over the chasms worn by currents below. Through those paths, and between the stems of the coral groves, the blue fish shot hither and thither, like arrows of the purest lapis-lazuli; and others, of a dazzling emerald color, with

tails and fins tipped with gold, eluded our chase. The water was so clear that the eye was deceived as to its depth, and we seemed now to rest on the branching tops of some climbing forest, now to hang suspended, as in mid air, between the crests of two opposing ones."

Such is the beauty of the land and sea of these favored islands. Sin has not touched these: they are as they came from the hand of God. But when we come to look to the inhabitants of these islands, the human beings for whom these lovely islands were destined, that nature which was intended for a crown to the inferior works of God, we soon discover that here, as well as elsewhere, man has grievously suffered from the effects of sin, and the want of its only cure, the gospel of Christ.

In many respects the Loochoocans are superior to other heathen people. They are hospitable and inoffensive, and remarkable for their cleanliness; but they are subject to a fearful system of espionage from the insular authorities. Everywhere there are spies; they infest every corner and every threshold, and are so dreaded by the mass of the people, that if these dared at any time, when they were sure of not being seen, to receive from the strangers little gratuities and presents, they were taken with a trembling hand and instantly concealed, while their eyes glanced rapidly and furtively from side to side to see that they were not observed. They are very ignorant, and have long been obliged to resort to the weapons of the weak. They are therefore cunning and insincere.

Their religion seems to be a mixture of Confucianism and Buddhism. The disposition of the native authorities toward Christianity is thus expressed in a communication received from them by an English captain, when the bishop of Victoria was at the island—"Our gentry, as well as the common people, are without common capacity; and although they have attended exclusively to Confucianism, they have as yet been unable to arrive at perfection in it. If they should now, also, have to study, in addition, the religion of the Lord of heaven (Christianity), such an attempt would surpass our ability, and the heart does not incline to it." What an admission is here of the powerlessness of false systems of religion to improve the state of a people, and, at the same time, what a confession of the antipathy of the natural heart of man to the reception of the only belief that can really aid him. Truly there is wanting nothing less than a divine Power, even that of God the Holy Spirit, to show them that the religion of the Lord of heaven is the only one that can avail them, telling, as it does, of a God who stooped to save sinners, to raise them out of all their degradation, and make them to sit with Him in heavenly places.

—*Home and For. Record.*

AMERICAN BAPTIST MISSIONARY UNION.

ANNUAL MEETINGS.

The forty-eighth annual meeting of the American Baptist Missionary Union will be held at the meeting-house of the First Baptist Church in Providence, R. I., on Tuesday, May 27th, 1862, at 10 o'clock, A. M. The annual sermon will be preached by Rev. C. W. Flanders, D.D., of New Hampshire, or by Rev. J. C. Burroughs, of Illinois, his alternate.

O. S. Stearns, *Rec. Sec.*

Newton Centre, Mass., March 15th, 1862.

In accordance with a provision of the Constitution, the forty-eighth annual meeting of the Board of Managers of the A. B. M. Union will be held at the meeting-house of the First Baptist Church in Providence, R. I., immediately after the final adjournment of the meeting of the Union, which convenes on Tuesday, May 27th.

Providence, R. I., March 15th, 1862. Wm. C. Richards, *Rec. Sec.*

DONATIONS.

RECEIVED IN MARCH, 1862.

Maine.

Portland, 1st ch. and soc., 475; Free st. ch. 500; Vassalboro', ch., Mrs. Abigail White, to cons. A. J. Jepson H. L. M., 100; Jefferson, Mrs. E. J. White 5; a friend 2; Warren, Ladies' Bap. For. Miss. Soc., Mrs. Eliza A. Kennedy tr., 12; Kennebunk Village 5; Thomaston, 2nd ch., Asa Perkins tr., 17; Hancock, R. Y. Watson 5; Skowhegan, Rev. Charles Miller and wife 10; friends 1; Damariscotta, ch. 65; West Waterville, Rev. W. H. Kelton 3; North Livermore, ch., A. J. Ryerson tr., "friends" 12; Rockland, 1st ch., H. H. Crie tr., Sab. Sch. penny colls. 15; Lisbon, J. Philbrook 1.75; East Corinth Abby Jones 1; Hallowell, ch. 12; Lebanon, S. G. Silliman 1; Biddeford, ch. 35.75; Eastport, ch. and soc., John S. Pearce tr., 13; Lewiston, 1st ch. 30; Livermore Falls, ch., mon. con. 5.33; Bangor, 1st ch., Sab. Sch., A. Moor tr., 25; Bloomfield, ch. 15; East Machias, I. Estes and others 4; New Castle and Alna, ch. 15; Bowdoinham, M. J. Kelley 5; Saco, ch., of wh. 30 is fr. Sab. Sch., to sup. pupil in Mrs. Johnson's sch., Swatow, China, 78.50; Eden, ch. 5; Richmond, M. J. Kelley 2; Mt. Vernon, Rev. S. Powers 1; Topsham, ch. 20; Buxton, ch. 20; Corinna, Alvin Young and wife 10; South Berwick Village, ch., of wh. 7.95 is fr. Sab. Sch. girls, one of wh., "now in heaven, earned 38 cts., and before she died 'desired that it might be sent to the poor heathen,'" 54.55; 1581.88

Bowdoinham Asso., Bowdoinham Miss. Soc., J. E. Brainard tr., to cons. Sewall Brown H. L. M., 105.00

Penobscot Asso., J. C. White tr., Corinna, Rev. D. B. Stewart 2; St. Albans, Mrs. Abigail Lyford 12.50; Dedham, Sew. Circle 5; Bangor, 1st ch. 50; 2nd ch. 30.50; 100.00

Calais, 2nd ch., Wm. Woods tr., 83.00

——1869.88

New Hampshire.

Concord, 1st ch., Isaac Elwell tr., of wh. 82.45 is mon. con., and 162 an. coll., 244.45; Christian disciples, for the Bur. and Karen Missions, 50; Exeter, 1st ch. 21.31; Elm st. ch. 4.39; J. T. Smith 2; Nashua, 1st ch., mon. con. 231; Lebanon, Rev. Mr. Hale 5; Meredith Village, Miss Poole 50 cts.; Lake Village, ch. 11; Stratham, ch., mon. con. 6; Newton, ch., mon con., of wh. 1 is fr. Sab. Sch., 13; Fisherville, ch., of wh. 13.10 is fr. Sab. Sch., 49.10; So. Lyndboro', Dea. David Putnam 2; Dover, Franklin st. ch. 17; New London, ch., of wh. 36 is fr. Ladies' Miss. Soc., Mrs. Greenwood tr., 72; Claremont, ch. 37; Bow, Dea. Timothy Hammond, per Rev. O. Tracy, 100; New Boston, ch. 23; a sister in N. H., for nat. pr., care Rev. E. Kincaid, Prome, Burmah, 10; Effingham, Rev. Elbridge Pepper 10; West Swanzey, ch., for Swatow Mission, China, of wh. 5 is fr. Sab. Sch., 16.30; Charlestown, a friend of missions 5; South Hampton, ch. and soc. 17.50; Keene, ch. 3; 950.55

Vermont.

Swanton, ch. 13.80; Lunenburg, Lucy Olcut 25 cts.; Hosea S. Thomas 1.75; St. Johnsbury Centre, Joseph Ide 1; Jamaica, Mrs. Smith 50 cts.; Windsor, ch., mon. con. 26; Fairfax, New Hampton Institute, "members" 24; ch. and Sab. Sch. 25; Wilmington, a friend of missions 1; North Bennington, ch. 26; Grafton, ch., of wh. 2 is for printing Karen Bibles by Rev. C. Bennett, Rangoon, Burmah, 21; Derby, ch. 12.50; Lewis Patch 2; St. Albans, Mrs. J. D. Soule 5; Essex, Ira Abbey 4.75; John Work 2; Jericho, Sab. Sch. 2.11; E. B. Reed 2; 170.66

Burlington, ch. E. A. Fuller tr., mon. con. 12; Brandon, Rev. C. A. Thomas, D.D. 30; East Bethel, ch., 11; Randolph, Dea. G. W. Dillingham 2; 55.00

Brattleboro', ch. of wh. 13 is mon. con., 6 fr. Isaac Hines, 6 fr. Rev. Mark Carpenter and wife, 5 each fr. Dea. Jacob Estey and Charles Raymond, 3 fr. Dr. O. R. Post, 2 ea. fr. Jonathan Cutler, A. G. Nourse and James A. Chase, 1 ea. fr. Dea. Asa Wheeler, L. H. Dearborn, Mrs. M. M. Avery and Mrs. Evans, 1 fr. Mrs. and Helen Gill, and 50 cts. ea. fr. L. H. Brown and Levi K. Fuller, 50; Dummerston, ch. 3.25; 53.25

Coventry, Capt. Bartlett 5; Miss Jones 1; Colchester, ch., of wh. 1 is fr. N. B. Thompson, 16; Ludlow, ch., mon. con. 5; Brookline, ch., of wh. 3 is fr. F. Merrifield, and 1 fr. A. H. M., Co. H.,

8th Vt. Regt. 4; Windham, ch. 7; West Braintree, ch. 9; Rutland, ch., of wh. 6 is bequest of Mrs. Allen, deceased, 18.68 mon. con., 24.68; 71.68 —— 350.59

Massachusetts.

Boston, 1st ch., J. Q. A. Litchfield tr., 143; Rowe st. ch., Charles D. Gould tr., of wh. 64.62 is mon. con., 762; Charles st. ch., P. Adams tr., 201; Bowdoin Square ch., C. H. Moulton tr., 41.24; Union ch., Geo. W. Chipman tr., 73.24; Harvard st. ch., Dea. John Putnam tr., mon. con., addl., 14.15; Shawmut Ave., ch. 157.35; "A teacher's tithe" 10; South Boston, South ch., Geo. B. Dexter tr., 116.12; Fourth st. ch., C. W. Dexter tr., 136; East Boston, Francis Holmes 20; 1674.10

Massachusetts, "R. T., per H. F.", 5.00

Chelsea, 1st ch., an. coll. 125-.41; Cary Ave. ch., E. C. Fitz tr., mon. con. 17; 142.41

Roxbury, Dudley st. ch. 520; Mrs. Baker 1; Tremont ch. 34; Brookline, ch. and cong., Dea. Geo. Brooks tr., of wh. 120.94 is an. coll., 43.33 mon. con., and 32.25 fr. Sab. Sch., 196.52; Jamaica Plain, ch., J. B. Witherbee tr., Sab. Sch., for the C. E. Capen scholarship, to be expended under direction of Mrs. M. B. Ingalls, Rangoon, for nat. prs., 50; Newton Centre, 1st ch., of wh. 200 is fr. Geo. M. Dexter, 200 fr. Thomas Nickerson, and 500 tow. sup. of Rev. J. W. Johnson, Swatow, China, fr. Gardner Colby, 1144.70; Theol. Sem., Soc. of Miss. Inq., J. D. Colburn tr., 17.34; Newton Upper Falls, ch., mon. con. 21.75; Newton Corner, Lyman Tiffany 100; a friend 1; Dorchester, 1st ch. 50; Fairmount, ch., mon. con. 1.25; Canton, ch., Dea. Willard Shepard tr., 5-.24; West Dedham, ch., of wh. 13.87 is mon. con., 19.58; Needham Plain, ch., Geo. Howland tr., 18.96; Medfield, ch., R. A. Battelle tr., 30; Taunton Green, ch., an. coll. 134; 2345.34

Cambridgeport, 1st ch., R. O. Fuller tr., of wh. 124.03 is fr. Sab. Sch., to sup. Moung Reuben, nat. pr., care Rev. J. R. Haswell, Maulmain, 900; Old Cambridge, ch., "a member" 20; North Cambridge, ch., Warren Sanger tr., of wh. 188.37 is an. coll. and 42.07 mon. con., 230.44; West Cambridge, ch., T. O. Hutchinson tr., of wh. 10 is *fr. Miss "M. F. C.,"* 115.82; East Cambridge, ch. 50; Watertown, ch., Samuel Noyes tr., to cons. Rufus F. Brooks H. L. M., 100; Framingham, 1st ch., Warren Nixon tr., 18; South Framingham, ch. 8; N. Clark 8; Feltonville, ch. 40.76; 1491.02

Charlestown, 1st ch., of wh. 60 is fr. Boardman Miss. Soc., S. A. R. De Wolfe tr., and 25 fr. Judson Miss. Soc., L. S. Arnold tr., 85; Somerville, Perkins st. ch., 1 each fr. Rev. J. J. Miller, N. L. Dayton, Dea. Powers and J. E. Perkins, 4; Woburn, ch., Benj. Millett tr., 50; South Reading, ch. 50; 189.00

Lowell, 1st ch., Dea. J. A. Brabrook tr., 40; Worthen st. ch., of wh. 10 is fr. Mrs. Naomi Richards, 58.10; North Tewksbury, ch., with prev. and other donas. to cons. Rev. C. Fletcher H. L. M., 20; South Chelmsford, 1st ch. 19; Andover, Isaac Bridgeman 1.50; Groton Centre, ch. 14-.50; Lawrence, 1st ch. 41.85; "M. B., quarterly contrib.," 5; 193.95

Salem, Central ch., John Carlton tr., 70; Haverhill, 1st ch., Geo. Appleton tr., 50; 3d ch., E. R. Gage tr., 38; Danversport, ch. 13.50; Georgetown, ch. 5; Methuen, ch., Lewis Gage tr., 40; Lynn, High st. ch. 42.51; 259.01

Hingham, 1st ch. 53.50; East Abington, ch., mon. con. 6; Weymouth, ch. 10; South Yarmouth, a friend 1; 70.50

New Bedford, 1st ch., L. G. Hewins tr., 37; 3d ch., H. H. Leonard tr., 12.50; Fall River, 1st ch., Philip Smith tr., of wh. 90 is fr. the Mee Shwayee Soc., for the Amherst School, care Rev. J. M. Haswell, Maulmain, 552.74; Seekonk, ch., of wh. 17 is fr. Sab. Sch., 35; Mansfield, Rev. John Blain 20; 657.24

Worcester, 1st ch., mon. con. 8; Pleasant st. ch., Luther Ross tr., mon. con. 25; 3d ch., E. Bemis tr., 85.46; Springfield, ch. 150; Fitchburg, ch. 150; Manchaug, ch. 10; Middleboro', Central ch., J. W. P. Jenks tr., of wh. 81.80 is mon. con., 117.80; Webster, ch., Solomon Robinson tr., of wh. 6.52 is fr. Sab. Sch., for Rev. L. Jewett's sch., Nellore, and 25 fr. a friend of missions, 45.07; East Brookfield, ch. 16; Amherst, ch. 24; Attleborough, Harriet B. Wells 10; a friend 2; Thorndike, Mrs. Eunice B. Durkee 2; Cochesett, Mrs. H. T. Pratt 3; Northfield, Mary Barber 2; Sudbury, Dr. Levi Good-

ch., mon. con., with prev. and other donas. to cons. Samuel M. Chord H. L. M., 10; Franklin, ch., B. Wallace tr., 15; 123.25

Laughery Asso., Vevay, Main st. ch., of wh. 75 cts. ea. fr. Harriet and Mariann Pickett, 50 cts. ea. fr. Joanna Roberts, Eliza Strickland and Harriet Bantar, 2 fr. Ellen Lamb, 1 ea. fr. Sarah Hamilton, Mary McCallum and Catharine Porter, 2 fr. Alex. McCallum, and 10 fr. J. L. Thiebaud, to sup. nat. pr., care Rev. B. C. Thomas, Henthada, Burmah, 20.00

Long Run Asso., Vevay, ch., Rev. E. S. Rieley 1; A. Schenck 50 cts.; per Rev. S. M. Osgood, agent, 1.50

Tippecanoe Asso., Lafayette ch., Sab. Sch., tow. sup. of W. H. Levering, a pupil in Dr. Binney's school, Rangoon, per Rev. S. M. O., agent, 8.00

Friendship Asso., Vernal, ch., Sab. Sch. 5; Bethel, ch., Rev. J. M. Chord and Wm. Coffey, ea. 5, J. Burris, Larkin Coffey, Jason Coffey and Judson Coffey, ea. 2.50, and Harriet E. Coffey 50 cts., tow. sup. of nat. pr. in Burmah, 20.50; per Rev. S. M. O., agent, 25.50

Indianapolis Asso., Indianapolis, ch., of wh. 75 is fr. Sab. Sch., to sup. nat. pr., care Rev. B. C. Thomas, Henthada, and Rev. C. Hibbard, Maulmain, per Rev. S. M. O., agent, 80.00

Judson Asso., Miami, Rev. John Blodgett, per Rev. S. M. O., agent, 5.00

Northern Ind. Asso., Laporte, ch. 5.00 —— 268.25

Illinois.

Galena, ch. 12.50; Washington, ch. 3; Rock Island, Swede ch. 25; Alton, ch., of wh. 34.60 is for the sup. of Tha Oo, nat. pr., care Rev. H. L. Van Meter, Bassein, and 13.05 fr. Sab. Sch., for Rev. Dr. Binney's school, Rangoon, 47.65; Steuben, ch. 7; Jacksonville, ch., of wh. 15.36 is fr. Sab. Sch., 32; 137.15

Bloomfield Asso., Urbana, ch. 5; Goshen, ch. 5.30; per Rev. S. M. Osgood, agent, 10.30

Carrolton Asso., Carlinville, ch. 6.20; Winchester, ch. 5; per Rev. S. M. O., agent, 11.20

Chicago Asso., Waukegan, ch. 9.25; Elgin, ch., of wh. 11 is mon. con., tow. sup. of nat. pr. in Burmah, 31.50; Chicago, Tabernacle ch., of wh. 50 is fr. Rev. S. M. Osgood, 173.85; per Rev. S. M. O., agent, 214.60

Dixon Asso., Dixon, ch. 5.75; York, ch. 14; Galena, ch., Sab. Sch., for the Assam Mission, care Rev. M. Bronson, 5.15; per Rev. S. M. O., agent, 24.90

Edwardsville Asso., Spanish Needle Prairie, ch. 5.50; Upper Alton, Rev. D. Read 5; per Rev. S. M. O., agent, 10.50

Fox River Asso., Hadley, ch. 7.35; Morris, ch. 9; Sandwich, ch., of wh. 3 is fr. Miss M. S. Tolman, Monticello Sem., 17; Batavia, ch. 5.61; Somonauk, ch. 7; Joliet, Mrs. Tait 1; Lockport, ch. 11; Chicago, 1st ch., of wh. 141.62 is fr. Sab. Sch., tow. sup. of Rev. C. F. Tolman, 365.57; Edina Place ch., tow. sup. of Rev. C. F. Tolman, 60.43; Union Park ch., tow. sup. of Rev. C. F. Tolman, 16.43; Aurora, 1st ch., of wh. 4.40 is fr. Sab. Sch., 31.53; per Rev. S. M. O., agent, 531.92

Galesburg Asso., Berwick, ch. 6.35; Ontario, ch., of wh. 4 is fr. Rev. C. C. Moore and wife, 6; per Rev. S. M. O., agent, 12.35

Illinois River Asso., Brimfield, ch. 12; Peoria, 1st ch., of wh. 11.20 is fr. Sab. Sch., 17.20 Adams st. ch., Sab. Sch. 2.40; Farmington, ch. 6.50; Trivoli, ch. 3.50; per Rev. S. M. O., agent, 41.60

Illinois River East Asso., Delavan, ch. 21; Richland, ch., Mrs. S. Robinson 1; per Rev. S. M. O., agent, 22.00

McLean Asso., Bloomington, ch. 3.65; Atlanta, ch. 5; per Rev. S. M. O., agent, 8.65

Nine Mile Asso., Sparta, ch., L. A. C. and W. R. Brown 5 ea.; per Rev. S. M. O., agent, 10.00

Ottawa Asso., Amboy, ch. 23; Tiskilwa, Rev. F. B. Ives 5; Paw Paw, ch. 25; Sublette, ch. 7.50; per Rev. S. M. O., agent, 60.50

Quincy Asso., Payson, ch., of wh. 33.80 is fr. Sab. Sch., 57; Quincy, Vermont st. ch. 21; per Rev. S. M. O., agent, 78.00

Rock Island Asso., Rock Island, ch., per Rev. S. M. O., agent, 5.00

Rock River Asso., Belvidere, ch. 16.40; Rockford, State st. ch., of wh. 25 is fr. Sab. Sch., to sup. pupil in Rev. Dr. Binney's Theol. School, Rangoon, and 98 cts. for Scriptures in for. lands, 32.26; per Rev. S. M. O., agent, 48.66

Springfield Asso., Stonington, ch. 7; Decatur, ch. 8; per Rev. S. M. O., agent, 15.00 ——1232.33

Michigan.

Kalamazoo, 1st ch., of wh. 12-

.50 is fr. Sab. Sch., tow. sup. of nat. Karen pr., 50; Detroit, 1st ch. and soc., Samuel C. Browning tr., 33.51; Ann Arbor, ch., J. F. Royce tr., 10; Grass Lake, ch., to sup. nat. pr., care Rev. E. Kincaid, Prome, 25; Almont, ch. 2; Troy, ch. 11; Northville, Marcius E. Mosher 1; Redford, ch. 8; 140.51

Shiawassee Asso., Owassa, ch., per Rev. S. M. Osgood, agent, 3.00

St. Joseph's Asso., Niles, ch., to sup. nat. pr., care Rev. H. L. Van Meter, Bassein, per Rev. S. M. O., agent, 25.00

Flint River Asso., Lapeer, ch., per Rev. S. M. O., agent, 4.00

Washtenaw Asso., Clinton, ch. 6; Ypsilanti, ch. 50; per Rev. S. M. O., agent, 56.00 —— 228.51

Iowa.

Colesburgh, Joseph Graham, 3.00

Burlington Asso. 3.20; Burlington, 1st ch. 12.20; Danville, ch. 12; per Rev. S. M. Osgood, agent, 27.40

Central Iowa Asso., Monroe, Rev. J. Currier, per Rev. S. M. O., agent, 10.00

Davenport Asso., De Witt, ch., Rev. T. W. and Mrs. Clark, per Rev. S. M. O., agent, 6.00

Dubuque Asso., Cascade, ch. 9; Dubuque, C. Clement 1; per Rev. S. M. O., agent, 10.00

Linn Asso., Vinton, ch. 6; Marion, Rev. A. A. Sawin 1; per Rev. S. M. O., agent, 7.00

Oskaloosa Asso., Oskaloosa, ch. 3; Martinsburg, ch. 1; per Rev. S. M. O., agent, 4.00

Turkey River Asso., McGregor, ch., per Rev. S. M. O., agent, 16.00 —— 83.40

Minnesota.

Shakopee, Henry H. Haselton 1.00

Minnesota Asso., St. Paul, 1st ch., Sab. Sch., for Mrs. Ward's school, Sibsagor, Assam, 10; a "mission lover" 25; per Rev. S. M. Osgood, agent, 35.00

Minnesota Valley Asso., per Rev. S. M. O., agent, 2.65

Southern Minn. Asso., Le Roy, ch. 5; Money Creek, ch., W. F. Sinclair 1; per Rev. S. M. O., agent, 6.00

Zumbro Asso., Kalmer, ch., per Rev. S. M. O., agent, 1.00 —— 45.65

Wisconsin.

La Cross, ch., of wh. 5 is fr. "a travelling friend," 12; Prescott, Sab. Sch. 3.06; 15.06

Dane Asso., Watertown, ch., per Rev. S. M. Osgood, agent, 5.00

Dodge Asso., Baraboo, ch. 3.51; Beaver Dam, ch., of wh. 100 is fr. A. Joy, to sup. Shway Thah and Shway Po, nat. prs., care Rev. B. C. Thomas, Henthada, and to cons. Mrs. Sophronia Joy, H. L. M., 119.15; Lowell, Charles Paddleford 1; O. E. Reed 50 cts.; per Rev. S. M. O., agent, 124.16

Lake Shore Asso., Racine, 1st ch. 16.50; Milwaukie, 1st ch. 17.50; Sheboygan, ch. 4.33; per Rev. S. M. O., agent, 38.33

St. Croix Asso., Prescott, Rev. A. S. Dennison, per Rev. S. M. O., agent, 2.00

Walworth Asso., Janesville, ch., per Rev. S. M. O., agent, 34.00

Winnebago Asso., Oshkosh, 1st ch. 2; Ripon, ch. 10; per Rev. S. M. O., agent, 12.00 —— 230.55

Maryland.

Baltimore, Madison Square Sab. Sch., quarterly contrib. —— 3.29

Kentucky.

Louisville, three friends of missions, —— 6.00

Oregon.

Oregon City, Rev. Geo. C. Chandler 3.00

Portland, ch., per Rev. O. Dodge, agent, 13.00 —— 16.00

District of Columbia.

Washington, Edward Young, tow. sup. of nat. pr., care Rev. A. R. R. Crawley, Henthada, Burmah, 5.00

Washington, E. st. ch., Sab. Sch., Youth's Miss. Soc., for pupil in Dr. Binney's theol. school, Rangoon, Burmah, per Rev. James French, agent, 25.00

Washington, Prof. W. Ruggles, per Rev. O. Dodge, agent, 100.00 —— 130.00

New Brunswick.

St. Johns, Rev. E. C. Cady —— 1.00

China.

Ningpo, Dr. G. W. Fish 31.50; Rev. E. C. Lord 24.16; Shanghai, A. L. Freeman 84; per Rev. M. J. Knowlton, 139.66

$30,185.78

Legacies.

Sedgewick, Me., John Means, per Daniel M. Means and L. G. Philbrook, Exrs., 43.00

Westfield, Ms., Nehemiah N. Carter, per Geo. E. Knapp, Exr., 100.00

Utica, N. Y., Sarah Gilbert, I. J. Gilbert, Exr., per A. Hubbell, 121.00

Delaware, O., Rev. Jacob Drake, per James Eaton, agent, 65.00 —— 329.00

$30,514.78

Total from April 1, 1861, to March 31, 1862, $73,770.03.

7-1864

THE

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AMERICAN BAPTIST MISSIONARY UNION.

MISSION TO THE SHANS.

LETTER FROM MR. BIXBY.

Value of Sympathy.

Toungoo, Jan. 7, 1862.—My spirit had been weighed down by a heavy load of care, sorrow, and fearful foreboding; but your letters have done me more good than I can express. They were so full of brotherly kindness and sweet assurance —assurance of sympathy, assurance of support, both by prayer and means, and assurance that the interest of the churches in our work in these trying times is not abated, that my sorrow was turned into joy, and my fearful forebodings into pleasurable expectation. I had just been reading the article in the Macedonian in which several reasons are urged upon the treasurers of associations and churches, why they should remit funds promptly; such as, the great need of money to send to the missionaries, the fact that interest must be paid at the banks to keep up foreign remittances, and finally, that "every dollar swells the aggregate reported monthly in the Magazine, and helps by so much to keep up the standard of contributions."

The Funds and the Missionaries.

I was sorry one reason more had not been added, viz.: the influence of these monthly reports on the missionaries. The first thing, with us, on the arrival of the mail, is to examine the Magazine to see whether our ammunition is likely to fail, and the influence of these examinations on our "rank and file" is very great.

It cannot be a matter of small concern to us who are fighting the great battle, whether our supporters, while engaged in the small skirmishes that for a day disturb the peace of the western world, will withdraw from us and allow us to be defeated. If our personal interests alone were at stake, we would say, "Let go of us, and concentrate all your forces on the foes of our country." But the cause of our Redeemer, and the welfare of millions of immortals, lead us to plead that you will remember us still; that there may be no decrease of interest in our work,—no diminution of funds, no withholding of men, no cessation of prayer.

We are not unmindful of the heavy burdens which this war imposes; and we most heartily sympathize with our brethren in these "fiery trials," and pray earnestly that God may "cut them short in righteousness." "The eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil." "And who is he that will harm you, if ye be followers of that which is good?"

Let all the people "sanctify the Lord God in their hearts," and "endure as seeing Him who is invisible."

Your letter informs us that, thus far,

the benevolence of the churches stands the test of this burning furnace, and that "up to this date receipts are as good as last year at this time." They have done nobly, and we thank God for this proof of their steadfast faith. It is one of the strongest evidences of genuine love to Christ, and it is full of promise for the future. "The deepest dark reveals the starriest hope."

Let the churches hold on at this rate, trusting in Him who fed five thousand with five barley loaves, and soon the struggle will be over. Our country will be safe. The work of missions, unimpeded, will move on, and we shall all be able to sing with the angels, "Glory to God in the highest, peace on earth, good will towards men."

Health of Mr. Bixby.

You say what I wrote about my health at first shocked you; but soon you recovered with the thought that the work and "the workmen are both in the hands of God, and He will take the very best care of both." How sweet is such confidence! It is never exercised in vain. The reasonableness of it in this instance is especially apparent to me now; for within the past fifteen years, I have not enjoyed such perfect health as during the last four months. We must read the providences of God backwards, if we would understand their full import; and the believer will always find that those things which seemed to be against him, were for him. It is impossible for anything to go wrong to him who loves God; therefore it is reasonable for the apostle to command us to "rejoice in the Lord always."

Sickness among the Shans.

Since my last letter, a fearful calamity has befallen the poor Shans. The ravages of death among them have been awful. In some cases, in families of eight and ten, six and seven have died. Not less than five hundred, some say seven, have fallen a prey to small pox and fevers.

So great was the mortality in the new *settlement from fevers*, and the excitement produced by it, that the Deputy Commissioner found it necessary to remove them; and they are now settling down in the more immediate vicinity of Toungoo. As it is difficult to get suitable ground for so many, they will form two or three settlements.

This removal subjects them to great temporal loss and embarrassment; but as it brings them nearer to Toungoo, which must be the base of our missionary operations, I trust it will not injure the Shan Mission.

Efforts for the Shans—The Burmans Believing.

We are now quite surrounded by Shan villages, and a few minutes' ride will take me to each and all of them. The Burmese town and bazaar are literally thronged with Shans. I have selected a site for a central chapel near the bazaar, free from noise, but easy of access from all quarters. When I can command means, I hope to build a small zayat or chapel in each Shan village.

The people generally are friendly, though rather timid, and doubtful as to my motives. In all their experience they have known nothing of unselfish toil and suffering, and they seem slow to believe that I am seeking only their good. But a change is gradually coming over them. Many of them have heard and are considering the truths of the gospel, but none have, as yet, believed.

The Burmese, some of whom have had no more opportunities for learning the truth than the Shans, are now coming to Christ. The same amount of labor seems to produce a different result upon the two races. This, I think, is owing to the fact that the Burmese, as a people, have long been the subject of prayer, while the Shans have hardly been thought of. The prayer-cloud which, fifty years ago, was measured by a span, is now filling the whole heavens, and is ready to burst in showers of mercy upon the Burmese population. But who has prayed for the Shans?

They might say what very few numerous races can now say, "No man cared

for my soul." It may be, here and there, a missionary had put up a petition for this neglected race; but the burden of their prayer was not so much for the descent of the Holy Spirit, as for ministers to preach to them; and they had forgotten to expect an answer.

Who will Pray for the Shans?

God's chosen people have never yet travailed in birth for these poor Shans. "God will yet be inquired of" for them as well as for others; and we must not expect a large ingathering, until there is wrestling in Zion in their behalf. It must be something more than mouth-prayer. It must be the out-breathing of the heart. There must be "fasting and prayer," "strong crying and tears," united with the most patient and persevering toil, if we would bring this race from heathenism, into God's marvellous light. Who among the churches of our Lord will take upon their hearts the burden of this race, and, as the Lord's remembrancers "keep not silence and give Him no rest, day nor night, till He establish and till He make" them "a praise in the earth?"

Burmans Baptized.

We have much to encourage us among the Burmese. Three have already been baptized, three more have asked for baptism, and two or three more seem to be not far from the kingdom. Thus we have the nucleus of a church. We have a regular Sabbath congregation, seldom less than twelve, and sometimes thrice that number. When we have a suitable place of worship, I doubt not the number will be greatly increased. My preaching, however, is by no means confined to the Sabbath nor to the church.

I expect to have a chapel and a church where the gospel will be statedly preached; but the greater proportion of my preaching will be outside of ceiled walls, in Jacob's "house of God," I hope, which is no less likely to be the "gate of heaven" to souls. I have felt deeply the want of a native preacher, and have tried to get one from some of the other *stations*; but they are so few in number, and so much needed where they are, that I have failed.

Native Assistant.

Now, I trust, God is raising up one on the ground. Moung Wyne is useful; but as he fills an important Government office, I cannot rely on him for daily service. But Shway Boo, one of the candidates for baptism, appears to me to have some qualifications for the work; and if, after a fair trial, he is found to be a true Christian, I may employ him as a native helper. He speaks five or six languages, among them the Burmese and Karen. As he is quite a linguist, I may think best to have him learn Shan. A few friends in England have promised me funds for the support of one native preacher.

Moung Wyne's wife says "she believes in Jesus now with all her heart." Mrs. B. taught her to read the Bible, and now she takes great pleasure in reading the truth for herself. It is a great pleasure to unseal the fountain of eternal truth to an immortal soul.

I spent most of the month of December in a tour down the Sitang river, as far as Shwaygyeen.

Shan Traders and Villages.

Jan. 20.—I have been laboring several days among the numerous traders from the Shan country. They receive me very kindly, appear pleased with the idea of having a foreign teacher, greatly desire books, urge me to go to their country, and promise me a kind reception and many friends.

I have a great desire to comply with their request, but have not the means. Can you furnish money to print a few small tracts in Shan? Can you furnish money to enable me to spend next dry season in the Shan country? The expense of such a journey would not be small, though an exact estimate could not be made—perhaps $150 or $200 for four or five months. It would depend much on the extent of my explorations. The traders speak of villages of four or five

thousand houses, at a distance of from ten to thirty days' travel. I long to be among them.

"Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of Life deny?"

RANGOON MISSION.

LETTER FROM MR. BRAYTON.

The place from which the following letter is dated, is one which has never been visited by missionaries but once before, though native assistants have been there several different times, and one labored there about two months previous to date. Several have learned to read and much interest is manifest. On the arrival of Mr. Brayton, eight individuals presented themselves as candidates for baptism.

"After the examination and baptism," says Mr. B., "we returned to the boat, dealt out medicines, distributed hymn-books (i. e. sold them), Testaments, &c. The examination was very satisfactory, and the baptism a most interesting scene. Thus another interest is commenced, a feeble taper in the midst of much darkness."

Eight New Pwo Churches.

Karen jungle, Dallah district, Jan. 7, 1862.—The Pwos of the Delta, twenty-five miles west from Rangoon, are, as a mass, very strongly wedded to the Burmese system of idolatry; still, there is much to beckon us onward, in our efforts to preach to them Jesus. Last season a number of new interests were started, and five new churches formed in connection with our labors. These churches were indeed small, but they were interesting beginnings; lights in dark places, widely separated from each other. We have now visited each of these infant churches, and additions have been made to each; from one to ten in number having been baptized the present season in connection with the different churches.

Since we came into this region, there have been, not including Henthada or Bassein, eight Pwo churches formed, embracing 225 members. Last year these *churches* met together by their delegates, and formed an Association and Missionary Society.

Need of Native Assistant

Our great need in the Pwo M present, is suitably qualified na tors. There is but one man, nected with our school, among churches, who is at all qualified a place. One of the churches, k-doung) formed while we were bew, three years since, selecte their own number, and said to hi give your time and strength 'preaching of the word,' and we care of the bodily wants of you family." He did so, and worl and with marked success. As young man, we hoped much; b than a year he was in his gra church have not been able to o other. Though the church without a pastor, yet it has bee on the increase, and contributes to the mission cause. This y are four evangelists, members church, sent out by the Missi ciety.

Labors of Native Helper

This fact needs, perhaps, a planation. These evangelists ar nected with the school. At th the rainy season, the Executive tee of the Pwo Missionary Soc Karens,) wanted to send out e during the dry season. On loo the school, three young men and were selected. These were sent and two, i. e., a young man of vious experience and a lad of u piety, to accompany him as teacher. One of the other two out with the pastor referred to a the other with an experienced e an aged man, who ever since hi sion has given himself to this of laboring for the salvation of trymen. This man has been by the Kemendine Pwo church, its commencement, about thr since, with twenty-two mem now numbers thirty-eight.

These evangelists all expect to return to the school at the close of the dry season. We have visited all the places where they are laboring, and more or less have been baptized at each place. Had we hundreds of such young men, and the means to send them out, there is an abundance of places where they might be profitably employed, with every prospect of success; and that, too, without going into the Bassein, Henthada, or Maulmain districts.

There is every prospect of our having a large and deeply interesting school the coming season. As we go from place to place in the jungle, we hear interesting lads and girls talking about going into town to school, so as to get prepared to labor for the salvation of their friends who are yet in darkness.

BASSEIN MISSION.

JOURNAL OF MR. VAN METER.

Jungle Tour—Church at Pay Beng.

Perhaps a brief notice of the jungle labors of 1860 and '61 may be of interest.

My first trip was to Pay Beng. This village lies east of Bassein about thirty miles; and, as there is no large stream in this direction, boats can come near the city only during the rains, when the country is flooded. But the rains had now ceased, and the boat had to be dragged, almost carried, with myself in it, for four or five miles, both in going and returning. This might have been avoided by going on an elephant, could I have obtained one.

I found the church in an encouraging state, but not much increased. It had not been visited by a missionary during my absence, and they had hardly ventured to go to the city after we left. A new chapel, with board floor and sides, was a great improvement on the old bamboo house in which we last met. There was a good attendance on Sunday, and the members were free in conference. There was a general confession of giving way to anger, harsh speaking, and, on the part of some, even to swearing at their children and buffaloes. One man, whose business had taken him among the heathen, had drunk, and acted improperly. He made a penitent confession. Should he be received? I was surprised to hear the principal deacon speak up promptly and oppose decidedly. He said "it was the second time; they had borne with him once. Moreover, he should have gone to the pastor and deacon first, which he had not done!" As this seemed the general sentiment, I did not try to change it, although at first it seemed severe.

Three houses had gone away from them, and worshipped no longer. They had been much afflicted with sickness, and thought to better themselves by forsaking God! Poor, deluded people, they found their mistake. I saw one of them the next day; he said he would return. There were several applicants for baptism; but as I wished now to visit as much as possible, I put them off until my next visit.

A few days afterwards, I started for Kyone Khyoung. This village lies in the same direction, up a very long, narrow stream. It had not before been visited by a Pwo missionary. There is a Sgau church in the same place. I succeeded this time in getting an elephant from the Commissariat officer; and after five hours' ride, without a howdah, with baggage and bedding made fast to the ropes of a large pad, our only seat; I reached the village in safety. For a great part of the way, the water was from three to five feet deep, which, with the mud and high grass, made it very difficult travelling. The distance by land is only about ten miles, so that our speed averaged but two miles an hour. Here they have a large chapel with good board floor, some active, able men, and very pleasant surroundings. Appearances were encouraging, and all were delighted to see the teacher.

Churches in Shwey Loung.

Dec. 20.—I started for the more distant churches in Shwey Loung, about eighty miles east, or nearly half way to

Rangoon. At Tee Hai, the nearest village, I found a chapel, all of boards, which had been built at considerable expense, but was nearly destroyed by one of the recent hurricanes, which, for two or three years past, have destroyed so much property in Bassein. After spending three days with them, I began to labor in the surrounding villages, and found willing listeners; but few who were ready to give up their superstitions for the hopes of the gospel.

25.—I went to A-la-mon, a half day beyond Tee Hai, where there are two houses of those who have but recently begun to pray to Jesus. Near by, I found an Armenian, Seth Joseph Sarkies by name, who, with a friend who had just died, had settled down here in this lonely place, for the purpose of trading, &c. He was dressed in English clothes, and spoke English, but not very fluently. He held the Armenian faith, he said, believed firmly in Christ, and put his trust in Him.

A-la-mon is a charming spot, covered with fruit trees, on the Pantanau river, which here flows between distant banks, covered with trees of richest foliage and presenting some beautiful views. At this place are two houses of Christians, one containing six, and the other two converts. Three miles beyond are two more houses, with three Christians. They are not numerous enough to support a preacher, and hence on the Sabbath are in the habit of going some five miles to attend with a Sgau church, whose preacher speaks the Pwo, and takes the oversight of them. I found these people intelligent and earnest, seemingly awake to the importance of their high calling as Christians. I hope soon to have a young man to labor here exclusively, and raise up a good church in this place.

Roman Catholic Station.

28.—I returned to Tee Hai, and on the following morning went about five miles beyond in an opposite direction, to Tha-ya-gone, a branch church from the former, *organised in 1859.* After visiting a few houses with the people here, I took one of their canoes and ran over to a village about half an hour distant, where there are a number of Catholics; some of whom are dissatisfied and wish to escape. They say the priest threatens to put any one in jail who refuses to obey him. I assured them here, as I do everywhere, that they are at perfect liberty to do as they please, and that the priest had no more power to put them in jail than I had. Some of them said they did not worship the images; these only aided them in their attempts to worship God.

The Christmas festival is just past. It has been observed here with the usual services, and with as much pomp and display as circumstances will admit. They insist that Christ was born anew every year; "the priest said so." Some complained of the heavy tax laid on them for the buildings at Ke-ne-so-gone. This place is a few miles below Tha-ya-gone, on the opposite side of the same stream. There is now finished a large, well-built chapel and house for the priest, temporary buildings for school purposes, and a large belfry is in course of erection. This place has been occupied by one or more priests for some four years past. Allusion was made by some to the habit of going to the grave to pray for the dead; for which they pay the priest from one to two rupees for his intercession for their children and other deceased friends; also to the mere farce made of confession, asserting before the priest their innocence of the very things done by them habitually.

30.—Sunday. All the services of the day were well attended, and the people seemed much interested. They were uncommonly free in the expression of their feelings and religious experience. There is a remarkable degree of maturity of religious views on the part of the members of this church, who in this respect, I think, excel other churches. They bade me farewell next morning with much reluctance, and with a very urgent request to come soon again and bring the mam-

Jan. 10.—Went again to Kyone Khyoung; but this time the water was so far dried up, that I could ride to Myo Khoung, two hours, and thence by canoe. Three boys paddled smartly with the tide in our favor; but we did not arrive until about four o'clock, thus taking most of the day.

Pwo Villages.

11.—The first village visited is about four miles distant, six or seven houses, with a kyoung and Burman priest.—Some attentive listeners, but none ready to obey the commands of God now.—Two miles beyond I found another village, of six or eight houses. Most of the people were away; a small company, however, came in and listened attentively, asking many questions. They seemed specially interested in hearing a book in their own language. These are the only Pwo villages in the vicinity. I was disappointed, expecting to find many more. But we must go and see with our own eyes, in order to know what the real character of the field is.

12.—Proceeded to Kan-gyee-douk, lying north of Kyone Khyoung, about eight miles, on the bank of the Duggah, a large stream which empties into the Bassein river, about fifteen miles below this.

There are several small clusters of Pwo houses in the vicinity of this town; but all Buddhists, with their kyoungs, pagodas and priests. The church here at present is composed as follows: Sgaus, 25; Pwos, 4; Burmese, 5. The number who have become converts here to the present time is 18, viz. 7 Burmese, 8 Sgaus, and three Pwos. One of the Sgaus has been excluded. Tha No seems to be active and energetic as a pastor; but as the church is virtually a Karen church, it needs a Karen pastor. As an item of some interest, and as illustrative of the kind of labor we have at times to perform, I may mention the morning prayer-meetings, at which Sgaus, Pwos and Burmese each took part, in their respective language. I read and talked in Sgau. At *morning service, Tha No* read, talked awhile and prayed in Burmese; after which I followed in Sgau. The greater number of those present were Sgaus. Similar scenes are not infrequent in the Burmese church in the city, where Burmese, Chinese, and Karens unite in the exercises.

I returned home in a small canoe by way of the Duggah, thinking I could get down in one tide. The distance was greater than I had supposed; the tide turned against us, and I was compelled to sit most of the day in a scorching sun, with no protection but a cotton umbrella.

Second Trip to Pay Beng.

24.—I rode to Myo Khyoung, as before, and thence by canoe to the nearest point of approach in the dry season, which is about four miles of open plain or paddy fields. This I performed on foot. During a smart shower on the way, I protected my bedding &c., as well as I could with an umbrella. A little room of mats was soon partitioned off in one corner of the chapel, which I find more pleasant than a place in one of their not over clean houses.

I now proposed that we engage in missionary work in earnest, and visit, as far as possible, all the surrounding villages. One of the Pwo missionaries, Tong Tha, happened to be here, so that we were able to make out three companies, each "Sirrah" (teacher) having one or two of the elders or younger men as companions, and each taking a different direction. I visited, during the day, six different villages or clusters of houses, all within ten miles of Pay Beng. I try now to impress on the minds of the heathen, that religion is not a matter of choice, but a question of highest authority. The time has come. God calls on all to receive his words, to renounce their wicked practices, and worship Him. "The book" has come, "the teacher" has come; how, then, can you hesitate? Found the heathen, for the most part, very indifferent; but also some very willing and interested listeners. At the close of the day, all returned and met together in the chapel to talk and pray

people to come together for one hour at noon, for reading and mutual improvement, in order to show them how easily, with some such system, all could learn to read and make daily progress in knowledge, while at the same time resting the body for an hour or so during the heat of the day.

At Tee Hai, one of the deacons had died; and as there seemed to be need of more help for the pastor, I appointed, at the wish of the church, two others, making three in all. One was a young man, but of good repute. Baptized fifteen at these two places; all but two of them were young people.

Burman Converts—Contributions.

I baptized three more into the fellowship of the Burmese church, last Sunday, one man and two women. The husbands of the latter have been members for two years; and, though not opposing, have asked for baptism only within a few months. The man is a Teloogoo, making the fourth nationality now represented in our little Burmese church. He has lived among Christian Karens for six years, speaks the Burmese well, and is now trying diligently to learn to read. He reads the Telinga also, and has some of the gospels in that language.

Five more are waiting for baptism, some of whom will probably soon be received. On opening our contribution box a few weeks since, we found a little over seven rupees for four months' time.

ASSAM MISSION.

LETTER FROM MR. WARD.

Affairs at Nowgong—Baptism.

Sibsagor, Jan. 24, 1862.—Br. Bronson thinks all is not lost in Gowahati,* and says that the English residents think the Christians have done quite as well as could be expected of them, considering that they have been so long without a missionary to instruct and advise them.

Late letters state that two men have come from another station to Gowahati, and that they are waiting for Mr. Bronson's next visit to be baptized. He writes also of a baptism lately of an influential man near Nowgong, and thinks others will follow him. These things are very encouraging to our much tried brother, who has so lately had to send away his daughter for her long home-journey.

Need of Reinforcements.

It is high time some new family or families were on the ground and learning the language, preparatory to taking up the work where others may lay it down. It would be a sad business, humanly speaking, (and I am aware that we are apt to be sufficiently human,) to have a breach made here now in our families. We cannot be reduced much lower, without the mission becoming what I never allow myself to think of. It is three or four years before a missionary is capable of doing much effective service, not only on account of the language, but also on account of his entire inability to understand and appreciate the character of the people, and the nature of his work.

In our work, we have nothing remarkable to note. After some trying developments, we are seemingly enjoying a purer atmosphere, and recovering our position. Our native preacher seemed for a while almost ashamed to go forth, for fear of reproach and scorn; but our summary course in clearing ourselves counteracted all, and we are recovering our position, and the native preacher gives us a good account of his labors.

Influence of the Periodical.

The Orunodoi has an increasing circulation, and seems to awaken growing interest in the native mind. By this paper we reach the hundreds of readers who cannot be reached by any other means, and who, if we attempted to preach to them, which we have not the men to do at present, would not hear. But here we mix in the knowledge of gospel truth along with news and matter which they are becoming eager for, and thus, all unawares to themselves, their modes of

* *See Mag. for May*, pp. 143, 144.

thought are undergoing a gradual but certain change. Our occidental and Christianized mode of thought is in perfect contrast with that of the raw Hindu mind. With them everything runs in the old groove; every thought, and feeling, and prejudice, every fear and hope, all things are full of the Hindu leaven. Everything has the old taint, and stain, and bias—a fearful influence to be overcome. I know the grace and truth which came by Jesus Christ are all sufficient; but the truth must find a lodgment by any and by every means, or else the grace will be utterly wanting.

Efforts for the Mikirs.

A primary reading-book in the Mikir language, prepared by Mr. and Mrs. Tolman, and flooded with illustrations, which have accumulated at the press, has been printed, and br. Bronson writes that several of that tribe are learning to read. They are a hopeful class, and may the Lord yet give us a people from among them.

Schools.

Our girls' school, which has been almost no expense to the mission for the last year, has been gradually reduced by marriages and otherwise, to its present number of only three pupils. Probably, by the end of another year they will all be married; and the school, as a matter of course, will cease to exist. As we have no appropriation for this school, we shall not attempt to keep it up by taking in more girls.

We have, however, a very interesting substitute in our Christian day-school, which is composed of that interesting and rapidly increasing class, the children of our native Christians. This school is wholly supported without aid from the mission, by an interested friend in this country, at an expense of about 100 rupees a year. The children are doing well, and Mrs. Ward has the school under her direction, and gives them instruction a short time every day.

Tea Culture in Assam.

Assam is acquiring a peculiar interest from the tea culture. Everything is on the strain. Some one has profanely called it the worship of the "Te (a) Deum!" One thing is certain; this province is sure to become one of the finest tea-gardens in the world. There is a large influx of Englishmen, a large import of Bengali laborers, a vast outlay of capital, and a change is likely to come over the face of native society much sooner than they could have supposed. I hope the leaven of the gospel will hold its own, and be ready to avail itself of all opportunities and every advantage.

LETTER FROM MRS. BRONSON.

Baptism at Nowgong.

Nowgong, Jan. 8, 1862.—Last Sunday was a joyful day with us. A respectable man from a heathen village was baptized in the presence of a silent crowd of his countrymen. Not a voice was raised in opposition or ridicule; but, on the contrary, there seemed a solemn impression on the minds of the crowd, who listened most attentively to the remarks made. This man is the most striking evidence of the power of the gospel that we have seen in Assam. His attention was first arrested at seeing our native brother Jurimon, the lately appointed governor or overseer of the district where he lived, observe the Sabbath by laying aside his worldly pursuits on that day.

He was invited by Jurimon to come to the station to attend our Sabbath worship. The first sermon he heard struck to his heart the conviction that the Christian religion was true. He acted at once upon this conviction, and became an anxious inquirer. Soon he was a happy believer, and ready to bear ignominy and reproach; the sure portion of converts in Assam, for the dear name of Jesus. He immediately broke caste, and acknowledged himself a believer in Christ. His wife at first opposed him. She came to me in great distress and said, "My husband has broken caste, and now no one in the village will have anything to do

with us, only in the way of reviling and persecuting us." Jesus, the way of salvation, was presented to her; and, although very ignorant, and unable to comprehend any but the most simple truths, she soon gave up all her Hindu prejudices, and expressed her desire to go with her husband. Now they are a happy, united family. The wife is, as yet, hardly prepared to make a public profession of her faith in Christ. Her mind is very dark; and although she seems anxious to do everything as fast as she knows duty, we have not the clear evidence of a change of heart which is so clear and satisfactory in the case of her husband.—Thus we have one Christian family in a heathen village, which we hope is the first sheaf of a plentiful harvest of souls. Bless the Lord!

Light in Another Dark Place.

Since our visit to Gowahati, we have very cheering news from that station. A man and his wife from Gonalpasa, who have become convinced, from reading the Scriptures and tracts, of the truth of the Christian religion, have come up to Gowahati and joined themselves to the disciples there. Several sepoys, also, are said to be inquiring! One of the native brethren at Gowahati, who has an office under Government, offers to support a native preacher there, if one can be sent. Is not this very encouraging? O how much we wish brn. Danforth and Scott could be sent out at once. Can it not be done? The labor of years at Gowahati now gives promise of a harvest. O, send the reapers. We wish to go down at once, but cannot leave our own station just now.

TELOOGOO MISSION.

JOURNAL OF MR. DOUGLASS.

Tours—Meeting Christian Friends.

Jan. 27, 1861.—Sabbath. Again at Rajahmundry. Preached to a congregation of about 150, mostly heathen. My heart was greatly drawn out towards them, as they seemed most attentive to the word; and, though acquainted with the leading truths of our religion, were living in great darkness and sin, and "without God in the world." After the Teloogoo service in the afternoon, we attended the English service of the Europeans, conducted that day by the bishop of Madras, who was there on his northern tour, which proved his last; as he died in peace soon after his return to Madras. His text was, "He that keepeth my word, &c." His sermon was one of the most solemn and impressive it was ever my privilege to hear. He was a keeper of Christ's word, and is now kept of Him.

28.—About noon took leave of these Christian friends, and this most important, yet most inefficiently worked mission station, for Nursapoor. Taking passage in the Transit boat that runs from this to Nursapoor, on the Nursapoor canal, we were soon towed across the noble Godavery by a beautiful river steamer. Once in the channel, we came on at five miles per hour, passing through one of the finest farming tracts of country in India; which continued to gladden us until darkness covered the land.

29.—Arrived at Nursapoor, and were welcomed by Mrs. Beer, the widow of Rev. Mr. Beer. We were now at the place we had longed to visit for years, the oldest Baptist mission south of the English Baptist Mission at Orissa, begun by Messrs. Bowden and Beer, about twenty-seven years since.

I was happily disappointed in meeting Mr. Bowden, who had written me while on my way north, that he had made arrangements to leave for Madras about the time I intended reaching Nursapoor. He had come in from Palcole, his station, the night before; but adverse winds had detained the ship in the harbor, being one of the mouths of the Godavery that empties itself into the sea at this place.—Passed the day and night in the company of these dear Christians, the fruits of whose abundant labors, through many years, were apparent on all sides.

30.—Went out to Palcole with Mr. Bowden, where like scenes of Christian joy greeted us. The meetings for prayer

were most blessed. The many native Christians, gathered from the poor of this world, seemed to know what it is to pray in the spirit as well as the understanding.

Steadfast Convert.

31.—We paid a visit to a young man of the rajah caste, about four miles from Palcole, whose heart God had recently changed. We were much pleased with his appearance, his humility and firm purpose to serve Jesus being most apparent. He had already passed through much persecution on account of caste. Living in the centre of his village, his house surrounded by the houses of his own high caste people and brahmins, all means in their power had been used to drive him out of the village. His mother forsook him for a time, but God had softened her heart, and we hope may change it soon, if He has not by this time. His single example had caused great fear among the enemies of the cross.

Narrow Escape.

While returning rather late in the evening on the boat, (his village being near the canal,) as the boat was passing into the full locks, I was most mercifully preserved from sudden death. I had previously stepped off from the boat as it was nearing the lock, and as the boat swung round to the shore, I made an attempt to push it from the shore with my cane, when it slipped off, letting me fall between the boat and the large abutments of the lock. I escaped with a jar, and a cut or two in my hands. In life we are in the midst of death.

Reminiscences—Schools.

Feb. 1.—I returned to Nursapoor, where I was to pass the Sabbath, and had a most interesting prayer meeting. Many of the native Christians were present. I was most deeply interested till late in the evening with the recital of the early reminiscences of the mission, by Mrs. Beer. In the establishment of this mission, how manifest the wisdom, goodness and mercy of God!

2.—Passed a quiet day, in the evening attending a meeting in the Christian village of thirty or forty houses, separated a little distance from the main part of the town. It was blessed to meet here God's poor (but rich,) to the number of thirty or forty. As we had opportunity, we visited and examined the girls' boarding schools and the day schools, belonging to the mission, and carried on in the mission compound. The prominence given to the Bible, and the almost entire absence of English instruction, are both marked features in the schools. The girls' boarding school averages about twenty-five. The day schools range between eighty and 100 boys and girls.

Mrs. Beer, though having an efficient body of teachers, among them her two excellent and capable daughters, is present to all parts of the school. Though for many years in poor health, she has been able, by great care, to be in season and out of season abundant in all good works, and a blessing to the souls of many. She has been now over eight years a widow; and, though often advised by her friends to leave the work and the mission to other hands, and to visit her native land for a season, though an exile so many years, her love for her work and her Saviour will not permit it.

Notices of the Beginnings of the English Godavery Mission.

I record here a fact or two belonging to the early history of this mission. The Rev. Mr. Groves, a most excellent and devoted missionary, was the main instrument, in the hands of God, in the establishment of this mission. Having made a tour in India, on his first visit there he became acquainted with the Teloogoo people, and from eminent Christian Englishmen learned much of the natural advantages which Nursapoor offered as a mission station. A dangerous illness occasioned his return to England. After his recovery, he sailed again for India, bringing with him the persons before named. Without the aid of moonshees, or any English-speaking natives, these devoted men and women began their

work by taking up their residence as witnesses for Christ, where their mother tongue was a stranger. God owned and blessed their efforts, and made even their failures aid his cause by giving them, in a short time, great familiarity with the language of the people.

It was another favor from the hand of God that the houses at both stations cost them but a trifle, and both are well suited, in form and location, for their respective fields at Palooke and Nurnapoor.—They have also another station up the Godavery; and, had Mr. Beer lived until this time, no doubt, humanly speaking, the operations of the mission would have been much extended. The mission has always been an itinerating mission, though using all good means to bring men to Christ.

3.—Preached to a large congregation, both Christian and heathen children and adults, on Mrs. Beer's large verandah, from the words, "How long halt ye between two opinions?"—and in the afternoon, from the text, "Ho, every one that thirsteth, come ye to the waters," &c. Both occasions were most blessed. What greater privilege than to witness for Christ?

At the close of the afternoon worship, Mr. Ager, son-in-law of Mrs. Beer, made known his wish to join our mission.

4.—Went with Mr. Ayer to visit his school—Government school—of 150 boys. No Bible is allowed in school. Mr. Ayer for this reason alone, felt that he could not engage in such a work, however important, only until he could find another opening. None but Baptist principles answer him, and no opening remains to him in South India except with the Union. The Bowden and Beer Mission belong to no society; and though good in little is bad in much, and is so felt by its tried friends now. We hope tremblingly, in these troublous days, that these two missions will become one in reality and in visible things, as they are now one in spirit.

Remarkable Experience of a Lad.

On our return from the school we met a young lad in the street whom we had wished to see, having previously heard the following account of him. He had been several years in the mission school, a day-scholar. One day, on returning from the school as usual, while seated in his heathen and caste home, his parents observed a strangeness in his looks. He seemed as in a trance: and, as they at the time thought, possessed with the devil. He sat as if transfixed to his seat, his eyes on heaven. They at once sent for the heathen enchanter, to come and charm or drive away the evil one. Soon, a large crowd gathered in and about the house. Mr. Ayer, just then returning from his school after the morning session, passing the house, asked the meaning of such a crowd at that house and time of day. He was told a boy was possessed of the devil. Obtaining permission to enter the house, the boy no sooner saw him than he sprang away from the enchanter, and his poor, sorrowing and frightened parents, to Mr. Ayer, saying, "I am not mad; I have seen the Lord Jesus: He has appeared to me a most glorious personage; his garments, how beautiful! His countenance, how glorious! And yet I could look on Him; and, though I felt myself so vile and lost a sinner, I was not afraid, for He is my Saviour. He told me, 'This is the last period; go and warn your friends to flee from the wrath to come.' My poor parents, as you see, are in great alarm; they will not let me return to the school; but I will come as soon as I can, to tell all what I have seen."

He kept his word, visiting the mission a day or two afterwards, followed by his poor, deluded parents. He went into the school, talked with his former heathen teachers, with his school-mates, in fact, with every one in the mission; his countenance beaming with joy as he spoke of his blessed Saviour, and warned all to be "ready against that day." From the mission he went into the street, telling all who came in his way what he had seen and believed. The excitement that followed this strange event, in this great

heathen town, became intense. His age, sobriety and intelligence, his freedom from any physical disease, the wisdom and power with which he reasoned with all out of the Scriptures, all combined to make his witness the power of God. Satan, for the time, seemed foiled, but not inactive; so he put it into the hearts of his servants to announce the appearance of the Swamy, or rather himself, at the great temple, in the form of a snake, (as to Eve in the garden,) bidding all make an offering; so that, for miles around, heathen came to the wonderful scene. For days the town was thronged by thousands. The servant of God went among them preaching Christ, at the same time telling all of the young lad's vision. Thus Satan was defeated in his purpose; for the snake did not appear at the temple, and "here was a notable miracle." At the time I was there, the lad was put into the cutchery of the Tasildar, in the hope of dissipating his views of Jesus. But all was to no purpose. He would attend the preaching of the gospel, though not allowed to return to the mission-school. I conversed with the boy, who satisfied me, after the closest questioning, that all he had seen and heard was as real to his consciousness as any other of the most common facts. To my mind it required more wisdom and spiritual insight to explain it away than to believe the whole. Mr. Bowden remarked, when speaking of the boy, whom he had known almost since his birth, ever since he came to the school, "that the whole affair, quite novel and unlooked for, produced in his own mind the clearest and most blessed conviction of the certain presence of a living Saviour in the heavens."

Since I was there, the boy has had another vision or sight of his Saviour; and the Lord has been working mightily among the people of Nursapoor, many brahmins most earnestly inquiring the way to be saved. But I must take my leave of this most interesting mission. The case of the boy resembles some that have occurred in Tinnevelly and Ireland. This is the reign of the *Spirit*, and who shall dictate the diversities of his gifts? It is ours to wait and receive, not to dictate, or to attempt to steady the ark of God.

Mission Schools at Masulapatam.

4.—Took our leave of the Christian friends and this most interesting mission in the afternoon. The following evening we arrived at Masulapatam district, south of Nursapoor fifty miles, and were cordially welcomed by Rev. Mr. Noble.

6.—Visited Mr. Noble's school of 140 boys. What a school! Such order! No college or high school could be better managed. Nineteen years of most entire devotion and self-denying toil had yielded abundant fruit. I had no idea that such an institution of learning was a possibility in India. More than the rudiments of a good English educatio n are obtainable and obtained in this Teloogoo Seminary. But the most interesting feature in the school is, that the end of mission schools and mission labors is not overlooked, viz. the salvation of souls. God has brought several from the first ranks in Hindu society, to a knowledge of Himself, through the devoted labors of this, his honored servant.

After our visit to Mr. Noble's school, we crossed over to Mrs. Sharkies girls' school; sixty were present. A more pleasing scene I never beheld. The school is of the first class of the kind in India. The various branches of study are all pursued in the vernacular. In addition to studies suited to intellectual culture, every branch of domestic work is taught; in a word, the purpose of the school is to raise up suitable companions for native pastors; well-instructed mothers, that the dark night of heathen superstition may soon be succeeded by the dawn of India's bright day of redemption, that is hastening.

This school is supported chiefly by benevolent ladies and gentlemen in England; the support of one or more of the pupils being assumed by some lady or gentleman. The annual cost of the school is, in round numbers, 5,000 rupees.—Fifty-five of the pupils are boarders.—

Many have gone out from the school, and are now filling spheres of much usefulness. Mrs. Sharkie has given to it her whole time and strength, for about seventeen years. Mr. Sharkie has under his supervision a boys' vernacular school, of about fifty pupils. He has connected with this school an industrial department, the labors in which occupy the first half of the day, the latter half being devoted to the study of the various branches taught in well conducted schools in India. Mr. Sharkie is gifted as a linguist, and has given much time and practice to the acquisition of the languages of India. He was born in Masulapatam, and the power he wields over all classes of natives in that immense town or city of 150,000 inhabitants, is beyond estimate. Much of his time is given to street preaching, which he esteems the most important of all mission work. With a view to make preaching a permanent work, he has recently purchased and opened a large preaching hall, near the centre of the town, that Satan's kingdom may not only have frequent assaults made upon its bulwarks, but stated effort to undermine and overthrow the strongholds so numerous in this place. Much of his time is also given to the translation of English works into Teloogoo and the other vernaculars of India.

God is with his servants, and souls are being born again. I preached to the native church and the schools above mentioned, making up a congregation of about 200 Christians and nominal Christians, the Sabbath I spent there.

Missionary Conference.

During the week I passed in this most interesting, if not most efficient, mission in the Teloogoo country, the missionaries belonging to the Church Missionary Society held their quarterly meeting at Mr. Noble's house. All the Society's missionaries in the field were present, seven in number,—all men of God and zealous laborers in the Master's work. The occasion was one of the deepest interest to *me*, as the experience, trials, joys and sorrows of tried men were grouped into one picture, to look upon which was well adapted to inspire a calm hope in the certain triumph of the Redeemer's kingdom in this dark land of idols. The two brethren from Ellore, I had met before. Many topics of deep interest to the missionary were freely discussed. That week seemed the most important week of my brief mission life. I could not but feel stronger for the fight, and more certain of victory.

The remains of the Rev. Mr. Beer lie in this place. He died in the house of one of these missionaries, with whom he had always been on the most intimate terms, and had often joined with them in labors for Christ.

12.—We left for Baigworawh by canal, arriving at which we were once more upon the direct road homeward. Baigworawh lies almost due west of Masulapatam, distant fifty miles.

Summary.

Absent from Nellore, seventy days. Whole number of miles travelled, 625; of which, 407 were in the saddle. Whole number of villages and large towns visited, twenty; of which sixteen were visited twice. What occasion for gratitude to God for his distinguished mercies during this journey through the most interesting portion of the Teloogoo country. To meet and mingle in prayer and praise with so many missionaries of different denominations, to see the work of the Lord in the temples of his grace among the heathen, is a privilege which I can never hope to enjoy again in India. But our principal work was to bear testimony for Jesus to the poor heathen, which, by the help of God, we were enabled to do on about two hundred different occasions.

HONGKONG MISSION.

LETTER FROM MR. JOHNSON.

Baptism of Candidates.

Oct. 20, 1861.—The three candidates for baptism, of whom mention was made in the annual report—were baptised last Lord's day. Two of them are from Tat-

hau-po; the other is the teacher of Mrs. Johnson's girls' school. Concerning all of them we have good hope that they are truly led by the Spirit of God, and have intelligently "put on the Lord Jesus Christ" in baptism. Yet past experience leads us to rejoice with trembling. Mrs. Johnson's school-teacher has been with us for nearly two years, and the fact that he had been for several months apparently a devout and praying man, before applying for baptism, added to an extreme modesty, has given us unusual confidence in him.

Interesting Experiences.

The two men from Tat-hau-po, are both cases of unusual interest. Both have suffered on account of the truth. One is a young man, eighteen years old, whose case has excited our tenderest sympathy.

He was first seen occasionally at the chapel on the Lord's day, and was always very attentive. His interest seemed to increase, till he became a regular attendant, both upon the Lord's day and the daily services.

His parents and elder brother have thrown every obstacle in his way, and have used every means in their power to keep him away from us; but all in vain. Persisting in his attendance upon the chapel, and declaring his intention to give himself to Jesus, they commenced a course of violent persecution. He has been reviled and beaten by his father and brother. Even his aged mother, when he has returned from the chapel, has repeatedly driven him with violence from the house. But he has patiently endured everything, returning blessing for cursing; replying to the reproaches and threatenings of his parents, "My life I can give to you, if you wish it; but my soul belongs to Jesus. He must henceforth be the Lord of my heart; I must serve Him." When he was received for baptism, I asked him if he was not afraid all this persecution would sometime cause him to deny his faith? "If Jesus does not help me, I will," was his reply; "but I feel now that it is much easier to suffer for Jesus than it would be to deny Him."

The other is a doctor. His little daughter, a pupil of Mrs. Johnson's, was the means of first bringing him into connection with us. This child, ten years old, was about a year ago stolen from her home and sold to a woman on this island. The father came to us to assist him in recovering his child. He succeeded, and placed her at once in Mrs. Johnson's care for safety, and she has continued ever since in the school. Through the influence of the child, the father seems to have been drawn gradually nearer and nearer to us, until he has been led to an open avowal of faith in Christ. He has met with not a little ridicule and opposition; but the effect has been only to increase his boldness and zeal for the truth. Wherever he goes he is preaching the word, magnifying, before friends and enemies, the name of Christ. Concerning all these, we have good hope. God grant that they may prove to be true followers of "the Lamb."

Movement at Tathaupo.

There seems to be a real movement among the dry bones in Tat-hau-po.—Several are inquiring, and there is an unusual excitement. O that it may be, indeed, the movement of the Spirit of Life. "Come from the four winds, O breath, and breathe upon the slain that they may live."

MISCELLANY.

THE OPENING OF THE WORLD TO MISSIONS.

What is now the answer of the Great King to the prayer of his children that has now *for a century and a half* been arising, and evermore loudly and mightily pealing towards Him? We will not and we cannot here set down in detail the series of events in the missionary world, in which the fruits of these prayers, and the

answers God has vouchsafed to them have from time to time been discernible; nor will we depict the marvellous circumstances under which these events have succeeded one another; we will simply set the map of the world before us, in order to see how far the region now extends, which his mighty arm has opened for the entrance of the missionaries, and for the promulgation of the Evangelical Message.

Let us first contemplate that non-Christian region which adjoins most closely and immediately on the territories of Christendom—namely, Turkey. Has not something unheard of, incredible, happened there in our days? The Mohammedan population of the Turkish Empire is now more approachable by the gospel than is Roman Catholic Spain or Greek-Catholic Russia. A decree of the Sultan's has authorized all Mussulmans to circulate or to read the New Testament, and to join themselves, at their own absolute discretion, to the Christian congregations; and as a practical proof that this is seriously meant, we see not only that thousands of copies of the Holy Scriptures are publicly offered for sale in the streets of Constantinople as well as in the provinces, and bought and read by Mussulmans, but that a number of Turks have formally gone over to the Christian church, and that some of them are even busy in the capital as ordained preachers or as simple evangelists. The American missionaries, as well as the emissaries of the English Church Missionary Society, and the Society for the Propagation of the Gospel, are working unmolested in the metropolis of the empire, as in the provinces, and sowing the seed of the gospel with full hands, both by word and writing. Even the Bedouin tribes of the wilderness may now be approached by the foot of the Christian teacher. It is true that this new and wonderful freedom which is diametrically opposed to the principles of the Koran, that fundamental law of the Mohammedan, must at first make its way gradually, if it is to become valid throughout the immense territories of the empire; *and it is a fact, that* beyond the walls and the immediate environs of the metropolis, this religious edict of the Sultan's has, by the power and obstinacy of the subordinate rulers, been reduced almost to a worthless letter. It is equally true that the whole Mohammedan world, in the well-grounded conviction that this law of religious freedom must give a death-blow to their entire political and social status, are in a state of profound agitation; and that, just as they have of late years been manifesting their old ingrained hatred of the Christians by a series of sanguinary outbreaks, so they are now preparing for another last and desperate struggle to defend their own existence. But still the wedge of the gospel has begun to penetrate the old, tough stock of the Mohammedan empire, and must at last rend it. The breach has been opened by the marvel-working hand of God in the seemingly impregnable wall, and never again can it henceforth be closed. The Turkish empire is open to the gospel; and if now Constantinople, that northern gate of Islam, is opened actually, certainly the southern gate, Mecca, cannot long remain closed.

Let us now traverse Egypt, whose ruler is so far from adhering to a policy of exclusion in regard to Christian missions, that he grants the native and foreign preachers and heralds of the gospel free passages on the State railways, and gratuitous cruises in his ships of war along the coasts of the Red Sea; and hence let us turn our eyes to that great continent of Africa, which has been almost hermetically sealed up till recent times. The maritime approaches to Abyssinia are open; and in the interior of this remarkable country a revolution is at this moment going on, which seems likely to afford to the Protestant missions, or, at any rate, to the free distribution of Bibles in the national language, a free scope; such as similar movements have never before had. The coast from Cape Guardafui, down the Somâli coast, to where the possessions of the Imâm of Muskât begin, have been trodden by the foot of the European traveller, if not yet by that of the

Christian missionary; by which circumstance a faint hope is afforded to the messenger of the gospel of being at last enabled to penetrate into this dark and desolate country. Over against the little isle of Mombas, where begin the Suahêle coast and the kingdom of the Imâm of Muskât, one station has long been in the possession of the heralds of the gospel; but exclusively, in the first instance, of the English missionary, for whom the British consul here obtained this peculiar privilege, while other Christian messengers of peace, as, for example, those of the Hermannsburger Mission, were rudely repelled. But the arm of God is not shortened, and the ears of the King are still open to the prayers of his servants. During the course of 1861, the privilege which had hitherto been accorded only to the English missionary, was extended by the Imâm of Muskât to all the Christian messengers of peace, without distinction; and all missionary societies are now at liberty to land upon the coast without molestation, and to carry the word of the Cross, though it may be not without incurring great peril, right across the tribes bordering on the sea to the Gallas, and clean into the heart of Africa. On the other hand, it is well known how a road has been found out, explored, and laid open to the great inland lake of this continent; and what a vast, rich, and hopeful field of labor for the missionary is afforded by those noble regions in the centre of Africa! Lower down, the first precursors of the Anglican University Mission (bishop Mackenzie and his companions) have ascended the Rovuma, have further to the south explored the Zambesi and the Shire, and are now preparing to found a Christian mission in the central part of Southern Africa. Lower down lie the English possessions. The whole of Eastern Africa is open. Southern Africa knows no longer any limits that can arrest the labors of the mission. On the blood-drenched field of martyrdom of Madagascar, the old enemy of the Christians, Queen Ranavalona, is now laid in her grave, after having had to submit, along with the anti-Christian party among her priests and with her idolatrous grandees, that a Christian prince might ascend the throne. On the western coast of Africa, from Cape Town even to the Damaras, the stations of the evangelical missionaries of peace are already fixed, and our pioneers have even penetrated the territory of Orambo, on the borders of Portuguese Lower Guinea. The Portuguese possessions have been occupied by Catholic missionaries. Around the vast Bay of Guinea, from the Gaboon, where the Americans have commenced a blessed work, to Cape Palmas, which was formerly occupied by the Americans, one missionary station comes close upon another, and the broad rivers, and, above all, the majestic Niger, convey from this side, also, the first precursors of the evangelical mission into the interior of the continent. From Cape Palmas to the Senegal and to the confines, is a field widely opened for missionaries, and thick sown with stations. Again, Liberia and Sierra Leone have now become Christian countries; yes, clear-burning lamps, whose light shines far out into the surrounding darkness. North Africa, with her bigoted Mohammedan population, has been broken up by the French conquest, and the occupation of Algiers. It is true, that for a moment an obstacle has been thrown in the way of the genuine Christian missionary, by the command of the French Government; but the leaven of the gospel, which has been so wonderfully infused even here, will continue to work in spite of this obstacle. We can say, with calmness and confidence, that the whole of Africa is open to us, and that paths have been discovered into the very heart of the continent.

We will now turn our eyes eastward. India and Ceylon are open from one end to the other; and while we already see in Peshawur, on the north-western boundary of the British territory, bright gleams of evangelical truth shining into the land of the Affghans, the foot of the messengers of peace is already climbing across the Himalaya mountains, and reaching the

outposts of Thibet, while others are pressing up the broad Brahmaputrian valley of Assam, and seeking the way towards China. Burmah is open; Siam is already occupied by the Americans; Cochin-China contains widely-extended Romish missions; and though these are enduring a sanguinary persecution, the French armament is now preparing to open a passage thither, not only for Roman Catholic, but also for Protestant missionaries. The islands of the Indian archipelago are in the hands of Christian potentates. Borneo has striven to imitate the example of India, and has risen up against its foreign rulers, murdered the missionaries, and dispersed the infant Christian societies. It will yet, however, have to bear, like India, the recoil of the Divine justice, and have to open, more completely than before, a passage for the advance of the gospel. China, that mighty central power, is open, and missionaries are even now beginning to occupy an entire series of great cities in the interior, while the Tai-ping movement is sweeping away the old idolatry of the land as with a flood, and paving a way for the gospel to advance. Japan must, before many years have elapsed, share the lot of China. The servants of the Great King have by this time attained a firm footing on Japanese ground. Collisions will arise, war with the great maritime and commercial powers must follow, and the humbled realm must afresh open its doors to the crucified One, on whom it has so long trampled. While, however, the wave of the Protestant missions is thus incessantly rolling up from Southern Asia towards the North, the tide of a Græco-Russian inundation is no less irresistibly moving downwards from North to South.

We will now cast a single glance at the mainland of Australia, at New Zealand, at the innumerable isles of the South Sea, right across to the western shore of America, and over the long meridian extent of that continent, from the North Polar regions to the Land of Fire (Fuego), and let us ask, Is there a single door still *closed* against us here? No doubt a servant here and there of the Great King's must, down to a distant era, yield up his life occasionally under the murderous clubs of the South-Sea islanders or the Patagonians; but the corpses of the slain lie in the open breach. We assert with confidence, that the length and breadth of the heathen world lie open to the missionary, that he may enter. The old majestic hymn of jubilee begins to be realized before our eyes,—"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory."—*News of the Churches.*

MISSIONARY EFFORTS NOT IN VAIN.

It were a great mistake to conclude, that where actual conversions have not occurred, the efforts of missionaries in such places have been in vain. It is by no means so. A gradual yet powerful effect is nevertheless produced, and the way is prepared for the more successful harvestman, who shall enter into the labors of his predecessors, and reap where others sowed. The missionaries in North India are much engaged in itinerating, and they agree in the testimony which they bear, that where education, European knowledge, and Christianity are the most widely spread, there the minds of the people are the most shaken in their belief. It is in the more secluded districts that the preparation is less apparent, evidently owing to the paucity of means. Yet in such places the name of Christ is not wholly unknown; even the women have heard something about Him. They talk of Him among themselves, and the way of the Lord is being prepared.

Thus the missionary on his preaching excursions meets with very different receptions: in one place he is welcomed,

in another reviled. In one village he finds an aged man, who has had in his possession an old tract which he had received some years before and carefully preserved, and from which he has learned the way of everlasting life. In another place a zemindar evinces a desire for information respecting the day of judgment, of which he has heard. But too often, when Christ is preached, it is found to be, as of old, the stumbling-block. The missionary may discourse, and be heard with pleasure, on the goodness and majesty of God, on his existence and dominion; but the Crucified One is a rock of offence.

Some twenty miles from Mozufferpore, a missionary had the pleasure of meeting some native Christian villagers, living just as other villagers live—in the same primitive way. "The Lutheran missionaries have here founded a church; and here it was no small pleasure to see the Christians, in the midst of their heathen countrymen, worshipping God, and observing the ordinances of the gospel. He preached to them,—a rude straw stool his pulpit, the Christians squatting on the ground about him in the open air. The first of this little band has endured much persecution. His hut was set on fire, and he was driven from the village. Now they are not only living unmolested, but increasing in number, and raising a house of prayer, where they may assemble to worship the only true and living God."

But thus it is, that India presents at this moment a deeply interesting scene. From different centres missionary action is going forth, carried on by missionaries of different nations, languages, and churches, but all united in the one great object to lift up Jesus Christ in the midst of the poor perishing heathen, that He may draw all men unto Him; and ever and anon they come upon the traces of others who had preceded them in this blessed work of evangelization.

Monghyr is one of these centres, a large city, with its sixteen markets and numerous gay Hindu temples, distant from Calcutta about 300 miles in a north-westerly direction. *From this point British* missionaries have been penetrating into the districts of Purneah and Tirhoot, lying northward toward Nepaul.

The mela (a fair) of Karagola was visited during this excursion. The part of the country traversed seems never before to have seen a missionary, and is but rarely visited by Europeans. The people were almost as wild and savage as the tigers which abound in their jungles. Nevertheless, they heard with attention the message of peace. On one occasion a man said, "Why has not the government sent us word of this religion before?" And some would say, "When government gives the order, we will all believe in Christ." It is a matter of unceasing surprise to the Hindus that the government evinces so little interest in the extension of the religion it professes, and they generally conclude that there is some hidden and unworthy motive for the reticence displayed.

The people are very ignorant. They are, however, very fond of singing. All day and night the missionary would often hear them singing the praises of Ram. On one occasion he was startled at hearing a Christian hymn sung by a boatman, who substituted the name of Huri (Krishnu) for Jesus Christ. It afterwards appeared that he had learned it ten years before, when at Monghyr. However harsh and discordant we may think the music of the Hindus, they are very fond of it. The boatman sings as he floats down the river. Every one sings a morning hymn to his god. The whole nation are singers, from the brahmin who chants the "Bhaghvat," to the villager who only knows the best spot for his buffalo to graze.

In one village the missionary was cheered by meeting with an old man, whom the villagers considered mad because he had thrown away his gods, and would only talk about Jesus Christ. He asked to be told of the "fame of Jesus;" and when it was explained to him how Christ was the only Mediator between God and man, and how by his atonement the vilest could be saved, and how God, for Christ's sake, would pardon sin, he openly avowed

the summer of 1860. These students resided, for a portion of the summer, at the mission station. Their residence at the station was a considerable benefit to it. A number of them being not only religious, but imbued with a missionary spirit, the meetings were consequently characterized by peculiar interest, not only to those who led them, but to the inhabitants of the coast and fishermen from the vessels.

"At each of Mr. Carpenter's visits to the coast, he took with him a very large supply of Bibles, good books, tracts and papers, as well as spelling and other school books, all of which were eagerly received by the shore population, who, generally speaking, earnestly desire improvement, and especially education for their children. The missionary, as he pleasantly remarked, controlled the entire literature of about two hundred miles of coast. The effect of this extensive distribution of religious and other wholesome literature, where there was none of any kind before, cannot be easily estimated.

"At the date of the latest advices from the mission in the fall of 1860, it had been concluded not to build a winter house up the Esquimaux River, which had been the original intention, but to make every thing as comfortable as they could, and remain in the mission house on the coast, which is considered by the shoremen as too much exposed to storms for residence in winter."

In the following year the health of Mr. Carpenter, broken by his arduous labors, was such as to convince him, as the summer closed, that it was inexpedient for him to expose himself to the severity of the following winter at the mission. He says in his report—

"The almost total failure (in the vicinity of the station) of the fisheries, upon which all the people depend, necessitated the removal of the children from the mission school, and would prevent all others from attending, so that this important part of the work would not for the winter demand attention. Miss Brodie, with a *heroism only in keeping* with the entireness and earnestness of her devotion to the Mission, felt quite willing to remain, and under such arrangements as should be pointed out, to maintain its interests during the winter. A deserted and dilapidated hut was found, which the owner was willing to give for her residence; this was taken down, boated to the interior settlement on the banks of Esquimaux River, and fitted up as a small, but safe and comfortable place to live, and to teach the children, who might in that more sheltered locality come from their own homes to her school."

Accordingly, the station at Caribou Island was closed, and Mr. Carpenter left the coast in October, for the purpose of spending the winter in the United States. He devoted himself to the study of medicine, attending the medical lectures of Harvard University, and residing near Boston, and advocating the interests of his mission as opportunity offered. He hoped to return to his island home the present spring (1862), better prepared for the prosecution of his varied labors on the coast.

In recounting the labors of the last year, Mr. C. says—

"Our heavenly Father knew the things that we had need of; in his good Providence, the winter commenced very late, and was probably the mildest season ever known on the coast. Some fearful storms swept over our island home—fearful in their duration, the coldness of the temperature accompanying them, the power of the wind, the fury of the drift, and the extreme peril of exposure to them. Fortunately, however, we were always at home when they came on, and the mission house, with its new, strong roof, nobly withstood their fury. We often in such storms thanked God for the providence that swept away the first and unsafe roof, before the house was occupied, a disaster which delayed the work and saddened us all very much at the time. The travelling of winter is performed by means of raquettes or komatiks (dog sledges) over the bays, rivers and lakes, which with the Straits of Belle Isle, are

all fronts. With this travelling are connected the chief dangers and hardships of the season. The absence of all roads, the strangely monotonous appearance of the snow waste, over which we go, the distance between settlements, the shortness of the days, the suddenness with which storms come up, and the thick driving snow which generally attends them, the ice in the early season closing in around the boat, or later rendered unsafe by unseen currents, all combine to bewilder and impede the traveller; in many such scenes of danger, a merciful hand interposed to keep me. When lost in the nights or travelling in an unknown district, when leaping from pan to pan of floating, half-formed ice in a wide bay and a winter night; when plunging through the ice on a cold morning, the mercury 15° below zero, and breaking a path by which I could wade to land, then I was guided, protected and delivered by Him who is a "Refuge and strength, a very present help in trouble." The only other serious trouble of the winter was the deprivation, for so many months, of fresh provisions, and this was at length relieved by venison, and a delicious taste of seal.

"The number of children at the boarding school gradually increased from two to ten, as it became known on the coast, and the objections and prejudices of ignorance against it were removed. The care and education of these children gave abundant employment for the winter. The distance to the Esquimaux River settlement, and to all other houses, was not so great as to prevent me from visiting the people, and holding meetings among them, while our residence upon the island gave us an unexpected advantage. In komatik travelling, the ice of the bays is much preferable to the snow of the land, and is always followed if possible. The mission house is situated between two bays on an island, which at this point is narrow and low, and thus affords a convenient portage [illegible] passing up and down [illegible] the custom of [illegible] try, gives us constant opportunities during the travelling season of seeing and influencing many who could not be visited at their homes. By these visitors, too, I can send tracts and Bibles to the more distant parts of the coast. When the weather and the state of the travelling permitted, Sunday meetings were attended by the people in the vicinity of the station, who would often spend a large part of the day with us to hear reading or take away simple books to read at home. We felt especially grateful to God for an incident which occurred in the latter part of the winter to relieve that deprivation of social religious privileges, which, as months roll on without hearing another's voice in prayer, or scarcely a word of Christian sympathy, constitutes the greatest trial of our isolation. A young man connected with a trading establishment on another part of the coast, was making a pleasure trip along the shore, with komatik and dogs, and hearing of the mission, proceeded as far as the station. He proved to be an earnest member of an Episcopal church in Quebec, and the few days he spent with us, made an oasis in the spiritual desert.

"The work among the people still encounters difficulties and discouragements. Foreign vessels still bring their cargoes of "liquid fire," and sailors from Christian lands set the example of profane swearing and Sabbath desecration. Ignorance, superstition, dependence upon empty forms, the love and practice of sins which the gospel forbids and the gospel minister must rebuke,—these combined with the many external difficulties of reaching the people, to render the work a slow one—disheartening, were not the word of our God sure to be fulfilled, though heaven and earth pass away. But I think some progress is made—there is a spirit of inquiry in some cases manifested, which, with God's blessing, may lead to an escape from the bondage of superstition and sin. In this work among the shoremen, I deem the mission school, by far the most important and hopeful department. This has numbered already fifteen scholars, and I am sure will increase as it becomes more

widely known and the circumstances of the people permit them to patronize it. Its plan is simply this; the children are boarded permanently at the mission house for a very small compensation—about three shillings per week. They are given up entirely to our care; our aim is to keep them always busy—in play, work, or study, and thus impress upon them ideas and habits of industry and usefulness. The usual study hours are spent in the school room, fitted up with benches, black board, writing desk, and book shelves, while the long winter evenings are turned to good account around the kitchen fire in reading and talking. They are taught in the common branches—to read, write, and understand figures; and in these they exhibit as much proficiency as could be expected from children entirely unused to discipline and to study. Of course, the Bible is daily read and taught in the family, and the Sabbath school, with its simple lessons, its picture papers, and its precious hymns so peculiarly attractive to children in such a country, made a means of interesting and instructing them in divine things. To this whole work of the care of the children,—and it involves no small amount of anxiety and toil,—Miss Brodie is most earnestly and untiringly devoted. But to see and hear these dear children, as they read in turn the morning lesson of Scripture, or unite at the Sabbath school in "I have a father in the promised land," or in "icy mountains," or "missionary night," and to discern evidences of thoughtfulness in regard to spiritual things, more than compensates for all that has been or can be endured in the work. The great sadness in connection with the school is, that so many are prevented from coming under or remaining under its influences, on account of the inability of their parents to pay even the trifling amount asked for their board."

PROTESTANTISM IN SOUTH AMERICA.

The object of this communication is not *so much to enforce* the claims of South America by reason of its destitution and neglect, as to furnish something for the encouragement of God's people, in a hasty exhibit of what little is being done for the native population, and what (in more extended measure) for the foreign immigration. And while it is too true that the church has fallen lamentably short of her duty towards South America, I think it may safely be said that most persons will be surprised to learn the following facts, which are obtained mostly from Mr. Richard Corfield, a useful and persistent agent of the British Bible Society, who has been engaged for some years past in distributing the word in different countries of this continent.

Our survey will begin with the trio of Guianas, on the northeastern coast. In British Guiana there are chaplains of the church of England, and missionaries of the London Society, as also of the Baptist and Wesleyan Societies, though I am unable to state their number; the churches are flourishing, and a very important work is being done among the coolies and Caribs settled there. Of Dutch Guiana, also, details are lacking; but on the known fact that the Moravians are operating there, may be safely predicated the belief that God is being glorified, and souls brought to Christ. Over French Guiana spreads the dark pall of popery.

In Brasil there is much to encourage. Romanism is the established religion, but there exists a very commendable degree of toleration. In Maranham, an important commercial city, at the mouth of the river of the same name, a clergyman of the American Episcopal church was expected to arrive during the autumn just past, and is, I presume, now on the ground, laboring as an itinerant among the natives along the Amazon. Going still further down the coast, we find British chapels and chaplains at Pernambuco and Bahia. Scattered along the whole coast of Brasil, there are settlements of Germans to the number of more than 70,000. There are laboring among the Protestant portion of these, a number of German Lutheran clergymen, and congre-

gations are organized at Victoria, Nuevo Friburgo, Petropolis, Juan-defora, San Paulo, Dona Francisca, and San Leopoldo. At the latter is a colony, originally composed of the "emptyings" of the German prisons, expatriated and colonized in 1815, now numbering some 35,000, and improved much every way; constituting an industrious, thrifty and moral population. They have two Protestant pastors and three Romish. At Morro Velho, a mining establishment, with some 300 workmen, there is a church and English clergyman. To this list should be added five or six other points, with pastors.

In Rio, are two ordained clergymen, Messrs. Simonton and Blackford, and by this time a third (Mr. Schneider), has been sent out to labor, at first among the Germans, but eventually and chiefly among the natives of the country. There is an English chapel and a German Lutheran church at Rio, both prospering. The Protestants have a fine cemetery (as, indeed, they of necessity have at most of the large cities in these Romish countries), and the British Bible Society has a depository. Through the efforts of three or four colporteurs, the British Bible Society has circulated in Brasil 15,000 copies of the Scriptures during the last five years, and our American Bible Society 5,000 copies. In addition to these facts, I might, if it were prudent, give particulars calculated to show that the cause of Christ is prospering most remarkably among the native population. Let it suffice that pure Christianity has more than a foothold in this immense empire, whose territorial area is nearly one-fifth greater than that of our Union. Let us thank God that there are already tangible fruits from effort on the native mind, and none the less that so much is being done to prevent the stranger in a strange land from becoming *heathenized*, as is so often the case with Protestants who emigrate to Romish countries.

In the narrow limits of Paraguay, no Protestant agencies are found. Here, it will be remembered, the Jesuits held undisputed sway for a century and a half—a fit preparation for the dictatorship of Francia, and his successor Lopez, the present dictator. The country, socially, politically, morally and spiritually, is Jesuitical—"the slime of the serpent is over all." In the less populous but more liberal state of Uruguay, there is a very interesting colony of Vaudois, from the valleys where Protestantism had a being when Luther was singing Christmas carols in the old city of Eisenach, and long before, and doubtless with their faithful Vaudois pastor (Mr. Morel), these colonists are as faithful witnesses of the truth as those they have left behind them in the midst of papal Europe. The city of Montevideo is the capital of Uruguay, and here are to be found a British chaplain and a German Lutheran clergyman. A station is springing up in the interior, and a pastor has arrived, or is soon to arrive, to take charge of it. An American Methodist is also expected to labor at this point among the natives. Of the Scriptures, some 4,000 copies have been circulated, and the depository of the British and Foreign Society sold 158 copies last year.

Crossing the mouth of the Rio de la Plata, we arrive at Buenos Ayres, where we find a foreign population of 35,000. To supply the spiritual wants of these, there are a British chaplain, two Scotch Presbyterian clergymen, one American Methodist, and one German Lutheran, all having fine edifices and flourishing congregations. A church is being built for a third Scotch Presbyterian. Penetrating to the interior, we arrive at the German colony of San Carlos, with one clergyman.

The British Bible Society has a fine depository at Buenos Ayres, and a considerable circulation has been effected, 1,500 copies having been sold in the city alone, by door distribution. The Methodist minister has circulated a good number of the American Society's issue.

Buenos Ayres is, without doubt, the least bigoted part of South America, and hence the most promising. An interest-

ing fact—the best schools of the country are those of the Protestants, and hence they attract many native children and youth, even from neighboring countries. In all of these, the Bible is a text-book.

To the south lies bleak, barren, dreary Patagonia; "the caudal vertebra of the Andes," with its hordes of brutal savages, whose soil has been hallowed in the memory of the church by the martyr-blood of such noble men as Richard Williams and Captain Gardiner, and more recently Captain Fell and his company. There is a mission at Sandy Point, with two catechists. Is it "a sort of pious Quixotism" to believe that that wilderness will yet blossom as the rose?

To the eastward of the Land of Fire (Terra del Fuego) are the Falklands, "a few dim and oozy islets away at the world's end," but not thereby shut out from the field of the church's duty; for does not her commission send her "to the uttermost parts of the earth?" At the port of Stanley there is an English chaplain, and on Kepel Island a mission, in the charge of an English Episcopalian, assisted by four or five catechists, and supported by the Patagonian Missionary Society of England.

"Rounding the Horn," and ascending the western coast, we arrive at long, narrow Chili, the most priest-ridden country of the continent. The nation worships not Christ, but Mary. For the foreigners in Valparaiso, however, there are some agencies. In addition to a British chapel and chaplain, we find Rev. Mr. Trumbull, of the United States, at the head of a flourishing church, with about forty communicants. Mr. T. is a respected, active and influential man, and his enterprise bears such tokens of the Divine blessing, that it may well be considered a light shining in a dark place.

At Lota, 400 miles south of Valparaiso, there is an extensive English mining establishment, and the Rev. Allen Gardiner, son of Captain Gardiner, the martyr, is acting as pastor to the operatives. This service, however, is temporary; Mr. G.'s *great aim being* to establish a mission among the Araucano Indians in the Ri Negro country. He is now acquiring their language.

In Peru there is a British chaplain a Lima, and at Callao, on the coast, tw clergymen, sent out by the America Seamen's Friend Society. One of them Mr. Swaney, has a small congregation.

Bolivia and Equador may be colore on the map with the darkest shade.— Rome sits supreme there.

In New Granada there is much groun for hope, though little apparent frui may be expected until the fearful an archy which has been so long desolatin it comes to an end. The Granadian have fought nobly against their eccles astical oppressors for thirty or fort years, and God will reward their sacri fices and labors in giving them a religio that is elevating and civilizing—a Chris tianity that is pure and holy.

At Bogota, the capital, there has bee a mission for five years; but, owing mostl to the war, little has been accomplished Its silent influence, however, has bee great, and with the coming of peace wi arrive its era of open and visible pro perity. The writer administers, statedly to a small congregation of Protestant for eigners, and not without the blessing o God upon his labors. It remains wit the church at home to decide whethe the project of building a church her shall succeed. Several thousand copie of the Scriptures have been circulated and many other religious books. Ou book-store here is doing much better tha would have been expected in time o war. At Carthagena, Rev. Mr. Mos salvage, representing the American an Foreign Christian Union, has recentl established himself, and in Panama project is on foot to organise a Protestan congregation, with every prospect of su cess.

Venezuela, like New Granada, has f several years been the theatre of a bloo civil war, and the social fabric seems to be in a state of disintegration. Its fa will be a speedy, national extinction, u less God mercifully interposes. Some o

forts, though very slight, have been made to introduce a pure Christianity; but they have been utterly defeated by the anarchial state of the country. If I mistake not, an English bishop from the West Indies occasionally officiates in Caraccas. When the angel of peace shall show her stranger-face in Venezuela and New Granada, the church may look for great things ——perhaps that will be the era, long awaited, long prayed for, when "a nation shall be born in a day." Deplorable as these civil wars are, the underlying causes involve the question of freedom of conscience and of worship. It is a battle between middle-age Romanism and modern civilisation; and while the contest has been a severe one, this quarter of a century past, the cause of liberty and progress has gained ground, and must ultimately triumph.

Scattered over the country, then, we find about sixty ordained Protestant ministers, and there ought to be ten times sixty, for the demands of the field would fully justify the number.

To conclude: 1. Let those who talk so much about the unity of Rome, see an exemplification of true unity—"the unity of Spirit"—in the Protestant churches of South America, laboring harmoniously, side by side, for the attainment of ONE great object—the glory of Jesus Christ in the conversion and sanctification of immortal souls—"distinct as the billows, yet one, as the sea." 2. Let the church lift up her voice to God in behalf of South America, and let her send her men of wisdom, experience, prudence, and, above all, piety; and as sure as the promises of God she will add many a jewel to the diadem of the King of kings and Lord of lords.—*W. E. Mac Laren, in For. Miss.*

MISSIONS OF THE CHURCH OF SCOTLAND.

The foreign missionary operations of the Church of Scotland are not extensive. Until very recently, aside from efforts for the Jews, they were limited almost entirely to the support of three large educational institutions in India, one at Calcutta, one at Madras, and one at Bombay. Within three years, two new stations have been taken, also in India, at Gyah and Sealkote, with more direct reference to "having the gospel preached in the vernacular by European missionaries," "in accordance," the Committee say, "with the desire strongly expressed by the supporters of the mission." The whole European force of missionaries is but seven; four or five years ago it was but three; so that there has been progress of late.

According to the last Report, presented in May, 1861, the Institution at Calcutta had 720 pupils. Its educational efficiency was said to be improved, but no conversions had taken place during the year. At Bombay, four converts had been recently baptised. The number of pupils in the male branch of the mission school was 306; in the female branch, 96. At Madras, the number of pupils was 215; about twelve teachers were employed, and "to the regret of the Committee, they are compelled to employ some who are not themselves brought under the influence of Christian truth." The native church at Madras, with seventy or eighty communicants, is under the care of a native pastor. Since the previous report, four had been added by baptism. Two students of the seminary, licensed to preach the gospel by the Presbytery of Madras, were sent to Vellore in October, 1860, where they were engaged in the double work of teaching and preaching; thus making this a new station, or out-station of the mission. The Committee say, in the conclusion of the Report:

"From the statements as to the work at the different stations, it appears that the Institutions for imparting a Christian education to the natives are still maintained at Calcutta, Madras and Bombay. The preparation of young men for the ministry also occupies a large share of attention. The congregation of natives, under a native pastor, at Madras, con-

tinues to flourish; while instruction is given in the vernacular by native licentiates at Vellore, and by catechists and others elsewhere. In accordance with the desire strongly expressed by the supporters of the mission, both at home and in India, preparation is now making for having the gospel preached in the vernacular by European missionaries. For this purpose, your missionaries at Gyah and Sealkote are zealously cultivating an acquaintance with the language, and taking every method of acquiring familiarity with the feelings, habits and modes of thinking that prevail among the natives. The effect of their exertions will afterwards appear; and there is every reason to hope that, by these means, many now in darkness may be enlightened and converted to the Christian faith. But your Committee are constrained to express their extreme regret that the funds at their disposal are not such as to warrant such an extension of the mission as they earnestly desire. The church might be expected to make contributions for the foreign missions on a scale far beyond that which has ever yet been reached. Instead of one European missionary at Calcutta, one at Gyah, and one at Madras, with only two at Bombay and Sealkote, there ought to be at least three missionaries at every station. But although licentiates, thoroughly qualified, are prepared to enter the mission field, and the Committee are decidedly convinced that the number of missionaries ought to be increased, they cannot take on themselves the responsibility of making additional appointments at an annual expenditure far exceeding that which the funds contributed by the church would enable them to meet. Some congregations contribute liberally, but there are still a considerable number of parishes in which no collection is made; while the contributions from many parishes are very small—some being not more than from ten to fifteen shillings each, and a few even less. * * Unless our congregations can be induced, in many *cases, to double or* triple their contributions, it is impossible to place the on a proper footing."—*Miss. Her*

EVANGELICAL MISSIONARY U [GERMAN] FOR CHINA.

This Society is now in its twelf It grew out of the visit of Gü Germany in 1850. Dr. Krumma been, from the first, one of its members. It sustains two miss in China, (on the main land, not Hongkong,) Rev. Mr. Hanspach a Dr. Göcking. It has also one man in a course of study, prepar engaging in the same service. Th of the Society, called the Evang Reichsbote, is published in Berlin

The receipts amounted to 2,267 in 1860; while the expenses we 1,992 thalers. The balance in th ury, January 1, 1861, was 1,789

Miss. H

LETTERS, &c., FROM MISSION

Burmah.

Maulmain.—J. Wade, Aug. 15, O Nov. 7.—C. Bennett, Aug. 27, 30, 27, Oct. 18, Nov. 1, 16, 26, 29, Dec. 11, 28.—C. Hibbard, Oct. 8, 16, 17.— Nov. 19.—J. M. Haswell, July 11, Sept. 26, Nov. 11, Jan. 14.—J. R. I Oct. 3, Dec. 10, 27, Jan. 30.

Toungoo.—F. Mason, Aug. 21, 29 17, 23 (2), 29, Oct. 18, 22, 23, Nov. 12, Dec. 31.—Mrs. M., Feb. 4 j.—E. Aug. 17 (2), Sept. 10, 12, Oct. 2 Nov. 14, Dec. 25, Jan. 18.—M. H Aug. 20, Nov. 5, Jan. 7.—Mrs. B., J

Rangoon.—J. Dawson, Aug. 29, Oct. 15 (2), 16, Nov. 30, Dec. 13, J E. A. Stevens, Sept. 30, Oct. 13, 1 Nov. 11, 13, 25, Dec. 10, 20, 25, Ja G. Binney, Oct. 14, Nov. 14, Dec 15.—Mrs. Ingalls, July 29, Sept. 4, 13, Jan. 1.—Mrs. Knapp, Oct. 26 Brayton, Jan. 17.—A. T. Rose, Jan

Bassein.—H. L. Van Meter, Au 4, 9 (2), 10, 22, Oct. 5, 6, 25 j, Dec 11.—Mrs. V. Sept. 3.

Prome.—E. Kincaid, Jan. 25.—T Dec. 6.

Henthada.—B. C. Thomas, Sept. 14, Nov. 30, Dec. 1, 2, Jan. 29.— Crawley, Sept. 2, 17, Nov. 6, De 30, Jan. 1[illegible].—Mrs. C., Nov. 12.

Assam.

M. Bronson, Aug. 27 (2), 28, Se 26, Oct. 20, 25, 30, Nov. 27, Dec. 1 Feb. 1.—Mrs. B., June 29, Jan. 8.—

Sept. 8, 24, Oct. 9, 24, Dec. 10, Jan. 27.—Mrs. W., Aug. 22, Dec. 30.

Telegoos.

L. JEWETT, Nov. 5, Dec. 14, Jan. 27, Feb, 7.—F. A. DOUGLASS, Oct 16 (2), Jan. 27, Feb. 11.

Siam.

R. TELFORD, Oct. 2 19, (2).—S. J. SMITH Oct. 18.

China.

J. W. JOHNSON, Aug. 28, Oct. 17, 18, 20 30, 31, Jan. 27, Feb. 9.—H. A. SAWTELLE, Aug. 27, Nov. 9, Jan. 10.—M. J. KNOWLTON, July 26, Aug. 14, Sept. 20, 30 (2), Nov. 7, 8, 20.—E. C. LORD, Oct. 26, 27, Dec. 20.—H. JENKINS, Oct. 16, Nov. 3.

France.

A. DEN, Dec. 18, Feb. 7, Mar. 20, April 25. —V. LEPOIDS, Jan. 17, April 24.

Germany.

G. W. LEHMANN, Nov. 23.

DONATIONS.

RECEIVED IN APRIL, 1862.

Maine.

Warren, Ladies' Bap. For. Miss. Soc., Mrs. Eliza A. Kennedy tr., 12; Brooklin, ch., Fem. F. M. Soc. 15; Calais, 1st ch., of wh. 5.20 is fr. Sab. Sch., 17.01; Baring, ch. 26-.12; North Livermore, ch., Polly Richardson 4; 74.13

New Hampshire.

Great Falls, ch. 20; Lyme, Appleton and Susan W. Belknap 2; Rindge, Mrs. A. P. Abbott 3; Coos, E. J. Alger 2.88; New London, Master Geo. Brown, for Testament for heathen child, 25 cts.; 28.13

Vermont.

Shaftsbury, ch. and soc. 11.00

Massachusetts.

Lynn, Dea. Jonathan Bachelier 150; Holliston, Dea. John Parker 7; Waltham, ch. 28; Dorchester, North ch. 45; Miss A. Morrill 2; Mass., "At Home" 2; Oakdale, Mrs. Joseph White 2; Holyoke, Alexander Day 3.50; Salisbury and Amesbury, ch. 50; Princeton, a friend 10; D. H. Gregory 3; Newton Corner, ch., H. N. Hyde tr., 15; Newton Centre, 1st ch., Rev. H. B. Hackett, D.D. 5; Plymouth, Miss Abigail B. Judson, for Burman Mission, of wh. 50 is for distrib. of Bibles, 100; Conway, ch. and cong. 13; Newburyport, 1st ch. 23; South Abington, ch. 25; Medford, 1st ch. 13; 496.50

Connecticut.

Preston, John Woodmansee, deceased, per M. G. Smith, 2; Waterford, ch. 8; 10.00

Baptist State Convention, W. Griswold tr., Plainville, ch. 7.17; Rev. David Wright 5; Eunice Goddard, for Burman Mission, 25; 37.17

—— 47.17

New York.

Hamilton, 1st ch., Elisha Payson tr., of wh. 10 is fr. Wm. W. Walker, 56; Madison University, Soc. of Inquiry, Owen Williams tr., 5.70; Potsdam, ch. 6; Elmira, 1st ch., S. R. Van Campen tr., 55.87; Mt. Washington, Rev. H. R. and Mary Dakin 15; Vernon, ch. 8; Forestville, ch. 21; Marion, Sab. Sch., to sup. nat. prs., care Mrs. M. B. Ingalls, Rangoon, Burmah, 59.20; Rochester, German ch. 10; August H. Koopman, 3 yrs., deceased, to purchase a Bible, to be used in a Sabbath School in Burmah, 1; Turin, Mrs. Adah Davenport 20; 257.77

Madison Asso., R. Smith tr., Madison, ch. 18; Eaton, ch. 3; 21.00

Hudson River North Asso., Newtonville, ch. 20; Hudson, ch. 22.93; Albany, Hamilton st. ch. 5; Schodack, ch. 10-.27; Cohoes, ch. 4; Halfmoon, 1st ch. 10; per Rev. O. Dodge, agent, 72.20

Saratoga Asso., Gloversville, ch. 56; Galway, 2nd ch. 12.25; per Rev. O. D., agent, 68.25

Hudson River South Asso., M. E. Kingman 25; Williamsburgh, 1st ch. 20; New York city, C. T. Evans 5; 1st Ward Mission 1; J. Warren 5; Haarlem, ch. 20; a friend 1; Port Chester, ch. 6.75; per Rev. O. D., agent, 83.75

New York Asso., Brooklyn, Central ch., per Rev. O. D., agent, 10.20

New York city, King st. ch., per Rev. O. D., agent, 7.50

—— 520.67

New Jersey.

Newark, 5th ch. 15.00

West N. J. Asso., Bridgewater, 2nd Cohansey ch. 5; Trenton, Central ch. 47.75; 1st ch. 20; Mullica Hill, ch. 15; per Rev. J. French, agent, 87.75

East N.J. Asso., Newark, North ch. 10; Morristown, Miss. Soc. 9.16; Bergen, ch. 10; per Rev. O. Dodge, agent, 29.16

—— 131.91

Pennsylvania.

Philadelphia, a friend, for Burman Missions, 200; Springfield, Rev. Wm. Jones 5.36; Condersport, Mrs. M. A. Jones

1; 206.36
Philadelphia Asso., Philadelphia, Tabernacle ch. Mrs. Cooper 1; 11th ch., Joseph Keen 10; Colerain, ch. 1; Chestnut Hill, M. A. Hydrick 1.50; per Rev. J. French, agent, 13.50
Abington Asso., Blakeley, ch. 21; Bethany, ch. 6; Lenox, ch. Glenwood, 4.38; per Rev. J. F., agent, 31.38
Bradford Asso., Alba, ch., Rev. E. Loomis, per Rev. J. F., agent, 48.03 —— 299.27

Ohio.

Painesville, ch., of wh. 9.68 is mon. con. and 1.42 fr. Sab. Sch., mon. con., 11; Lima, ch. 2.09; Twinsburgh, ch., to sup. nat. Karen pr., 6; Norwalk, ch., mon. con. 36; Granville, ch., of wh. 12 is fr. Sab. Sch., 21; 76.09
Scioto Asso., Lancaster, ch. 10; Seneca Asso., Tiffin, ch. 1.75; Meigs Creek Asso., Newport, ch. 12; Mohican Asso., Ashland, ch. 1; per Rev. H. Davis, agent, 24.75 —— 100.84

Indiana.

Indianapolis Asso., Indianapolis, ch., per Rev. S. M. Osgood, agent, 1.51
Union Asso., Veals' Creek, ch., of wh. 5 is fr. Rev. P. H. Evans, tow. sup. of nat. prs. in Burmah, per Rev. S. M. O., agent, 9.00
Akron, N. C. Hale, per Rev. S. M. O., agent, 1.00
White Water Valley Asso., Posey, ch., per Rev. S. M. O., agent, 2.71
Laughery Asso., Lawrenceburg, ch., per Rev. S. M. O., agent, 14.10
Spring, ch., Sab. Sch. 40 cts.; Ellen Branch 50 cts.; A. McCallen 10 cts.; per Rev. S. M. O., agent, 1.00 —— 29.32

Illinois.

Carrolton Asso., Carrolton, ch., Rev. J. Bulkley, D. Pierson and Thomas Hobson, 5 each, 15; J. Bowman 3; A. Bowman 1; Cash 1; Coll. 5; to sup. nat. pr., care Rev. H. L. Van Meter, Bassein, Burmah, per Rev. S. M. Osgood, agent, 25.00
Chicago, Asso., Barrington, ch., per Rev. S. M. O., agent, 3.00
Dixon Asso., Sterling, ch., per Rev. S. M. O., agent, 3.00
Fox River Asso., Chicago, Edina Place ch. 50 cts.; Plainfield, ch., tow. sup. of nat. pr., care Rev. D. L. Brayton, Rangoon, Burmah, 8.50; per Rev. S. M. O., agent, 9.00
Galesburg Asso., Galesburg, Cherry st. ch.; per Rev. S. M. O., agent, 10.00
Illinois River Asso., Kewanee, ch. 6.75; Galva, ch. N. S. Palmer 5; per Rev. S. M. O., agent, 11.75
Nine Mile Asso., Chester, ch. 5; Sparta, ch., of wh. 15 is fr. Mrs. C. L. Coulter, Marissa, and 10 fr. L. A. C. Brown, to sup. nat. pr., care Rev. B. C. Thomas, Henthada, Burmah, 25; per Rev. S. M. O., agent, 30.00
Ottawa Asso., Granville, ch., per Rev. S. M. O., agent, 5.00
Arcade, Cynthia C. Southwick, per Rev. O. Dodge, agent, 5.00 —— 1

Michigan.

Grand River Asso., Palo, ch.

Iowa.

Otter Creek, ch. 2.00
Cedar Valley Asso., Cedar Falls, ch., Rev. C. E. Bailey, per Rev. S. M. Osgood, agent, 1.00

Minnesota.

Minnesota Asso., Minneapolis, ch. 3; Belle Plain, ch., Rev. M. Heath 1; per Rev. S. M. Osgood, agent,

Wisconsin.

Central Wis. Asso., Waupacca, ch., per Rev. S. M. Osgood, agent, 5.00
Janesville Asso., Clinton, ch., per Rev. S. M. O., agent, 9.00
La Fayette Asso., Monticello Prairie, ch., per Rev. S. M. O., agent, 7.00
Lake Shore Asso., Raymond, Danish ch. 8; Racine, Harmony ch., J. Humphrey 5; per Rev. S. M. O., agent, 13.00 —— 1

Kentucky.

Lexington, 1st ch., Miss Louisa Robinson

$1,8

Legacies.

Rutland, Vt., Polly Allen, Ezra Edson, Exr., per Rev. Francis Smith, 8.00
Boston, Ms., Margaret D. Baldwin, E. C. Emerson, Trustee, 100.00
Roxbury, Ms., Mary Richards, Alpheus Trowbridge, Exr., 400.00
Connecticut, Polly Baldwin, per W. Griswold, 47.35
Penningtonville, Pa., Mrs. Eliza Jones, per Rev J. French, agent, 50.00 —— 6

$2,4

THE

MISSIONARY MAGAZINE.

VOL. XLII. JULY, 1862. No. 7.

AMERICAN BAPTIST MISSIONARY UNION.

FORTY-EIGHTH ANNUAL MEETING.

PROVIDENCE, R. I., May 27, 1862.

The American Baptist Missionary Union met this day at 10 o'clock, A. M., in the meeting-house of the First Baptist church, to hold its forty-eighth anniversary.

An hour was spent in devotional exercises, conducted by Rev. B. Stow, Mass., and participated in by Rev. Messrs. G. W. Eaton, N. Y., H. Jackson, R. I., and G. S. Webb, N. J.

The presiding officers being absent, Rev. A. Caswell, R. I., was appointed Chairman.

Rev. Messrs. A. K. P. Small, Me., H. Fletcher, Vt., A. F. Spalding, R. I., M. L. Bickford, Mass., A. D. Gillette, N. Y., and D. H. Miller, Ct., were appointed a Committee on the enrollment of members. They subsequently reported the following list.

REPORT.

The Committee appointed on the enrollment of members respectfully report.

The whole number of members present is 400; of whom 72 are Annual Members, and 2 are Honorary Life Members. Of the Annual Members, 34 are also Life Members.

Of the whole number present 15 are from Maine; New Hampshire, 21; Vermont, 12; Massachusetts, 145; Rhode Island, 62; Connecticut, 27; New York, 72; New Jersey, 22; Pennsylvania, 20; Illinois, 3; Wisconsin, 2; Missouri, 1; District of Columbia, 1.

MAINE.

Charles Ayer,	Albert Dunbar,	T. B. Ripley,
E. C. F. Ayer,	C. F. Foster,	W. H. Shailer,
J. A. Boskwell,	H. B. Hart,	A. K. P. Small,
Sewall Brown,	L. D. Hill,	W. O. Thomas,
J. H. Coffin,	A. K. Potter,	Edmund Worth.

NEW HAMPSHIRE.

Oliver Ayer,	E. B. Eddy,	T. J. Harris,
J. S. Brown,	S. L. Elliot,	Lucian Hayden,
[illegible]	E. J. Emery,	Albert Heald,
[illegible]	O. W. Flanders,	Willard Kimball,
[illegible]	S. S. Hall,	Nicholas Medbery,

F. Merriam,
J. J. Peck,
D. F. Richardson,
L. C. Stevens,
Leonard Tracy,
O. Tracy.

VERMONT.

Sullivan Adams,
L. A. Dunn,
H. Fletcher,
N. P. Foster,
A. W. Goodnow,
J. W. Grant,
C. G. Gurr,
Mylon Merriam,
Daniel Packer,
Charles Raymond,
C. H. Richardson,
Francis Smith.

MASSACHUSETTS.

L. A. Abbott,
W. H. Alden,
J. W. Ambler,
George Appleton,
A. N. Arnold,
A. M. Averill,
Mason Ball,
Joseph Banvard,
B. W. Barrows,
C. E. Barrows,
E. A. Battell,
A. W. Benton,
M. L. Bickford,
A. J. Bingham,
J. F. Blackinton,
J. Blain,
Jefferson Borden,
N. Boynton,
C. D. W. Bridgman,
Kendall Brooks,
Samuel Brooks,
Stephen Caldwell,
C. H. Carpenter,
S. J. Carr,
A. W. Chaffin,
Jeremiah Chaplin,
Irah Chase,
J. M. Chick,
N. J. Clark,
George Colesworthy,
George Cummings,
Isaac Davis,
J. H. Duncan,
John Duncan,
D. C. Eddy,
B. A. Edwards,
H. C. Estes,
G. G. Fairbanks,
D. W. Faunce,
W. N. Fay,
G. D. Felton,
Albert Field,
J. L. A. Fish,
Hervey Fitts,
Henry Fiske,
C. Fletcher,
S. W. Foljambe,
George Forbes,
J. C. Foster,
B. W. Gardner,
G. W. Gardner,
John Girdwood,
Daniel Goddard,
J. A. Goodhue,
G. W. Gorham,
L. G. Hewins,
E. S. Hill,
L. P. Hill,
P. G. Hill,
Joseph Hodges,
C. F. Holbrook,
Francis Holmes,
Lewis Holmes,
Kilburn Holt,
G. E. Horr,
E. L. Hunt,
Silas Illsley,
W. H. Jameson,
Andrew Keen,
Abraham Kimball,
Benjamin Knight,
L. Kinney,
William Lamson,
H. F. Lane,
Heman Lincoln,
D. H. Mansfield,
J. T. Massey,
A. P. Mason,
A. F. Mason,
S. R. Mason,
George Matthews,
J. W. Merrill,
R. C. Mills,
Lemuel Moss,
J. N. Murdock,
R. H. Neale,
J. S. Newell,
C. F. Nicholson,
Alfred Owen,
Walter Paine,
Addison Parker,
Addison Parker, Jr.,
J. W. Parker,
John Parkhurst,
J. W. Parkhurst,
Cephas Pasco,
R. E. Pattison,
A. S. Patton,
D. W. Phillips,
A. Pollard,
G. M. Preston,
C. W. Reding,
Joseph Ricker,
W. C. Richards,
W. T. Richardson,
H. J. Ripley,
S. Ripley,
J. M. Rockwood,
G. L. Ruberg,
J. W. Russell,
H. G. Safford,
Daniel Sanderson,
Miles Sanford,
J. H. Seaver,
J. Shepardson,
S. F. Smith,
F. A. Smith,
L. E. Smith,
J. F. Smith,
Philip Smith,
Joseph Smith,
O. S. Stearns,
E. O. Stevens,
J. C. Stockbridge,
J. R. Stone,
Baron Stow,
A. H. Stowell,
W. H. Terry,
J. Tilson,
J. H. Tilton,
T. C. Tingley,
Jacob Tuck,
T. W. Tucker,
William Wallace,
William Wallis,
J. G. Warren,
J. Warren,
Samuel Warren,
Amos Webster,
J. E. Wiggin,
F. A. Willard,
Lester Williams,
Stephen Woodman.

RHODE ISLAND.

John Allen,
N. J. Arnold,
W. D. Avery,
J. H. Baker,
V. J. Bates,
E. Bell,
David Benedict,
Stephen Benedict,
James Boyce,
S. S. Bradford,
Jonathan Brayton,
H. B. Brown,
J. E. Budlong,
R. F. Buell,
B. P. Byram,
S. L. Caldwell,
Alexis Caswell,
Horace Daniels,

],	A. B. Jillson,	W. C. Richards,
tz,	Charles Keyser,	J. G. Richardson,
h,	G. M. P. King,	Charles Robbins,
r,	Heman Lincoln,	H. E. Robbins,
r,	J. L. Lincoln,	Edwin Sanders,
mell,	P. W. Martin,	B. Sears,
mmell,	Nathan Mason,	George Jenkins Sherman,
ard,	W. S. McKenzie,	Alden Sherwin,
ger,	Asa Newell,	A. F. Spalding,
kness,	James Olney,	H. G. Stewart,
y,	A. J. Padelford,	T. G. Turner,
bard,	E. P. Patterson,	F. Wayland,
son,	G. B. Peck,	G. A. Willard,
am,	T. R. Rathbone,	Alva Woods.
ngs,	Charles Rhodes,	

CONNECTICUT.

as,	Albert Day,	N. H. Matteson,
],	Erastus Denison,	D. H. Miller,
y,	Thomas Dowling,	L. T. Pearson,
arrows,	Sydney Dyer,	S. D. Phelps,
rson,	P. S. Evans,	C. G. Powelson,
son,	Alfred Gates,	A. A. Robinson,
n,	O. W. Gates,	M. G. Smith,
leigh,	S. B. Grant,	L. C. Walker,
e,	C. W. Marden,	C. P. Weaver.

NEW YORK.

as,	J. M. Ferris,	T. B. Ripley,
win,	J. N. Folwell,	T. S. Rogers,
	M. P. Forbes,	A. Russell,
ow,	W. A. Gellatly,	J. S. Seal,
s,	A. D. Gillette,	J. T. Seely,
ham,	D. C. Greene,	S. Sheldon,
	B. M. Hill,	C. P. Sheldon,
e, Jr.,	E. T. Hiscox,	Gaylor Sheldon,
lingham,	S. Hough,	J. B. Smith,
auldwell,	Alrick Hubbell,	E. E. L. Taylor,
lin,	J. S. Ladd,	E. Turney,
,	E. Lathrop,	W. C. Ulyat,
gate,	G. C. Lee,	T. E. Vasser,
y,	J. R. Ludlow,	C. W. Waterhouse,
	W. Metcalf,	H. M. Watkins,
ean,	R. H. Messer,	B. T. Welch,
Derrike,	R. Morey,	Samson White,
ge,	J. B. Morse,	S. Willis,
little,	W. D. Murphy,	S. B. Willis,
row,	E. H. Page,	A. F. Willard,
on,	J. B. Peck,	Horace Winans,
wards,	G. A. Pelts,	W. Winterton,
t,	T. S. Ranney,	D. J. Yerkes.
erett,	Zebedee Ring,	

NEW JERSEY.

t,	W. J. Omberson,	Thomas Swaim,
ls,	M. S. Riddell,	O. S. Walker,
,	F. A. Slater,	U. D. Ward,
	H. F. Smith,	G. S. Webb,
s,	L. Smith,	C. S. Willet,
,	Bergen Stelle,	D. M. Wilson,
ill,	D. D. Stelle,	W. V. Wilson.
,		

PENNSYLVANIA.

lerson,	J. P. Crozer,	J. L. Douglass,
l,	S. A. Crozer,	Isaac Ford,
ady,	J. Cooper,	J. French,

B. Griffith, H. C. Lincoln, J. B. Simmons,
P. S. Henson, Howard Malcom, A. H. Taylor,
R. Jeffery, W. R. R. Marsh, G. W. Young,
H. E. Lincoln, D. A. Nichols,

ILLINOIS.

N. Colver, S. M. Osgood, J. A. Smith.

WISCONSIN.

H. M. Jones, N. J. Wheeler.

MISSOURI.

Logan Sleeper.

DISTRICT OF COLUMBIA.

J. S. Kennard.

HONORARY LIFE MEMBERS.

Sewall Brown, F. G. Turner.

ANNUAL MEMBERS.

Mason Ball, Daniel Goddard, C. G. Powelson,
S. Barrows, S. Hough, Charles Raymond,
J. G. Batterson, H. G. Hubbard, C. H. Richardson,
J. F. Blackinton, A. B. Jillson, G. L. Ruberg,
J. A. Boskwell, G. M. P. King, A. Russel,
J. P. Brown, D. H. Mansfield, E. Sanders,
E. Colgate, C. W. Marden, J. S. Seal,
H. A. Cords, W. R. R. Marsh, D. D. Stelle,
C. B. Crane, J. S. Nash, U. H. Terry,
W. Dean, D. A. Nichols, T. W. Tucker,
P. S. Evans, C. F. Nicholson, William Wallace,
George Forbes, Addison Parker, Jr., C. W. Waterhouse.
O. W. Gates,

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J. S. Backus, D. C. Greene, Gaylor Sheldon,
P. Balen, E. T. Hiscox, S. Sheldon,
M. L. Bickford, E. Lathrop, J. B. Smith,
G. H. Brigham, G. C. Lee, E. E. L. Taylor,
E. Bright, J. R. Ludlow, L. C. Walker,
J. M. Bruce, Jr., D. H. Miller, C. P. Weaver,
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A. Derrike, M. S. Riddel, A. W. Willard,
P. S. Evans, Z. Ring, W. Winterton,
Erastus Everett, T. B. Ripley, D. J. Yerkes,
W. A. Gellatly, W. H. Shailer, G. W. Young.

Rev. Messrs. S. L. Caldwell, and H. Lincoln of R. I., and the Corresponding Secretary were appointed a Committee of Arrangements.

This Committee reported as follows;—That the Union meet at 9, A. M. 3 and 7.30, P. M.; and adjourn at 12.30, and 5.30, P. M.; that the annual sermon be preached this evening;—that the reports of the Treasurer, and the Executive Committee be presented this morning, and assigned to the usual Committees;—that the Committee on Obituaries be appointed this morning, and be requested to present their report this afternoon at an early hour;—that the election of officers of the Union and twenty-five members of the Board of Managers take place on Wednesday, at 9.30, A. M.;—and that a Missionary Conference be held on Wednesday evening, with addresses from returned missionaries and others.

The report was adopted.

The report of the Treasurer was read, accepted, and referred to the Committee on Receipts and Expenditures.

The Corresponding Secretary read portions of the Annual Report, which was accepted and referred to the follow

On Obituaries.—Messrs. J. N. Murdock, Mass., S. L. Caldwell, R. I., . Brooks, Mass., B. M. Hill, N. Y., and W. H. Shailer, Me.

On Agencies.—Messrs. A. K. P. Small, Me., O. Ayer, N. H., N. P. ɔster, Vt., A. Pollard, Mass., S. S. Bradford, R. I., S. B. Grant, Ct., E. . L. Taylor, N. Y., H. C. Fish, N. J., J. B. Simmons, Pa., S. M. Osgood, ., and O. Dodge, N. Y.

On Publications.—Messrs. S. D. Phelps, Ct., A. Webster, Mass., B. iffith, Pa., and E. Turney, N. Y.

On the Burman Missions.—Messrs. W. Lamson, Mass., A. H. Gran- r, R. I., A. H. Burlingham, N. Y., P. S. Henson, Pa., W. H. Eaton, . H., J. L. Douglass, Pa., and T. S. Ranney, Burmah.

On the Siam and China Missions.—Messrs. W. Dean, N. Y., B. T. elch, N. Y., D. M. Wilson, N. J., D. J. Yerkes, N. Y., and J. Duncan, ass.

On the Assam and Teloogoo Missions.—Messrs. A. P. Mason, Mass., Swaim, N. J., R. Morey, N. Y., and C. D. W. Bridgman, Mass.

On the French Mission.—Messrs. J. A. Smith, Ill., A. N. Arnold, ass., K. S. Hall, N. H., D. W. Faunce, Mass., and L. F. Beecher, N. Y.

On the German Mission.—Messrs. B. Sears, R. I., J. Girdwood, ass., R. Jeffery, Pa., E. B. Eddy, N. H., and A. Parker, Mass.

On the Indian Missions.—Messrs. Irah Chase, Mass., W. V. Wilson, . J., E. Worth, Me., and J. J. Peck, N. H.

On the Shan Mission.—Messrs. W. Gammell, R. I., L. Moss, Mass., . M. Averill, Mass., W. S. McKenzie, R. I., and H. A. Hart, Me.

On Receipts and Expenditures.—Messrs. S. Colgate, N. Y., S. A. ɔzer, Pa., T. G. Turner, R. I., B. O. Pierce, Mass., J. B. Durbrow, N. , and H. Edwards, N. Y.

Messrs. W. H. Shailer, Me., J. S. Brown, N. H., L. A. Dunn, Vt., ıac Davis, Mass., H. Jackson, R. I., R. Turnbull, Ct., G. W. Eaton, N. , G. S. Webb, N. J., J. P. Crozer, Pa., H. M. Jones, Wis., N. Colver, ., and J. S. Kennard, D. C., were appointed a Committee to nominate icers for the next year, and twenty-five persons to serve on the Board of ınagers for the next three years.

Rev. Messrs. J. W. Parker, Mass., G. C. Baldwin, N. Y., and A. M. ımmell, R. I., were appointed a Committee to designate the place and mınate the preacher for the next anniversary.

Adjourned. Prayer by Rev. N. Colver, Ill.

TUESDAY AFTERNOON, 3 *o'clock.*

The Union re-assembled. After singing hymn 627 of the Sabbath Hymn ok, prayer was offered by Rev. O. Tracy, N. H.

The Corresponding Secretary read a special paper from the Executive mmittee, on the Home Field and the Agencies for its cultivation.

THE HOME FIELD, AND THE AGENCIES FOR ITS CULTIVATION.

[redacted] century since the voice of Providence called the Baptists of [redacted] Missions. At that time Baptist churches had existed [redacted], full one hundred. By far the larger number, [redacted] last twenty-five years, and all had been, in a [redacted] under the direction of organized Boards

and Societies for the spread of the gospel. They were so many isolated groups of believers, called into life by the Spirit of God, original, independent elements, scattered here and there, and waiting for some rallying-cry to marshall them into an army for aggressive warfare on the kingdom of darkness. When, at length, that cry, uttered by Judson and Rice, was taken up and repeated by our venerated fathers, the response made to it was as general and liberal as could be expected. Some, indeed, doubted; a few opposed; many were indifferent; others, not a few, occupying the heights of Zion, understood at once the meaning of the voice, and yielded themselves joyfully to the summons. They gave themselves anew to God and the salvation of souls, and, in holy convocation assembled, united in forming a Society for the spread of the gospel in all lands.

The resources, both in respect to men and means, for carrying forward the undertaking to which new and solemn pledges had been given, were possessed by the churches. And this fact, clearly recognized, induced the employment of such agencies as would develop and bring them out. The whole subject of foreign missions, the state of the heathen nations, their just claims on the servants of Christ, the will and purpose of God to give them the gospel, the nature and extent of Christian obligation,—all were to be unfolded in presence of the people, and so presented to the understanding and conscience, as to secure a practical and hearty recognition. Rice, the returned missionary, went everywhere preaching the old gospel with new zeal, and kindling thousands of hearts into sympathy with his own. Leading pastors, who espoused the cause, preached to their own people, and volunteered their services for neighboring congregations and pulpits, occasionally giving whole weeks to the Heaven-approved design. Office-bearers in the Society travelled long distances, addressing public assemblies, and, by conversation with prominent persons, pastors and laymen, seeking to diffuse the right spirit, and secure the desired measure of coöperation. Occasionally, as the exigencies of the times seemed to demand, persons of known character and influence were employed and paid, for a series of months,—they giving their whole time to what is now known as agency work,—a part of which had reference to the collection of funds for the mission treasury. This last element assumed additional prominence as the expenditures increased, till at length it occupied a controlling place in the system. By degrees the whole thing became more formal and systematic; and, for the last twenty-four years and more, a class of men has been employed to give their undivided time to this kind of labor,—the number varying from three up to eight, at an annual cost of from $2,000 to $10,000; an outlay, it may be added, which has been generally looked upon as wise, and, in many ways, beneficial. It may well be doubted whether the missions could have reached their present measure of strength and fruitfulness, without this form of labor and expense.

During this period, the voice of Providence has summoned our churches to other departments of labor, auxiliary to foreign missions; without which, indeed, they could not reach their highest degree of success. We refer to education, the founding of institutions, literary and theological, and furnishing aid to young men in a course of training for the sacred office; missions at home, preaching the gospel to our own destitute people, and planting churches amidst our ever-extending population; Bible book, and tract distribution; availing ourselves thus of the wondrous power of the press for multiplying the leaves of the tree for the "healing of the nations."

For the better attainment of these and kindred objects, it has been judged wise since the establishment of the Missionary Union, to form three or four general benevolent Societies for Home Mission, Bible and Publication work,—all of which have employed distinct agencies, and sent forth a class of men to plead before the churches their claims, and receive contributions for their respective treasuries. Added to these *have been stated organisations*, with local objects and appliances, deemed to be of no

little importance. The result is a large number of brethren engaged in agency work; in some portions of the field three, or five, or even more sets of laborers, each wishing a hearing and claiming a part in the offerings of the churches.

These facts are mentioned to show that, in this respect, the relation of the Missionary Union to the churches is very different from what it was forty-five or even thirty years ago. Then, for general purposes, it was almost the sole recipient and dispenser of their bounties; now it shares this distinction with several allies.

Of the existing system of agencies, taken as a whole, the following facts and tendencies may be noted.

1. It is expensive; in other Societies more so in proportion to the whole amount annually raised, than in the Missionary Union. The aggregate cost to the Union has been steadily increasing for the last twenty-five years; and without some modification in the mode of action, must continue to increase.

2. In many parts of the field, the existing system is becoming unpopular. The churches are beginning to look upon it as a burden too great to be borne; and, in some instances, have already resolved to cast it off. With the Union, while represented by able and pious men, it would be tolerated as long as with any other Society, because of the strong hold which foreign missions have on the confidence and sympathies of our people.

3. If continued, and the *collecting feature is made prominent*, it will make itself more and more a necessity; its inevitable tendency on the churches being to postpone indefinitely the day when they will themselves perform with thoroughness and promptitude the duty of collecting funds. What they are taught and trained to leave for others to do, they will not themselves undertake.

Considerations like these suggest the inquiry whether some modification of the existing system might not be attended with good results. In seeking, however, to obviate present difficulties, we must be careful that we do not run into others of no less magnitude. Comparative, and not absolute excellence, is the utmost that can be reached, in any event. Any method that can be resorted to will be liable to misuse, not to say abuse; and it may be anticipated that when they come into operation, defects will be visible to many a practised eye.

Besides, it should be well understood that under no possible system can living men, in limited number, moving among the pastors and churches, be safely dispensed with. While the field of missionary operations is so far away, and the churches have so many calls for home evangelization, while the changes in the pastoral office are so frequent, and there remains so much sluggishness in the best of men, it will, we judge, be found indispensable to the largest and best success of the Foreign Mission enterprise, to have a class of men devoted to this very thing—men of good endowment; not necessarily of the highest intellectual culture, but possessed of common sense, fervid piety, and a ready utterance, combined with a certain degree of tact and skill, who can gird themselves up to an effective working point, and hold themselves there, without exhaustion, through all seasons and all exposures. Of such moment do we regard this point, that we are almost prepared to say, "Give us the men, and, in the absence of any general system, we will leave each to the selection of his own modes of working, assured that results of the best kind will be secured. We are free to confess that, after the experience of the past, we have no expectation that the missions or the churches will soon outgrow the need of such a class of laborers.

Any modified system of agency service that should obviate some existing evils, and promise good results in the future, would be characterized by these features.

1. It must dispense, as rapidly as possible, with detail work on the part of the agent, and, at the outset, clearly announce and seek to make practical, the principle that on the churches, under the guidance of their pastors, devolves the duty of gath-

ering up and transmitting to a common treasury, all moneys for missionary purposes.

2 The distinctive feature of this modified plan might be expressed by the word *supervision;* around and beneath which would cluster a great number and variety of duties; such as,—

(a.) Public labors on the Sabbath. The superintendent would seek to preach every Sabbath in the year, commonly on missionary topics, to congregations where his presence would be made serviceable, striking usually for the larger towns and churches. This he would do, as nearly as possible to the time when the collections were to be made in those churches. In places containing in them two or more churches, he might arrange to take with him a returned missionary, or a Secretary from the Rooms, or a member of the Executive Committee, in a voluntary service, so filling all the pulpits during the day, and crowning the whole at night by a general missionary meeting, that should gather up and blend into a common bond of devotion, the intelligence and piety of that locality. By following this up for the space of two or three years, most of the prominent places in a given district would be reached.

(b.) Correspondence would be another powerful instrumentality in the hand of this general supervision. With suitable care and industry, it might reach, in a twelvemonth, every pastor and church in a wide extent of country, with at least one personal letter; and such a letter, written with a vigorous and glowing pen, would take effect and bring a right answer.

(c.) Personal intercourse and conversation with leading men in Zion would be added to the above, excellent opportunities for which might be secured at Conventions, Associations, Ministers' meetings, and other local gatherings of Christian people; when, also, courtesy might extend the opportunity of public as well as private discourses. In this way the pledged coöperation of many might be secured more effectually than by correspondence.

(d.) Mass missionary meetings would hold a prominent place in this system of instrumentalities, half a dozen of which, after a wise and careful pre-arrangement of times and places and men, might take place in twice as many days, within the bounds of Maine, or New Hampshire, or Vermont, or any like district; the object being to carry the missionary cause out from any given centre to the extremities of the land, and bring it to the homes of the people at large. A prime element of success for such a meeting would be the active participation of pastors within its locality, as well as the presence and coöperation of returned missionaries and other known friends of missions from a distance.

(e.) To these would be joined efforts to secure a wide distribution and diligent perusal of the missionary publications; which we are not, in either form, of the Macedonian or Magazine, prepared to dispense with. A work so vast as foreign missions, an organization so distinct as the Missionary Union, must have channels of its own for communicating with its friends and patrons. Our strongest and most reliable supporters are made such by following up the monthly issues, and keeping themselves informed on the current events of missions. To do this, they must have one given repository to which they may resort.

(f.) Last, though not least in this enumeration, will be labors to secure a more general and earnest observance of the monthly concert of prayer for the spread of the gospel. No single observance, on the part of the churches, when it shall unite prayer and alms-giving, can contribute so directly and constantly to impart vigor and efficiency to all the departments of our great work.

3. A third feature of this modified system would be the enlargement of the districts to twice their present dimensions.

To ensure success to this plan, several conditions must be observed.

1. Men of a high order must be engaged as agents.

2. The pastors and churches must embrace it cordially and carry it out by adopting at once an effectual plan of raising funds. They must train their members to habits of cheerful and liberal giving. Each church must be the judge of the plan that in a given locality can be rendered most effective.

3. It is important that all the general benevolent societies of the denomination come as soon as possible into this or a like system. The officers of the Home Mission Society are known to be disposed to coöperate with the Missionary Union, and others probably would not be long in making arrangements to do the same.

In accordance with the above action, your Committee are prepared to recommend the division of the home field into four districts; No. 1, to embrace the New England States; No. 2, the State of New York, with a portion of New Jersey bordering on New York city; No. 3, the remainder of the Middle States, with the District of Columbia; No. 4, the whole of the Western States. Each district shall be placed under the supervision of a competent person, to be known and designated a District Superintendent or agent.

In closing, it is proper to add that the principles set forth in this paper have been heretofore acted on, to a considerable extent, in some of the districts, and were briefly set forth by the Committee on Agencies, in their report to the Union presented last year. What is here contemplated is a more complete and universal application of the same, by enlarging the districts, employing fewer men in the service, modifying their labors so as to dispense, mainly, with detail work, and to bring into greater practical prominence the duty of the donors to gather up and transmit their own offerings.

J. G. Warren,
N. Boynton,
S. R. Mason,
J. N. Murdock.

Prayer was offered by H. J. Ripley, Mass.

The Committee on Obituaries reported through Rev. S. L. Caldwell, R. I. After remarks by Messrs. B. Stow, Mass., J. Blain, Mass., H. Fitts, Mass., J. G. Warren, Mass., and W. Dean, N. Y., the report was adopted.

REPORT.

It is our beautiful and proper custom to stop over the graves of the year with a word of remembrance. As the years roll, we sow them not only with labor, but with life—with the work of the living, with the dust of the dead. This is a part of our progress and our success. Death is in God's order, and God is glorified in the close of life as in its course. And therefore here, in the midst of our record of our doings and successes, we put our record of our work ended—of those who have achieved the final, grand success of finishing their work well and reaching their reward.

The honor which this Union gave to George N. Briggs in entrusting him fifteen times with its presidency, was justified by the constant humbleness with which he wore it, and by the gravity, propriety, and readiness with which he discharged his trust. He did not grasp it for eminence of position, but accepted it because he loved to be useful, and because his whole heart was in our work. He had faith in Christian missions; for he had faith, living and supreme, in Christ Jesus. He had a spirit mated to that which created the Union, and carries its messengers to the ends of the earth; for it was a spirit subdued and consecrated to the service of God. Eminent with civic honors, exposed to the seductions of public and political life, not free from the ambitions *or the infirmities of* our common human nature, our most precious and

honoring memory of him is that through all he kept his faith here, growing to the last. His record is in many places, high places and low, in Congress, where through twelve years, unstained, devout, he made bad men respect him; in the chief magistracy of his own most ancient and honored Commonwealth; on the bench, which borrowed a cleaner name from his personal uprightness of character; and not only in the noblest civil trusts, but especially in the constancy, the consistency, the sympathy of heart and persuasiveness of speech with which he sought to rescue men from the bondage of intemperate habits, and to purge society from the curse of this most subtle and mighty sensuality; but to-day our faith reads his record on high, on the breastplate of our Great High Priest, among the names which are preserved even in heaven as redeemed by Christ's grace and consecrated to Christ's work on the earth.

The Union will not hesitate to accept the memorial adopted by the Executive Committee as its own, and will, we doubt not, consider it a duty to set apart an hour for such words of eulogy and prayer as will properly express the sentiments which the decease of its President has inspired.

Mrs. Douglass gave her heart to your work, and such measure of life as God allowed. Like some sweet dew of heaven, that life fell upon a hot and a hard soil. But it fell into the Hand which peopled the shores of Bassein, and which holds that populous and darkened life for a coming transformation, and for the glory of His Son, and not a drop of it shall be lost.

Jonathan Aldrich has served many churches and this Union at the last with a fervor and sincerity of Christian spirit which entitles him to an honorable place in our record. He drew a rapid and large sickle, and many and quick harvests has he gathered for the church and for his Lord. His spirit and his life cannot be subtracted from the religious enterprises of the State in which he labored so long and died at the end, without a sensible and serious loss.

These beloved names we add to the Roll of the Departed, already longer than the roll of the living. This treasure of the church is no more in her servants who live, than in the mighty, honored company of the dead. "Death is yours." There is her Redeemer and Lord. Thither he summons us all at last. May we be glad to go to Him and to his.

Adjourned. Prayer by Rev. J. Blain, Mass.

TUESDAY EVENING, 7 1-2 *o'clock.*

The annual sermon was preached by Rev. C. W. Flanders, N. H., from 1 Tim. 3: 16,—"*And without controversy great is the mystery of godliness; God was manifest in the flesh.*"

The devotional exercises were conducted by Rev. Messrs. A. Caswell, R. I., H. Jackson, R. I., and K. S. Hall, N. H.

At the close of the services a collection was taken up, amounting to $76.53.

Adjourned.

WEDNESDAY MORNING, 9 *o'clock.*

The Union re-assembled. After the reading of the Scriptures and singing Hymn 317, prayer was offered by Rev. Irah Chase, Mass.

The Committee on the place and the preacher for the next anniversary, *reported* for the place, Cleveland, Ohio, and as preacher, Rev. J. L. Burroughs, N. H., or Rev. S. L. Caldwell, R. I., as alternate.

Adopted.

The time for the election of officers had arrived: but that matter was laid upon the table.

The Committee on Agencies, reported through Rev. J. B. Simmons, Pa., Chairman. Remarks were made by Messrs. G. B. Ide, Mass., W. D. Murphy, N. Y., N. Colver, Ill., R. Turnbull, Ct., J. S. Backus, N. Y., H. C. Fish, N. J., B. T. Welch, N. Y., E. E. L. Taylor, N. Y., L. F. Beecher, N. Y., R. E. Pattison, Mass., and the Corresponding Secretary.

REPORT.

The Committee on Agencies have not only had the general subject assigned to them under consideration, but have given particular attention to the excellent paper referred to them yesterday, entitled "The Home Field and the Agencies for its cultivation," and beg leave to report:

That in their judgment the following points are plain,—

1. That every Baptist church *ought* to contribute annually, according as God has prospered them, to the cause of the evangelization of the heathen.

2. That there are, however, numerous churches in our land which take no collection whatever, and thousands among our membership who contribute nothing.

3. That every one of these churches and every one among these thousands of members, might be induced not only to give to the cause, but devoutly to pray for its furtherance, if properly instructed and trained to the work.

4. That this work of instruction and training devolves, by all considerations of right and duty, upon the pastors; that each individual pastor is solemnly bound to see to it that this thing be done, and is answerable directly to Christ if he neglects it,—to Christ, who holds all his ministers responsible to see to it that the gospel be preached in all the world and to every creature.

5. That owing to causes which need not be here either specified or analyzed, hundreds of pastors fail, in whole or in part, to discharge this duty.

6. That to supply the deficiency thus created, our fathers, in the infancy of the missionary cause, sent forth evangelists who, by thrilling appeals and sermons, flowing from hearts all aglow with love for Christ and the dying millions, increased the intelligence and aroused the slumbering sympathies both of pastors and people.

7. That this early and excellent and scriptural system has gradually degenerated into the modern agency system, which has come to be chiefly characterized in the minds of the people as a machinery for collecting money.

8. That the time has come when a return in the direction of the earlier methods, together with such improvements as experience and necessity suggest, is not only desirable, but, if we mean still to prosper, has become imperative.

Your Committee would therefore recommend, as a step in this direction,

First, That the past system of agency be dispensed with entirely, and the responsibility be thrown out and out where, by the teaching of Scripture, as acknowledged by all, we believe it belongs, upon the pastors and their churches. But,

Secondly, As experience teaches us that there are pastors and churches who have not yet come up to the full measure of duty on this subject,

First, we recommend that, for the time being, a limited number of Superintendents or district Secretaries be appointed, to embrace each a large extent of territory, whose duties shall be in general as follows:

(1.) To cultivate the missionary spirit in their several districts, and promote the general interests of the Missionary Union.

(2.) As a means to this end, they should endeavor to educate the churches up to independent *action and effort in this respect*, but should avoid the detailed work of

the collection of funds. We would have these Secretaries as far removed, in the minds of the people, from the character of mere money gatherers as possible.

(3.) While there is danger of making our theories too inflexible,—and while everything must depend upon the wisdom, and tact, and skill, with which these men adapt themselves to the various exigencies of their work in different localities,—your Committee would suggest that, by personal visits and conversations with pastors, and securing from them pledges that they will prepare sermons and preach to their people on the subject; that they will maintain the missionary concert, and so take up monthly and annual collections;—by encouraging young pastors particularly to do these things, and commending them for doing it;—moreover, by extended personal and spirited correspondence with pastors and leading brethren living at remote points, and by sending them tracts and missionary intelligence;—by being present at convocations of ministers and brethren, such as Associations, Ministerial Conferences, &c., and by getting up missionary mass meetings in different localities at which they shall make the strongest appeals in their power, and call to their aid the best gifts to be found in the region;—by these means, and such as these, your Committee are of opinion that the Home Field may be brought to a far higher state of cultivation and powerful, efficient action, than has ever yet been attained.

Rev. J. S. Backus, N. Y., introduced the following substitute;—

Resolved, That we will sustain the Executive Committee in appointing ing District Superintendents, to promote the interests of the Union, if, in their judgment, it is deemed best; and in modifying the present system of agencies according to their discretion.

The report and the substitute were laid upon the table.

At 12 o'clock, the Union went into an election of officers for the ensuing ing year, and one-third of the Board of Managers.

Messrs. J. C. Stockbridge, Mass., C. F. Foster, Me., A. F. Spalding g, R. I., C. B. Crane, Ct., and H. J. Doolittle, N. Y., were appointed tellers.

They reported that the Union had made choice of the following officers.

Hon. IRA HARRIS, *President*,
Hon. T. W. EWART, J. P. CROZER, *Vice Presidents*,
Rev. O. S. STEARNS, *Recording Secretary*.

Managers.

MINISTERS.

A. K. P. SMALL, Me.,
Wm. LAMSON, Mass.,
E. E. L. TAYLOR, N. Y.,
E. LATHROP, N. Y.,
H. C. FISH, N. J.,
J. WHEATON SMITH, Pa.,
S. TALBOT, O.,
S. HASKELL, Mich.,
S. BAILEY, Ind.,
L. A. DUNN, Vt.,
N. COLVER, Ill.,
M. G. HODGE, Wis.,
G. J. JOHNSON, Iowa,
R. A. FYFE, C. W.

LAYMEN.

A. COLBY, N. H.,
T. G. TURNER, R. I.,
J. H. DUNCAN, Mass.,
A. DAY, Conn.,
M. B. ANDERSON, N. Y.,
S. A. CROZER, Pa.,
J. M. HOYT, O.,
HARVEY EDWARDS, N. Y.,
C. B. DURFEE, Ill.,
GEORGE CUMMINGS, Mass.,
DANIEL BOWEN, N. Y.

On motion of Rev. H. Lincoln, R. I., *Voted*, That the evening session of the Union be held in the meeting-house of the Central Baptist church of this city.

Adjourned. Prayer by Rev. J. S. Backus, N. Y.

WEDNESDAY AFTERNOON, 3 *o'clock.*

e Union re-assembled.

ıyer by Rev. H. Malcom, Pa.

e report on Agencies was taken up. With the following amendment; hat the Executive Committee be instructed to modify the agencies in er and form, according to their discretion," it was referred, with the tute, to the Executive Committee.

e report on the Shan Mission was presented by Prof. W. Gammell, Chairman of the Committee. Remarks were made upon it by s. F. Wayland, R. I., and T. S. Ranney, Burmah, and the report dopted.

REPORT.

he undersigned has been referred that portion of the annual Report of the Ex- Committee which relates to the labors of Rev. M. H. Bixby and Mrs. Bixby the Shan population of Burmah. They congratulate the members of the Mis- Union on the beginning of this new mission among an ancient race, hitherto ed by the preachers of the gospel, though dwelling within the territory to so large a portion of the labors of this Union have been devoted. They also oncur with the Executive Committee in the estimate which is set forth in the of the interesting auspices amidst which this mission has been commenced. issionary and his wife, the former of whom, in earlier years, had been identified ıe missions in Burmah, left the United States in January, 1861, charged with cial work of carrying the gospel to the Shan population of that singular land, ose soil so many different races of mankind have been mingled together, in espects as distinct peoples, in others as subordinate, though heterogeneous ele- of a great, and once powerful, nationality.

and Mrs. Bixby arrived at Rangoon on March 23, 1861; and, in accordance ıeir instructions, they immediately began to inform themselves concerning the of the work which they had undertaken, and the places at which they might dvantageously enter upon its prosecution. They had, however, scarcely com- l these inquiries, when they learned that the people to whom they were sent, ıom they expected to find at a great distance, in Upper Burmah—far beyond nit of British jurisdiction, had lately emigrated in large numbers from their abodes, and established themselves within the British provinces, in the vicinity ıngoo. At Rangoon they were also visited by Colonel Phayre, the British issioner, to whose judicious counsels and kindly coöperation our missionaries in .h have so often been largely indebted. He fully confirmed the report of the .tion of the Shans and of their settlement, to the number of ten thousand souls, ınized communities, in the regions about Toungoo. He also afforded facilities ave encouragement to the missionaries, for entering immediately upon their ı. They lost no time in repairing to Toungoo, where they have now established lves, and are fully engaged in the mission which they have founded.

Shans are probably among the most numerous of the many subordinate tribes ake up the population of Burmah, though no accurate statistics of their numbers hus far been received. They have long been settled in the territory of Upper .h, and have sustained the relation of vassal and tributary tribes to the Burman ment. They are not Burmans. They are not Karens; but apparently a race t from either, speaking a different language, and presenting social and ethno- peculiarities all their own, though they are victims of the same Buddhist su- ion that enthrals so large a portion of the population of Asia. It would appear ntellectually *they are somewhat* superior to the Karens, though probably not

the equals of the Burmans, while their moral sensibility and their readiness to be instructed in Christianity, appear to be greater than have ordinarily been found among the latter people. Like the Karens, they have long been a subject race; but their protracted subordination does not appear to have wrought among them any corresponding social or moral depression. They are evidently a high-spirited and vigorous people; and in the days when the Burman government still maintained its ancient jurisdiction, these tributary tribes of Shans, from the districts of the north, were accustomed to furnish vast levies of soldiers for all the wars of the kingdom.

Such, so far as may be thus hastily presented, are the people to whom this mission has now begun to communicate the earliest lessons of the gospel of Christ. Both the missionaries and the Executive Committee find great encouragement in the circumstances in which the mission has been commenced. Among these circumstances, the most conspicuous is the fact that while the Christian teachers were on their way to these distant people in the unfriendly regions of Upper Burmah, a large number of them, stated to be at least ten thousand, were emigrating from their former abodes and settling in organized communities within the jurisdiction of the British government. Here the missionaries will be protected and encouraged by the public authorities; whereas in the districts subject to the Burman sway, they would have encountered numerous obstacles, and might have been subjected to persecution.

Commencing thus with auspices of high encouragement, the mission among the Shans appears to your Committee to give promise of most gratifying results. The people who have emigrated into the Tenasserim provinces had become disaffected towards the government at Ava; but they have been welcomed by the British Commissioner, and by him have been furnished with lands for their new settlements in the vicinity of Toungoo. From private letters which have been received by a very recent mail, by Rev. Mr. McKenzie, one of this Committee, it appears that every encouragement which attended the opening of the mission still continues to exist. From the same source, the undersigned have also learned that the emigrant Shans around Toungoo maintain a very intimate social and commercial intercourse with the people of their race in Upper Burmah. By means of this intercourse, it is hoped that the mission will soon begin to extend its influence far beyond the district to which its immediate labors are now restricted. It may also be added that the preaching of the gospel has already begun to bear spiritual fruits. Six of the Shan people profess to have embraced Christianity, of whom three have been admitted to baptism.

In the midst of circumstances and encouragements like these, Rev. Mr. Bixby and Mrs. Bixby are now prosecuting their most interesting labors among the Shan population of Burmah, in humble dependence on Him who has hitherto granted such signal blessings to our missions among other races that people this idolatrous kingdom. So soon as the resources of the Executive Committee shall allow, the mission will undoubtedly be enlarged. Meanwhile, the members of the Missionary Union will watch the labors of this solitary pair of earnest-minded missionaries with peculiar interest, and will continue to pray the Lord of the harvest to crown these labors with abundant fruit.

Respectfully submitted by the Committee.

The report of the Committee on Publications, was presented by Rev. S. D. Phelps, Ct., Chairman, and adopted.

REPORT.

The Committee on Publications would, in their report, express their abiding conviction of the undiminished value of the Magazine and Macedonian. In comparing

the number of the monthly issues with that of the previous year, we find there has been a slight falling off; and, consequently, a small balance of expenses against the periodicals. But their importance to the welfare of our missions, and as a means of promoting in the churches a piety characterized by intelligence and enlarged benevolence, cannot be measured by any pecuniary estimate. They reach many families and disciples of our Lord who see no other religious periodical. They reach sources of supply for the treasury, and present and quicken motives to prayer and consecration to Christ and his cause that are essential to the successful prosecution of our great work.

The wider circulation, therefore, of the periodicals is to be constantly sought and urged. Every pastor, at least, should have the Magazine and use it, to give pervading interest to the monthly concert of prayer, and a copy of the Macedonian should be regularly placed in every pew, to carry its precious freight of instruction to each family in our churches and congregations.

Excellent as these periodicals now are, any improvements in external attractiveness or internal interest and impressiveness that will extend their circulation and usefulness, should be encouraged. Whatever agencies are employed or dispensed with in efforts to promote our glorious enterprise, the light of truth, as unfolding and urging the claims of Christ, and presenting the wants of the heathen world, must not be concealed nor narrowly confined. "Where there is no vision, the people perish." We repeat what has been often urged in behalf of these important auxiliaries of our work, that those on whom the duty devolves—pastors, by calling attention to the matter, and deacons and others, by efficient action—see to it that these periodicals are more widely diffused, and, with the blessing of God, they shall be as "leaves of the tree of life for the healing of the nations."

The report on Receipts and Expenditures, was presented by S. Colgate, Esq., N. Y., Chairman of the Committee, and adopted.

REPORT.

The Committee to whom was referred that portion of the Report of the Executive Committee entitled "Receipts and Expenditures," together with the Treasurer's report, beg leave to submit the following.

During the past year, our country has been much disturbed, both politically and financially. More than usual wisdom and prudence have been required of the Executive Committee, to manage the finances of the Union. Their action in July last, placing the expenditures of the Society on a "war basis," meets with our approval. The wisdom of the course adopted is fully justified by the favorable financial condition of our Society, as reported by the Treasurer. After meeting all expenses, we now have a debt of $7,000, as compared with $11,000 a year ago.

There is reason for devout gratitude and thanksgiving to God, that amid all the trouble of the past year, the receipts from individuals and churches should only fall short $3,000 from the previous year.

Among the expenditures, we notice a large sum for the support and expenses of agents. Large as it is, the per centage compares favorably with that of other Societies, and is far less than with many. Without encroaching on the duties assigned to the Committee on Agencies, we are convinced that any resolution passed by this body to do away with agents at present, will only curtail the receipts of the Union. This subject more properly belongs to churches than with us. When our pastors and people exhibit sufficient love for missions voluntarily to make their own collections, without waiting to be instructed on the wants of the Union and the duty of giving, then the necessity for agents will cease, and not till then. We are pl[illegible]

to see that many churches have already adopted measures to bring about this object, and we hope the number may annually increase.

The scale of appropriations for the coming year must soon be decided on. The wants of our various missions lead us to urge a more liberal scale of expenditure. Many, no doubt, are in urgent need of funds. But when we look at the sources of our income, and the still unsettled state of our country, we think it due to the Executive Committee to recommend the same basis of expenditure as adopted the past year. Eighty thousand dollars is a small sum to expend among so many missions. The efficiency of many will be curtailed by scant appropriations. It is better to do less, than to be burdened in future years by a heavy debt.

We hope that on the return of the various members and delegates of this Union, an increased effort may be made among the churches and friends of missions, that the liberal receipt of funds may justify the Executive Committee in enlarging the appropriations to some of the missions.

We would gladly appeal to your benevolence to support so worthy an object as this; but no words of ours can add to the simple command of our Divine Master—"Go ye into all the world, and preach the gospel to every creature."

The Committee on the Siam and China Missions reported through Rev. W. Dean. Remarks were made by Messrs. F. Wayland, R. I., W. Dean, N. Y., and N. Colver, Ill., and the report was adopted.

REPORT.

Your Committee on the Siam and China Missions discover wise reasons in the report of the Executive Committee for placing the two departments of these missions in Siam, each on a separate and independent basis; and for similar reasons would recommend that hereafter these two missions, instead of being combined in one, be presented as distinct missions, and receive each a separate report.

The Siam Mission, established at the capital of a populous kingdom, tolerated by an enlightened sovereign, and awakening the interested attention of all classes of his subjects, demands our special attention, and warrants an increase there of the number of our missionaries.

In the estimation of your Committee, at least one family should be speedily sent to aid Mr. and Mrs. Smith in giving the gospel to the Siamese.

For China the Word and Providence of God unite in urging us to increased action. The fact that one-third of the human race, having a common language, now accessible to Christian effort, and still without the gospel, is hastening to the heathen's eternity,—is in itself enough to awaken the profoundest interest in their behalf, and to call forth our earnest endeavors to save them. Add to this the consideration that their systems of idolatry have been shaken by an iconoclastic revolution, and that their ancient capital, together with many large cities and districts of the empire, have been taken and held by an over-awing military force, whose leader, though destitute of moral character, has nevertheless adopted the Christian Scriptures as his religious creed, and made them the text-book in his public schools and literary examinations,—and we cannot fail to hear in all this the voice of God, speaking to us in thrilling tones and with unmistakable significance.

Again, the thought is encouraging that we have made an honorable beginning, and have an effective mission commenced among that people, whose vigorous character and varied acquirements fit them to be efficient agents in propagating the gospel when they shall have been made to feel its power; and, that we have already a few churches established, and some zealous and successful native preachers employed—the Bible translated and Christian books publ[redacted]nguage of four hundred millions of the race, corroborates the pledg[redacted]d give us the kingdom.

In the opinion of your Committee, such is the magnitude and promise of the field now opened in China, that it demands the especial attention of the Executive Committee; and such is the importance of having a foreign superintendent at every mission station, and such the uncertainties of human life in that climate, that there should be at least two missionaries, speaking the same dialect, at each station; and that new stations should be early established in the empire, and occupied by able men.

The Committee on the Burman Missions reported through Rev. J. L. Douglass, Burmah, and the report was adopted.

REPORT.

The Committee on the missions in Burmah report.

In a retrospect of the past year, we find much to encourage and humble us, and much that calls for enlarged effort; which should produce an increase of faith, liberality and prayer.

A year ago many of us were desponding, and felt that if, in this day of darkness and calamity, we could retain what had been acquired, it was all that we could reasonably expect; but God, as though He would shame us for our misgiving, and show us that our extremity was his opportunity, has smiled on the crippled efforts of our missionaries, and given to their labors and his own truth, unwonted efficacy and success.

Among the Karens, the converts have been increased by scores, and even hundreds. The desire and efforts of the Karen churches to establish schools, not only for the training of native preachers and teachers, but in all their villages for the general instruction and elevation of their people, and especially of the females, indicates a marked growth, and in a direction that promises to yield permanent and abundant fruit. The retrenchments which the condition of our treasury called for appeared to frustrate the plans of our missionaries and to disappoint many fondly cherished hopes; but the willingness shown by the native churches out of their deep poverty to abound in liberality, and the aid which European friends have rendered, have been most cheering, and should awaken profound gratitude to God. Under the indefatigable labors of Dr. Binney and other missionaries engaged in the work, a company of native preachers and teachers are being raised up, who appear to be girding on the armor of God, and are already not only leading the converts and churches up to higher attainments and greater efficiency, but are carrying the gospel to their benighted countrymen in "the regions beyond." The Karens are yet, in many respects, weak and faint, yet they are pursuing; and there was perhaps never a time since the introduction of the gospel among them, when they needed, more than at present, watch-care, instruction and aid.

The progress among the Burmans during the past year, as heretofore, appears to have been comparatively slow. The work is beset with many difficulties and discouragements, requiring, on the part of the missionaries, much faith and persevering toil. Yet their labors have not been in vain. Within the past year fruit has been gathered; and, as during the three or four preceding years, there has been a marked and growing willingness and desire with many of the Burmans to read, and to consider with candor the truths of the gospel. The system of Buddhism, which is grey with age and which has so long held them in superstitious idolatry, is losing its grasp. The Bible and religious books prepared by our missionaries have been numerously and widely circulated, and the truth, as leaven, is evidently pervading the mass and shedding light on that dark and idolatrous people.

Within the past year a considerable number among the Burmans have experienced faith in Christ, and rejoicing in hope have, amidst persecution and scorn, declared their allegiance to Christ and enlisted in his service.

The missionaries, as their letters and reports show, are amidst many privations an dangers travelling far and wide preaching the gospel; and, though encouraged an hopeful in their work, they call loudly and earnestly for additional laborers to com to their aid and join them in the work. Their number has been reduced by death an disease, until they are now but a feeble band. Whole districts are now left without single Burman missionary, though converts and native preachers have there bee raised up, who plead for a leader to go before them; while the whitening fields prom ise an abundant harvest and wait for the hand of the reaper.

It is the opinion of your Committee that this department of the missions in Burma should, within the coming year, be reinforced by two or three additional laborers Clouds may appear to darken our financial prospects; but what we do for the mult tude of Burmans whom we shall soon meet at the judgment, we must do quickly As God has opened up the way and calls for action, it is for us not to be faint-hearted but in faith and confidence to go forward.

The Committee on the Assam and Teloogoo Missions reported throug Rev. A. P. Mason, Mass., Chairman. Remarks were made by Messrs. H Malcom, Pa., F. Wayland, R. I., N. Colver, Ill., D. Packer, Vt., A. P Mason, Mass., J. G. Warren, Mass., and J. L. Douglass, Burmah, an the report was adopted.

REPORT.

Your Committee, to whom was referred so much of the report of the Executiv Committee as relates to the Assam and Teloogoo Missions, would present the followin report.

We cannot recall the history of the Assam and Teloogoo Missions without our con viction being deepened that the work of missions is emphatically a work of faith The sudden and mysterious death of Thomas, in Assam, and the fall of Van Husen under the influence of climate and labor, at Nellore, spread a gloom over the earl history of these two missions which years have not removed.

The question, years ago, was anxiously asked by the Executive Committee, an discussed in the meetings of the Board and of the Union,—Shall the Teloogoo Missio be given up? Shall the "lone star" be blotted out? After most careful considera tion, no conclusion could be reached save—"Destroy it not, for a blessing is in it."

More recently, the same question respecting the Assam Mission has urged itsel upon our minds, and with like results. As in the past, so to-day, afflictions abide witl both these missions.

Mr. Tolman, who was sent out to resuscitate the Assam Mission, is compelled b failing health to abandon it, just as he is prepared to enter advantageously upon hi labors. Thus this entire field is left to two missionaries.

The Teloogoo Mission is, if possible, still more severely afflicted. Mr. Jewett wh has long and faithfully labored in that field, sinks under his toils just as he is gather ing in the harvest; and, tearing himself away, turns towards America as the onl hope of regaining his health. "The trial," says he, "of leaving home at first, i less than nothing, compared to that of leaving the mission field to return." Thi mission is thus deprived of its senior missionary, and Mr. Douglass is left to labo alone among the Teloogoos.

But, afflicted as both these missions have been, they yet live, and God forbid tha by any act or neglect of ours they should die.

During the past year, a good state of religious feeling has manifested itself, and a *goodly* number have been hopefully converted and added to the churches. "Faint *yet pursuing, is* our motto," says Mr. Br[redacted]ends and fellow-helpers an

passing away; and by whom shall Jacob arise, for he is small. When I look around me, and see and feel how much labor is required in this district, and far on to the Mikir hills,—when I see the desolation of Gowahati,—brother and sister Ward alone at Sibsagor, with the work of five men upon their hands,—I cannot help crying out in anguish of spirit, that some way may be devised for sending the waiting laborers forth."

While our missionaries are thus willing to hold on, and labor on, against such fearful odds, let the day never come when the American Baptist Missionary Union can say, let these missions go, and these missionaries retire to other fields,—these infant churches be scattered, and the heathen be given up, and left to perish in their ignorance and sin.

It should be borne in mind, that no portion of British India is rising in importance more rapidly than Assam. The successful cultivation of the tea-plant is introducing there a more interesting class of inhabitants, and is destined to work a revolution in the character of the whole people. Mr. Bronson also says, "All the northern and eastern portion of this great and unexplored country is to be visited this very year by an able exploring company sent out by Government. North of Ava, among the Shans, and northeast from Assam the Himalayan ranges are to be explored, and an effort made to open a highway into the great Shan country, Yunnan, Thibet and western China, and thus bring trade down into the Brahmaputra valley. The project is a noble one, and is likely to be entered on earnestly, so as to enable England to compete with the inland trade between China and Russia. As our mission was first in the field, we ought to see that it is manned efficiently. Either let us do it, or retire, and let some other body of Christians do the work. Why leave this mission always to gasp for life? Tell the friends of missions that they are solemnly pledged to carry on war here, as well as at home; and, if it was a glorious sight to see regiment after regiment rallying at the call of the President, how much more should the soldiers of the cross rally at the call of Him, who, pointing to a perishing world, cries, "Go ye into all the world, and preach the gospel to every creature."

In view of the past history of both these missions, in view of their present promising aspects, and in view of our obligation to Christ and the heathen, your Committee recommend that the Assam and Teloogoo Missions be reinforced as speedily as possible.

The Committee on the French Mission reported through Rev. K. S. Hall, N. H., and the report was adopted.

REPORT.

The Committee on the French Mission beg leave to report.

The work of the Union in the foremost empire of the European continent is a little leaven in a very great lump. With only four native preachers and two colporteurs among thirty-six millions of people, our expectations of progress ought to be moderate. We rejoice that other evangelical agencies are active in the same great field. And we find matter for encouragement in the history of our own work for the past year. The announcement from the Executive Committee that pecuniary aid to the mission would be suspended after the first of October of the last year, was received by the pastors of our churches in France with profound sorrow, no doubt, but with an unwavering determination to persevere in their work. And the Master has not withholden his favor from the few laborers in so great a harvest. The additions to the churches, though not large, have been greater than they were in the year preceding; the aggregate membership has increased from 304 to 319; the pecuniary contributions reported, though one church which last year contributed more than three hundred francs, failed to *report, amount to* more than they did last year. In Paris, a specially

encouraging feature is the revived interest and large attendance at the prayer meetings, both on the Lord's day and in the week. The brethren find ample opportunity for making known the truths of the gospel to ready listeners; and although one of their chapels is still under the interdict of the civil authorities, there seems much reason to hope that freedom of worship will ere long be fully enjoyed. The Committee would, in conclusion, express the earnest hope that the treasury of the Union will speedily be so replenished that the pecuniary aid, so needful to our French brethren, so well deserved by them, and so productive of spiritual fruit, may at an early date be renewed. The European field is whitening for a great spiritual harvest, and the first fruits are already coming in. All that we do to extend pure Christianity in the leading countries of Europe, is an investment which will yield a rich return hereafter, in the efficient coöperation of these powerful allies in the work of extending the gospel among the heathen.

Respectfully submitted.

The Committee on the German Mission reported through Rev. J. Girdwood, Mass., and the report was adopted.

REPORT.

The Committee on the German Mission beg leave respectfully to report.

A review of the labors, sufferings and successes of this mission constrains us to exclaim, "What hath God wrought?" He hath done great things for this people, and blessed be his holy name. Over the 1,877 converts of the past year, many tears of joy have been shed, and innumerable thanksgivings have ascended to the God of grace and salvation; while there has been unutterable rejoicing in heaven, and in the presence of the angels of God, over so many sinners that have repented. The joy on earth, among the churches of this mission so abundantly prospered of God, has been chastened by the sad, but necessary work of excluding those who stray from the way of righteousness. As an evidence that the discipline maintained works beneficially, we have the gratifying fact that 145 have, during the year, been restored to fellowship.

In view of the past history and present enlargement, as well as the prospect of indefinite extension of the kingdom of God in those lands where a dead formalism and a corrupted Christianity have hitherto diffused their baneful and destructive influence, it is deeply to be deplored that the glorious work of preaching Christ should be retarded for want of funds. The whole of the report, especially the statistical tables from this part of the missionary field, is hereby earnestly recommended to the repeated and prayerful perusal of all the friends of Christ and his blessed cause, as the best means of quickening zeal and enlarging benefactions.

Whether we look at the number of members, 10,372—of laborers,—and of churches, or at the Bibles and tracts distributed, or at the introduction of the gospel of the blessed God into Russia, with two hundred converts already baptized in the name of Jesus, what cause for thanking God and taking courage in the work to which we are called! What inducement to renewed consecration and self-denying liberality! What a loud call to pray fervently and believingly, that God would continue to bless and prosper the labors of his faithful servants!

Then may we expect that Jesus shall see of the travail of his soul in Gethsemane and on the bloody cross, throughout the field of this mission.

The Committee on the Indian Missions reported through Rev. E. Worth, Me., and the report was adopted.

REPORT.

The Committee on the Indian Missions report.

If in some respects our efforts to evangelize the red men have been slow in accom-

plishing the desired results, and formidable obstacles have been encountered in the progress of the work, substantial reasons are found in the special Divine manifestations toward these missions to lead the Union to "thank God and take courage." Notwithstanding all that may be problematical and forbidding in these efforts, we have the satisfaction to know that we are attempting to discharge obligations pressed upon us by peculiar considerations, which can be discharged in no other way.

Last summer, br. Evan Jones felt obliged, by the threatening aspect of affairs, to leave the Cherokee nation, and has resided since at Lawrence, Kansas, where he is waiting, not without hope, the time when he may safely return to his chosen people. In his retreat, however, he has made himself useful in coöperating with the government agents in their efforts to conciliate the Indian tribes. Though repulsed, he does not despair. He reports native laborers as preaching Christ to large congregations, and that God has set the seal of his approbation on their efforts. He refers in this hour of discouragement to darker times in the history of the mission, in the midst of which the Holy Spirit was poured out and scores were converted and baptized; and he is encouraged to believe that God will yet bring forth a rich harvest of precious souls from among the Cherokees.

The Union is invited to engage in missionary work among the Putawatomies, with whom br. McCoy labored so long. They have lately been left by their southern patrons, and are unwilling to place themselves under the religious instruction of any other denomination. The Catholics are anxious to occupy this field. Meetings and schools would be well attended. We are informed that if the Department will fit up buildings and aid in furnishing them, the sum usually appropriated by Government will sustain the effort without a draft on our treasury, presenting a prospect of accomplishing a good work. These providential indications are highly encouraging. Besides, we have the cheering intelligence that God is now graciously pouring out his Spirit upon the Ottawas.

In view of these facts, we are manifestly called upon to persevere in fervent prayer and vigorous effort for these missions.

On motion of the Corresponding Secretary,

Voted, That the thanks of the American Baptist Missionary Union be tendered to Rev. A. Caswell, R. I., for his acceptable services as Chairman, during the present session.

On motion of Rev. E. E. L. Taylor, N. Y.,

Voted, That the thanks of the Union be given to the Christian friends of Providence, whose hospitalities we have so generously enjoyed.

Voted, That our thanks be rendered to the directors of the several railroad and steamboat companies, which have granted to the members of the Union a reduction of fare.

Voted, That the thanks of this body be extended to Rev. C. W. Flanders, N. H., for his sermon last evening, and that a copy be requested for publication, under the direction of the Executive Committee.

Voted, That when we adjourn, it be to meet in Cleveland, Ohio, on the third Tuesday in May, 1863, at 10 o'clock, A. M.

Messrs. G. B. Ide, Mass., G. S. Webb, N. J., and H. C. Fish, N. J., were appointed a Committee to draft resolutions on the present state of the country, and report at the close of the evening session.

Adjourned. Prayer by Rev. B. T. Welch, N. Y.

WEDNESDAY EVENING, 7 1-2 *o'clock.*

The Union re-assembled in the meeting-house of the Central Baptist

church. The Scriptures were read by the Chairman, and prayer was offered by Rev. D. G. Corey, N. Y.

The Committee on enrollment of members reported through Rev. A. F. Spalding, R. I., and the report was adopted.

The evening was devoted to addresses by Messrs. J. L. Douglass, Burmah, E. P. Scott, Ill., W. Dean, N. Y., and P. S. Henson, Pa.

The following preamble and resolutions, offered by the Committee appointed for that purpose, were unanimously adopted.

The officers and members composing the American Baptist Missionary Union, assembled at their annual meeting in the city of Providence, May 27th and 28th, 1862, deem it incumbent on them as patriots, and not foreign to their sphere as a religious Association, to give this public expression of sentiment in reference to the present stupendous crisis through which the nation is passing.

Resolved, That we regard the war now waged by the National Government to put down the unprovoked and wicked rebellion that has risen against it, and to establish anew the reign of order and of law, as a most righteous and holy one, sanctioned alike by God and by all right-thinking men, involving our very life as a nation, and every thing precious depending on that life, and related most intimately to the progress of civilization freedom and Christianity throughout the earth.

Resolved, That we believe the institution of slavery to have been the principal cause and origin of this attempt to destroy the government, and that a safe, solid and lasting peace cannot be expected short of its complete overthrow.

Resolved, That we tender to the President of the United States and his associates in the government our hearty confidence, sympathy and support with the assurance of our fervent prayer that the same Divine Hand which has so manifestly guided them in the past may lead them on to the full and triumphant establishment of union, justice and liberty over the whole country and among all ranks and conditions of its people.

Resolved, That a copy of this preamble and these resolutions be sent to the Secretary of State, signed by the President and Secretary of this meeting.

After singing Hymn 338, of the Psalmist, and prayer by Rev. G. S Webb, N. J., the Union adjourned to meet in Cleveland, Ohio, on the third Tuesday in May, 1863.

A. CASWELL, *Chairman.*

O. S. STEARNS, *Recording Secretary.*

MEETING OF THE BOARD.

PROVIDENCE, May 29, 1862.

The Board of Managers of the American Baptist Missionary Union met in the meeting house of the First Baptist church, at 8 o'clock, A. M.

The President, D. M. Wilson, Esq., N. J., called the meeting to order, and Rev. A. Pollard, Mass., led in prayer.

Rev. A. P. Mason was chosen Secretary *pro tempore*.

The following members of the Board answered to their names:

CLASS I.

Ministers.	*Ministers.*
GEORGE W. EATON,	A. POLLARD,
R. JEFFERY,	O. S. STEARNS.
A. P. MASON,	

CLASS II.

Ministers.	*Ministers.*	*Laymen.*
S. L. CALDWELL,	ROBERT TURNBULL,	J. B. DURBROW,
WM. DEAN,	G. S. WEBB.	J. B. HARTWELL,
WM. H. SHAILER,		A. HUBBELL,
J. B. SIMMONS.		D. M. WILSON.

CLASS III.

Ministers.	*Ministers.*	*Laymen.*
H. C. FISH,	WM. LAMSON.	GEO. CUMMINGS,
		A. DAY,
		J. H. DUNCAN,
		HARVEY EDWARDS,
		T. G. TURNER.

Rev. G. S. Webb, Rev. A. Pollard, Rev. O. S. Stearns, and A. Hubbell and J. B. Durbrow, Esqrs., were appointed to nominate officers of the Board for the ensuing year.

Hon. T. G. Turner, with Rev. H. C. Fish and Rev. W. H. Shailer, were appointed to report on the salaries of the officers for the ensuing year.

The Committee on the nomination of officers reported, and on balloting the nominees were duly elected, as follows:

D. M. WILSON, Esq., N. J., *Chairman*,
Rev. A. P. MASON, Mass., *Secretary*.

Executive Committee.

Ministers.	*Laymen.*
BARON STOW,	H. LINCOLN,
J. W. PARKER,	J. W. CONVERSE,
J. N. MURDOCK,	D. SANDERSON,
J. W. OLMSTEAD,	J. W. MERRILL.
S. R. MASON.	

Corresponding Secretary.

J. G. WARREN.

Treasurer.	*Assistant Treasurer.*
N. BOYNTON,	F. A. SMITH.

Auditing Committee.

J. B. WITHERBEE,	JOSEPH STORY.

The Committee on salaries reported, recommending that the salary of the Corresponding Secretary be $1600; and that of the Assistant Treasurer, $1200, as heretofore.

The recommendation was adopted.

Adjourned.

D. M. WILSON, *Chairman.*

A. P. MASON, *Recording Secretary.*

FORTY-EIGHTH ANNUAL REPORT.

MR. PRESIDENT:

By the care of a merciful Providence, the Missionary Union has survived the perils of another year, and meets to celebrate its forty-eighth anniversary. Many years of trial it has seen, and many a time has been called to make mention of such deliverance as Zion's King alone can send. Never before, it may be safely said, has its progress been opposed by so many obstacles as during the last year. Never have its Officers and Managers been so constantly shut up to faith in God. Never has help, arising from unexpected quarters and at opportune moments, been more strikingly manifested. And never had the members of this Union so much occasion devoutly to recognize the hand of a mighty and merciful Benefactor, and to pour out their hearts before Him in thanksgiving and praise. When we met in Brooklyn, a twelve-month ago, everything without and around wore an aspect portentous of evil to our people, our government, and our missionary operations. No man could tell what a day would bring forth, and all were shut up to hope and faith in Him who "alone doeth wondrous things." Now all is changed. In a year, we have lived a generation, if we reckon time by the number and magnitude of the events it brings forth. To-day, we can say we have a people, a nation, a government and a missionary enterprise, not only to be sustained at great cost, but more abundantly blessed of God, in many respects, than ever before. What has been wanting in human appliances, has been more than supplied by the presence and power of a Divine energy and a Divine working. You may thank God and take courage. You may thank Him for placing you in a position where you might learn lessons never received in a day of material and outward prosperity.

OBITUARIES.

Your leader and head, the President of the Missionary Union, is taken from you. He, whose noble form and benignant countenance greeted you at the last anniversary, as they had at many former ones, is no more on earth. His opening address on that occasion, taking us all, as it did, away from ourselves and our sad forebodings, to the ever-living and ever-blessed One, can never be forgotten. While you commemorate his deeds, you will mourn his loss, and in prayer and wisdom seek out some one to occupy the position he so long and so honorably filled.

At a meeting held on the first day of October last, the following minute, expressive of his personal and official worth, was ordered to be placed on the records of the Executive Committee.

"The decease, on the 12th of September ult., of the Hon. George Nixon

Postage prepaid on Macedonian, - - - - - -	288.74	
Incidentals—wrapping paper, twine, &c., - - - -	122.92	
Balance against the periodicals last year, - - - -	84.36	
Total, - - - - - - - -		$4,645.50
Total receipts for subscriptions, &c., &c., - - - -		4443.57
Leaving, Jan. 1, 1862, balance against periodicals, - -		201.93

Constant attention of pastors and others is needed to keep these valuable auxiliaries of our work before the people. Pastors can do much by referring often to the subject, and calling attention to such portions of their contents as they find specially interesting.

RECEIPTS AND EXPENDITURES.

In July last, as in former years, the Executive Committee was called upon to fix definitely the scale of expenditure for the year—in the home department, ending with March 1, 1862, and in the foreign department, with September, 1862.

The duty proved to be a difficult and painful one. Everything in the state of our country, so far as human eyes could see, indicated a reduction of receipts, even as compared with the previous years, and enjoined the strictest economy in the disposal of funds. After a careful survey and comparison of opinions, it was agreed that the aggregate of appropriations should not exceed eighty thousand dollars; and the limit had been placed even below that, but for the knowledge of the fact, then just come to the Committee, that by a favorable sale of real estate at Hongkong, several thousand dollars might, in an emergency, be drawn from that point for general purposes.

Out of this sum, first of all provision was made for payment in full of all salaries of missionaries in Asia, with a moderate allowance for necessary repairs, rents, and, in a few instances, the erection of houses. All sums designated by the donors for special uses, as schools, native preachers, &c., were carefully appropriated to the purposes named, though, in some instances, the Committee believed a better use could, in the extremity, have been made of the funds. The laborers in Germany and France, being among their own people, it was, with some reluctance, determined to reduce their already moderate allowance to one-half the usual amount. The Delaware Mission was provided for in full—a contract with the Government of the United States, by which most of the funds are secured, leaving no alternative. The unhappy state of the Cherokee Mission rendered possible only a small appropriation for that, viz., provision for the support of Father Jones. The returned missionaries, for whom it has been customary heretofore to make limited provision, were requested, in view of the exigencies of the case, to relieve the treasury of all drafts,—to which they cheerfully assented; and, with one or two exceptions, they have been able to provide for their own wants.

In the home department, especially at the Rooms, expenses, for some years, have been much less than formerly; and the Committee did not see how they could be essentially reduced and retain the needed efficiency. The small sum remaining, after this distribution, the Committee divided

equally among the laborers in Asia for incidental purposes; as travel, medical bills, &c. &c., with the urgent request not to go beyond the means in hand, if it could be avoided. From the general fund, no provision whatever was made for printing, nothing for tours of exploration, scarcely anything for necessary mission travel; not one dollar was set apart for sending new missionaries; nothing, in fact, was done to meet the necessarily expansive demands of your work. Everything was placed on a "war basis," and only the absolute wants of the present hour contemplated. How long such a course could be followed, and your missions remain vigorous, is a question they leave you to decide.

Having thus marked out their work, the Executive Committee and officers set themselves to its execution; with what results, has been announced in general terms by the Treasurer's report, just read. The receipts of the year, from all sources, have been $85,192.26—a few hundred dollars more than the last year. The total expenditures were $81,127.94,—less than the receipts by $4,064.32; which, applied to the indebtedness of last year, reduces it to $6,937.35. The expenses were more than $14,000 less than the previous year.

Of the entire receipts, $68,617.97 were derived from donations; $5,172.06 from legacies; $5,962.50 from the United States Government; $1,200 from the American Tract Society, New York; $200 from the American Tract Society, Boston, and from miscellaneous sources, as the sale and rent of property, (see Treasurer's Report) $4,039.73. The donations are $8,000 less than last year.

COMPARATIVE ANNUAL CONTRIBUTIONS.

STATES.	CONTRIBUTIONS.		
	1859–60	1860–61	1861–62
Maine,	3,790.69	3,553.69	3,530.78
New Hampshire,	2,104.85	1,949.70	2,088,75
Vermont,	799.39	996.98	1,482.71
Massachusetts,	23,010.61	16,737.68	17,949.77
Rhode Island,	2,839.61	1,909.25	3,114.01
Connecticut,	5,731.10	3,769.94	2,693.78
New York,	23,393.65	23,983.80	20,432.34
New Jersey,	3,748.92	3.065.29	3,153.83
Pennsylvania,	9,097.48	7,032.96	9,173.31
Delaware,	100.00		5.00
Ohio,	4,020.14	4,086.39	3,862.67
Indiana,	1,262.12	1,263.38	776.47
Illinois,	2,367.65	2,862.87	2,859.47
Michigan,	627.79	870.94	701.06
Wisconsin,	86.62	415.16	490.56
Iowa,	167.72	186.36	205.00
Minnesota,		60.50	155.85
California,			5.00
Home field,	83,148.34	72.744.89	72,680.36
Miscellaneous,	1,484.47	2,553.61	1,089.67
Totals,	84,632.81	75,298.50	73,770.03
Sab. Schs., Juv. Socs., and Children in the several States,	4,257.42	4,103.84	4,136.70

SCALE OF APPROPRIATIONS FOR 1862–3.

Under this head the Executive Committee have nothing very definite to offer. *A much larger sum might* be profitably expended than has been

the past year, by simply giving the men on the field a liberal supply o useful, not to say indispensable appliances. Not a single mission has ha its estimates met. At some points, your very success creates urgent de mands for increased outlay, to save the wheat garnered, and to gather th still whitening harvest. At other points, the laborers faint by reason o the difficulties they encounter and the still remote day of victory, and cr loudly for fresh and vigorous helpers. This is true of the Siam and Te loogoo Missions, and particularly of the Assam Mission. The subject i commended to the consideration of the Union, with the request that it ma receive your earnest and prayerful attention.

AGENCIES.

Six brethren have been employed, during the past year, in the agenc service, viz., J. Aldrich, O. Dodge, R. Morey, J. French, H. Davis an S. M. Osgood.

NEW ENGLAND DISTRICT.—Rev. Mr. Aldrich prosecuted his labors, a in former years, mostly in the southern portion of New England, up to th end of November, when he was laid aside by disease, from which he neve recovered. On the morning of Sunday, Jan. 19, he passed sweetly away and exchanged the toils of earth for the rewards of heaven; leaving widow and two children to mourn his loss. He was a good man, and useful minister of Christ; and wherever he went he left behind him strong and salutary influence in favor of missions. The pastor of the Firs Baptist church, Meriden, Con., in a recent letter, referred to him thus "We have greatly missed the annual visit of good brother Aldrich. Whe last with us, he seemed more earnest than ever, and we all felt he was draw ing nigh the kingdom, while he addressed us from "Be thou faithful unt death, and I will give thee a crown of life."

EASTERN NEW YORK.—The final report of Mr. Dodge gives the follow ing facts. During the year he has travelled about 8,700 miles, visite 163 churches, attended eleven Associations and one State Convention, de livered one hundred and sixty-seven sermons and addresses, written nearl seven hundred letters, and labored successfully for the circulation of th Magazine and Macedonian. He received and accounted to the Treasure for $12,861.16.

WESTERN NEW YORK.—Mr. Morey has not furnished a report of hi labors, further than to forward a monthly account of money received. H has not been wanting in zeal and fidelity in the discharge of his duties and, though there has been a small increase, as compared with thre years ago, in the contributions of the churches, they remain far below th standard attained ten years since. A variety of causes for this deficienc may be assigned. The true one, we fear, is found in a want of interes in missions.

SOUTH-EASTERN DISTRICT.—Mr. French has filled up the year wit abundant labors; seeking to reach, by his personal presence and influence as many points as possible in his wide field. He has canvassed the distric thoroughly, and made himself acquainted, as nearly as possible, with th locality of all the churches, that he may labor with increased facility an secure the best results in future. He reports the following facts. Th *contributions* during the yea

and New Jersey, with the District of Columbia and a small portion of Delaware, amount to $12,525.90—exceeding those of the previous year by $2,175.87. Sussex and East Jersey Associations, now belonging to the New York District, gave of the above sum $1,708.10. As this exceeds their contributions of last year by only $112, almost the entire excess over last year,—$2,000,—is from Pennsylvania alone.

The area producing these results, includes twenty-two Associations, with 518 churches and 55,442 members; 282 of the churches participated in the contributions, which is seventy more than the previous year. The average per member is twenty-two cents and six mills; four cents and three mills more than last year.

This success, during a year of extreme trial, is owing, in no small degree, to brethren and sisters all over the field who have made liberal contributions, or have acted as collectors in their various congregations, churches, and Sabbath-schools. "It is extremely gratifying," adds Mr. French, "to read the letters of these fellow-helpers in the cause, and to notice almost invariably that they succeeded better than they thought it possible before making the attempt."

The various railroads in Pennsylvania have pursued a very liberal policy in passing your agent over their lines at reduced prices, and the Pennsylvania Central gave him a free pass, to go and come at pleasure, over the main line and all the branches of its admirable road.

Central District.—Dr. Davis has given all his time to the service of the Union in Ohio. "My aim," he reports, "has been to excite a permanent interest in the work of foreign missions, and to induce the churches and pastors to attend regularly to the work of collecting funds for the Union without relying on the visits of an agent. In all cases I have been received with great kindness, and have been aided and encouraged in my work, and, by the blessing of God, have succeeded beyond what, in the early part of the year, was expected. I have travelled about 7,900 miles, delivered 182 sermons and addresses, attended twenty-one Associations and nineteen other public meetings, and written over 900 letters. I think the churches in Ohio are, more than in former years, desirous of co-operating with the Missionary Union in sending the gospel to the heathen."

North-West District.—"The year just closed," writes Mr. Osgood, "has been one of remarkable vicissitudes, as connected with our collections in the North-West District. At several periods, the cloud of adversity has lowered over us with fearful aspect.

"In the early part of the year, the currency depreciated nearly one-half, and millions of dollars were lost to the holders. The hope of relief by the sale of the wheat crop, was essentially blasted by the excessive rates of freight, which could only place the crop in an eastern market at prices ruinously low, and in large sections of country the corn would scarcely pay the expense of carriage to the nearest market; and, as if to cut off the last hope of relief, the price of pork—another of the staples of the country,—was reduced to half the rates of the previous year.

"But these adverse influences have shown, as no season of prosperity could have done, the depth of missionary interest which pervades many hearts. While some of the friends of missions and some churches have been so embarrassed as to be only able to help us by their prayers, others [illegible] and, in the midst of adversity, their liberality

has abounded. My own spirits have been buoyant and hopeful as never before; and though, at three several periods, I could not but anticipate a very considerable deficiency, as compared with the receipts of the previous year, I was most happily disappointed in the end to find that a small advance had been made.

"Having been kindly furnished with facilities to do so without much expense, I have visited several of those Associations, which, from want of information in regard to missions, have never co-operated with us to any great extent; and I have been very much gratified with the kind spirit manifested and the desire to hear on the subject of missions. Some of these also responded to my appeals with a commendable liberality. From one of those Associations I have already received nearly a hundred dollars, with pledges of future co-operation.

"My correspondence has also brought me many returns of contributions from places which seemed almost hopeless, and accompanied with the kindest expression of good will toward the work in which we are engaged. I may be too hopeful; but, with all these facts before me, I feel confident that, with suitable cultivation and more prosperous times, this district will yield a noble return for what has been and may still be expended upon it.

"I have now on record the names of sixty Associations, numbering, (with a few churches unassociated,) 1,117 churches, with a membership of 57,421; and there are yet two or three Associations, the statistics of which I have not been able to obtain. But in estimating the probable receipts from this district for a few years to come, we should bear in mind that of these 1,117 churches, 871 have less than one hundred members each, and 708 have less than fifty each; and that a large proportion of these new and small churches are struggling with poverty. So, also, it should be remembered, that many of the stronger churches are in locations where but little is known of the missionary enterprise.

"The contributions for the year are as follows: Illinois, $2,857.20; Iowa, $205; Minnesota, $155.85; Wisconsin, $490.56; total, $3,708.61 —which shows an increase over the contributions of the previous year, of $155.72.

"The circulation of the Magazine is about as last year; but the circulation of the Macedonian has increased. About 340 of the former, and 2,500 of the latter are taken.

"In accordance with the request of the Executive Committee, I have given some attention to Indiana and Michigan. I attended the annual meetings of the Conventions, and have visited a few of the churches; but my efforts have been mainly confined to a somewhat extensive correspondence. As we anticipated, the small amount of labor bestowed has resulted in a diminution of receipts. The amount received from Indiana is $784-.47,—which is less by $475.91 than in the previous year; from Michigan, $701.06,—a deficit of $169.88, as compared with the previous year.

"I have been aided in my correspondence by Rev. C. F. Tolman, and my son, without additional expense. Mr. Tolman has also visited and addressed several churches. Rev. I. J. Stoddard also spent several weeks in visiting Associations and churches in Iowa.

"Summary of labors and results: miles travelled, 14,261; public meetings attended, 23; churches visited, 85; addresses delivered, 189; letters written, 2,248; circulars sent, 882; collections made, $3,327.94; subscriptions and renewals for Magazine, $174; for Macedonian, $2,610.

THE MISSIONS.

It is worthy of note that your distant mission-fields are rapidly approach-
g you. To the facilities of travel and correspondence afforded some years
ce by the overland route, so called, there will soon be added a continu-
s line of railway from Bombay to Calcutta. The telegraph wires, sweep-
g round the head of the Bay of Bengal, down the Arracan coast and
ross the mountains to Prome, have, within the last year, been extended to
the most important civil and military stations in Burmah. A stupen-
us system of railroads and telegraphs, designed to cover all India, has
en inaugurated with good success; it being the design of Government,
these facilities, to develop the resources of the country, and, with the
lp of a limited army, to be transported quickly to a threatened point, to
ntrol the vast population.

Civil changes are also working in your favor. Within the year, all the
ovinces of Burmah under British rule, including Arracan, Pegu and
naasserim, have been combined in one, under the control of a Governor
neral, with the headquarters at Rangoon. This city gives promise of
ing a most important centre of commerce and trade, as well as of social
d moral influence; and whoever casts into its population the subduing
wer of the religion of Christ will confer a blessing on millions in com-
g time.

Under the inspiring influence of this thought, and to secure the best fa-
ities for communicating with all parts of the field, the Executive Com-
ittee have sanctioned the removal of the printing establishment from
aulmain to Rangoon, which was consummated by Mr. Bennett the last
tumn. So far results vindicate the practical wisdom of the removal.

The trials of the past year have had the effect to call out, in an unusual
gree, the sympathy and support of Christians at Calcutta, at Madras, and
en in England and Scotland, in favor of your missions. Letters from
lcutta have been sent to the brethren in Burmah and Assam, inquiring
to their wants and proffering aid; which proffers were soon followed by re-
ittances of money in considerable sums. This fact shows the place which
od has mercifully been pleased to grant for your Eastern missions in the
arts of his people of every name and every clime.

The work of grace goes on with unabated success among the Karens, as
e detailed account of the several stations will show. The exceptions to the
mark relate to Tavoy and Shwaygyeen, where everything has suffered, and
likely to suffer still more, for the want of a missionary at those stations
counsel and encourage the native preachers, and in every way to act the
rt of a shepherd and bishop of souls.

The indications of life and progress for the gospel among the Burmese
rtion of the population, noticeable for two or three years past, continue,
e are happy to say, and with increasing number and clearness. This is
ue, as a general remark, of the whole field; but especially so of Thong-
i, Letpadau, and parts of the Prome district. There can be no longer
ubt of the ingathering of this people.

Your incipient effort to bless the Shans of Burmah with the gift of the
spel has met a most remarkable series of favoring providences, and seems
stined to an early and large reward of sheaves garnered. The reports
at have come from the missionary, touching the way in which the Lord
ur God hath led him, and led the people, too, from their distant home

meet him on the way, have thrilled the hearts of thousands of our people. The details will be received with delight on this occasion.

The two departments of the Siam Mission have been separated, and made distinct from each other in so far as to secure the organization of another church,—there being now two churches, the Chinese and Siamese, with separate places of worship and separate pastors, and a full set of appliances for evangelical labor connected with each. This result was secured with some difficulty, and not without misgivings as to the effects that might come of it; but all parties now seem gratified with the change, and are, if the Committee can judge at this distance, laboring with more hopefulness and courage than before.

The headquarters of your operations in the southern portion of China have been transferred from Hongkong to a point up the coast, at Swatow. The mission premises at Hongkong were sold in May of last year for $20,-500, cash, the larger part of which remains to the credit of the Union at the Oriental Bank in that city. Everything invites to an aggressive movement among the Tie Chiu people.

The labor of the missionaries at Ningpo has suffered a temporary interruption, through the capture and sacking of the city by the followers of the insurgent Wang. We are glad to be able to say that, up to last dates, our brethren had not suffered in person or estate at the hands of the invaders. These things will doubtless turn out for the furtherance of the gospel.

The Assam Mission has not left behind all its trials. Struggling still for life, it seems designed by God to test the faith and endurance of his people more severely, perhaps, than any of your missions beside. One reverse has followed another for a series of years; and the last year has brought the prostration of Mr. Tolman's health, and his return to this country. Still the laborers on the field are not left without witness, in that some twenty persons have given evidence of faith and been baptized during the year. The introduction of the tea culture into the valley of the Brahmaputra promises to be a signal success, and will, in time, revolutionize the state of society, by giving a new impulse to all forms of capital and of labor. Now is the time to cast in freely the seed of Divine truth.

The Teloogoo Mission is holding on its way,

"By the patience of hope
And the labor of love."

MISSIONS.

MAULMAIN BURMAN MISSION.

MAULMAIN. — Rev. J. M. HASWELL and Rev. J. R. HASWELL, with their wives. In this country, Rev. L. STILSON.

The following statement of labor and results has been furnished by the mission: —

Native Preachers. — In connection with the Maulmain Burman mission are five native preachers, as follows:

Ko Oung Men, Amherst, supported by the Sabbath school, First Church, Troy, N. Y.
Ko Oung Moo, Maulmain, " " " North " " "
Moung Reuben " " " First Ch., Cambridge, Mass.
Ko Tawmunga " " " Maulmain Missionary Society.
Ko Shway A, the native pastor, supported by the Maulmain Burman Church.

Sabbath services have been maintained through the year, as follows: Sabbath school at the Burman chapel at nine, A. M.; preaching at half-past ten and half-past four. Preaching at the Dine-won-guen school-house, in connection with the Sabbath school, at ten, A. M. English Sabbath school at half-past seven, A. M., in the Howard school-house. English service, conducted by the deacons, at the English chapel at eleven, A. M.; and preaching by the missionaries at six, P. M. Prayer meetings are also held at the Burman chapel every Monday and Saturday evening; at the English chapel on Wednesday evening; also, monthly concert on the first Monday evening of each month.

Preaching Excursions, etc. — Two long excursions have been made for preaching during the year; viz., One north of Maulmain to Shwaygyeen, via Beling, Keikto, and Sitang, by J. R. Haswell, accompanied by Ko Oung Men and Moung Reuben; the other south of Maulmain to Yai, via Cawdote and Lamaing, accompanied by Ko Oung Men, and, most of the time, by U-ah-hai, a Karen preacher, stationed about fifty miles south of Amherst. Many short excursions among the villages, on rivers about Maulmain, have also been made. At the commencement of the rainy season, we divided the town and near villages into fifteen districts; and, there being six of us preachers, we were able, by going out two and two to each district, to visit the whole *fifteen weekly.* This plan was adhered to until the close of

the rainy season, although somewhat interfered with by sickness, J. R. Haswell being laid aside from preaching by sore throat.

Our plan of labor in town is, to stop wherever we find two or three together; and, if we find them disposed to listen or converse on the subject of religion, we remain with them as long as seems advisable, and then go to another place. In this manner, we work till we are weary, and feel that it is time to return home. At times, people gather around when we make a stop, and we have a goodly number to listen; at other times, we have only the two or three with whom we began. In village-preaching, we generally pursue the same plan; unless, as is sometimes the case, the people, attracted by curiosity, visit us at the zayat. Very many have listened to us with apparent interest, both in town and country; and large numbers of tracts, and portions of Scripture, have been distributed. We have gone forth and sown the seed: eternity will show whether any has fallen into good ground or not.

With money obtained in Maulmain, we have also sent Simon La Chapelle (an East Indian or Eurasian) to Shwaygyeen, as a preacher to the Burmans. We are able to allow him but thirty rupees a month, which is about one-third what he was getting before becoming a preacher. He writes to us that he is "determined to stick on and hang on to the work of preaching," even if he has to "live on salt and rice only." He reports two hopeful inquirers.

Schools. — Including a vernacular school in Amherst, — the teacher of which (Moung Shway Lo) is supported by the Mee Shwayee Society, Fall River, Mass., — we have had four schools in operation during the year; viz., a boys' school in the Howard school-house, another in Dine-won-gnen, and a girls' school near the Burman chapel. In the two boys' schools, a tuition fee of from one to one and a half rupees per month is paid by each boy. They purchase all their books and stationery, except religious native books, which are furnished by the mission. The girls' school is supported by the Maulmain Missionary Society, and has had an average attendance of fifty scholars. No funds are received from America for schools, except for the support of the teacher at Amherst. The total number of pupils, including the Amherst school, has been about two hundred and seventy. Reading, writing, grammar, geography, and arithmetic are taught; and a continual effort is made to bring the gospel to bear upon the hearts and consciences of the pupils. Besides the daily religious exercises of the schools, two half days each week are devoted to the study of the Bible. The scholars are also required to attend the Sabbath schools.

Results. — We are not permitted yet to see great results in our work. Maulmain and vicinity is a hard field to cultivate. Yet God has not left us entirely without tokens of good. Twenty-one persons have been baptized, in connection with our mission, during the year 1861; viz., Burmans and Talings, fifteen; Toungthoo, one; Madrasees, four; Armenian, one. The Toungthoo was baptized by J. R. Haswell at Caw-hlike, where Ko Jarnah, the Toungthoo, baptized two years ago, resides. The last-mentioned individual has expressed a desire to be set apart as a preacher to his countrymen. As he is a

man of more than usual ability, we very much wish to employ him in this work. Several men in the Toungthoo village appear hopeful; and we trust that before long others will embrace the gospel.

Our great difficulty in this field is, not opposition on the part of the people, but a perfect deadness. "Dead in trespasses and sins" exactly expresses their state. Nearly all the Burmans and Talings baptized are from our schools. We have now before the native church five applicants for baptism, all from the schools, and all children of Christians, with one exception. Though multitudes listen with apparent interest, but few so feel the power of the truth as to yield to its requirements. How long before a spirit of inquiry will be manifest among this people, is known only to God. We feel constrained to continue our efforts among them, looking to God for help. And we ask our brethren at home to help us by their prayers and contributions.

We are continuing our labors, in all departments, as last year, save in the Dine-won-guen school. The head teacher of that school has lately gone into government employ; and we have not yet been able to find a suitable man who would depend entirely for support upon the tuition fees. We have at present only a native teacher in the school; and, in consequence, the number of pupils is very much reduced.

In addition to the Toungthoo spoken of as evincing a desire to preach, there is a young man,* of about thirty years of age, who was educated in the mission schools, who has signified a desire to engage in the same work. We consider this an encouraging fact, as there are many openings for English-speaking Burmans, with four or five times the salary we can afford to give to preachers, and involving not a tithe of the discomfort and hardship incident to an assistant preacher. If we can succeed in obtaining funds, we intend to employ him. Of our present assistant teachers, Ko Tawmunga is over seventy years of age, and almost superannuated. Ko Oung Moo is upwards of sixty; and we must look for young men to fill up the ranks. We dare not hope for an increase of funds from home; and, if we continue to get our regular supplies, we will be thankful. We hope God will raise us up friends in time of need. "Hitherto the Lord hath helped us."

* Moung So Bong, for years foreman in the printing office, until its removal to Rangoon.

PUBLICATION DEPARTMENT.

Rev. C. Bennett, *Superintendent.*

The following statement, made by the superintendent, will show the state and prospects of this department at the close of the year, September 30, 1861.

BOOKS AND TRACTS PRINTED FROM OCTOBER 1, 1860, TO SEPTEMBER 30, 1861.

TITLES OF BOOKS.	Form.	Edition.	Language.	Number of Copies.	Pages.	Total pages.
Sgau New Testament†	12mo.	5th	Sgau	5,000	572	2,860,000
Sgau Hymn Book	16mo.	4th	"	5,000	506	2,530,000
Bghai Matthew†	12mo	2d	Bghai	1,000	108	108,000
Notes on Genesis	"	1st	Sgau	1,000	526	526,000
Primer No. 1	16mo.	7th	English	3,000	80	240,000
Bghai Hymn Book	12mo.	2d	Bghai	1,000	92	92,000
Sgau Geography	4to.	4th	Sgau	1,000	100	100,000
Catechism with Scripture Answers*	12mo.	1st	Bghai	3,000	36	108,000
Do.*	"	3d	Sgau	5,000	36	180,000
History of Joseph*	"	2d	Burmese	5,000	48	240,000
Abridged Arithmetic	8vo.	"	Sgau	1,000	144	144,000
Sgau Grammar	"	1st	"	1,000	256	256,000
The Catechism*	12mo.	9th	"	5,000	12	60,000
Tree of Life	"	5th	Burmese	5,000	24	120,000
On Idolatry*	"	2d	"	10,000	16	160,000
Glad Tidings*	"	4th	"	5,000	24	120,000
Ten Commandments*	"	5th	"	5,000	24	120,000
The Creation*	"	3d	"	5 000	24	120,000
Morning Star (monthly) Sgau	.....	....	.....	500	96	48,000
				57,500	2,724	8,132,000

* For the American Tract Society. † For the Bible Society.

BOOKS AND TRACTS ISSUED TO THE DIFFERENT STATIONS AS FOLLOWS:—

Maulmain	16,075	Bassein	6,597	Rangoon	14,548
Shwaygyeen	136	Henthada	9,269	Tavoy	231
Toungoo	9,645	Prome	22,671		

Total Books and Tracts printed, 57,500 = 8,132,000 pages. Issued, 57,785 = 6,867,926 pages

The number of books and tracts printed the past year, is more than usual, as are also the issues from the depository; thus showing that the demand increases. The distribution of books and tracts in Burmah (Pegu) is much larger than ever before, and converts to Christianity from heathenism are reported as from the reading of tracts. These silent messengers can travel from village to village over the country, and are found in places where probably no foreign teacher will visit for years to come, if ever. The good a single tract may do can hardly be overestimated.

In consequence of the civil war in America, there is danger that the operations of the press in direct missionary work will for the present be very circumscribed, unless aid "arise from some other quarter." The Secretary of the Missionary Union writes to the missionaries: "Do not on any account go one mill beyond appropriations,* which, Providence permitting, shall be forwarded in good time, and may not exceed your personal allowances. Cut off schools, cut off native preachers, cut off printing, defer building and repairs, do anything but go into debt, and we shall come out of the storm ready to start vigorously on our way;—it may not be long, God grant it may not. The first signs of its passing away we will give you," &c.

* There were no appropriations for printing.

The removal of the mission press to Rangoon, having been for some years in contemplation, is now taking place. The reasons for removal are obvious. Nearly nineteen-twentieths of all the books and tracts issued are sent to their destination via Rangoon, entailing much needless expense in freights and extra trouble. It is hoped and expected also that much more aid will be given the press there than has been received for some years past here. Ever grateful for all past assistance, we could hardly feel justified in not following the leadings of divine Providence in an onward and upward direction, fully persuaded that changes are often called for from the result of progress; while merely standing still is only another term for retrogression.

There is "much land yet to be possessed." The press has a great work still to accomplish. There are now called for the coming year an edition of the Burmese New Testament, or a reprint of the "Digest of Scripture," by Dr. Judson, which is nearly out of print, and which, with the Life of Christ (from the Gospels), has, for some years, taken the place of the New Testament, because we have had no funds to print the latter. The amount of Scripture matter, in Burmese, printed years ago, is now getting very low, and, if no more are soon printed, in a short time there will be none on hand to give to inquirers. The Psalms are needed in Burmese, Sgau, and Bghai Karen. Bunyan is desired to tell his story of the Pilgrim's Progress, in Burmese, and Sgau Karen. A large number of valuable tracts are "out of print," as well as several school-books urgently demanded.

There is now a great amount of copy lying in the superintendent's hands ready for the press, as well as much more that would soon be, under other circumstances, and the cry comes up, "cut off schools, cut off native preachers, *cut off printing*," &c., "do anything but go into debt," and we are paralyzed. Ten thousand rupees might most profitably be expended in printing alone the coming year. We are willing to "dig," and possibly may yet "beg," and not be "ashamed." Relying on the strong arm of God's providence for the future, we move onward as we may, and leave events for his direction.

Mission Press, Maulmain, Oct. 1, 1861.

MAULMAIN KAREN MISSION.

Maulmain. — Rev. J. Wade, D. D., and Rev. C. Hibbard, with their wives.

For some unknown cause the report of this mission has not reached the Committee. The missionaries have devoted themselves with assiduity to the various duties of their station, and not without tokens of the Divine favor. Dr. Wade has continued his labors in the department of book-making, while Mr. Hibbard has devoted his time to the supervision of the churches, travelling in the dry season and preaching in different parts of the province; and, in the rainy season, teaching a class of young men in course of training for the ministry.

The following extracts from Mr. Hibbard's journal of a missionary tour show the spirit of the man, and the character of the people for whom he labors: —

"Maulmain, Dec. 20, 1860. — Having waited since the 17th for a Karen guide and coolies, I left the city about 3 o'clock, P. M., taking the Attaran river.

"23d, Sunday. — I preached twice to-day to good congregations, though many are still in their fields; the pastor has also conducted two services. It has been a good day. Not only Christians, but some of the unconverted seemed impressed with the truth. One young man, whose wife is a Christian, asked for baptism. He is of heathen parentage, though his parents are now dead. He tells me that he is fully persuaded to give up all for Christ. His heart is fixed. He will be examined, and, if received, baptized in two weeks, when the pastor will administer the Lord's Supper. His name is Soway-lay. Sau Tah-oo baptized a Burman a week ago, a man who was formerly a Buddhist priest. He had been an inquirer a long time, and asked for baptism repeatedly; but the Christians were for some time in doubt of him. He is the man who wrote to Dr. Wade early in the rains, expressing his determination to follow Christ. He has gone to the city, so that I do not see him.

"26. — A son of Tah-keit came for me with an elephant this morning, according to promise. After worship with the Christians, we came on to this village. Found the family of the old man, Tah-keit, steadfast in the faith. He himself has been excluded for drinking, as I feared would be the case when here two years ago. His youngest child, a girl of sixteen or seventeen, after worship, asked for baptism, and, on examination, gave good evidence of being a true believer. She is fully persuaded in her own mind, and ready to give up all for Christ. There was no reserve and no doubt about the matter. Her faith, and the faith of many of these converts, seems to be of the primitive type; or perhaps it would be more proper to say, that it manifests itself in the primitive manner. As soon as they are fully persuaded to give up all for Christ and ask for baptism, the work is done; they are born again of the Spirit. How is it that so many "at home," after they are fully resolved to give up all for Christ, go "seeking" for him, often, for weeks and months, before they obtain a settled faith or hope?

"Jan. 2, 1861. — Slept again in the forest; a thing not unpleasant in itself, where there is so large a company, — ten or twelve persons and three elephants, — but there is no opportunity to preach the gospel to those without, and I am never so happy as when so employed, nor sleep so sweetly as when I have spent the evening in pointing the heathen to the Lamb of God.

"6. — A profitable day, I trust, for missionary and people. Began the day by an early morning prayer meeting, supplicating God for the outpouring of the Holy Spirit upon "all flesh." At ten o'clock, preached from Tit. iii. 5, 6, and afterwards had a confession and covenant meeting. Several, who had been walking disorderly, humbly confessed their sins, and covenanted to forsake them. Some who had been cut off were restored to the fellowship of the church. The young man mentioned on the 3d, "as being ill at ease," was present, and humbly confessing his sins, sought to be restored; but the church thought it best to defer receiving him for a time, till the genuineness

of his repentance might be manifest by his reformation. I trust he has come to his right mind. Two were excluded for Sabbath-breaking, drinking, &c. Prayer meeting again in the evening.

"13, Sunday. — The four services to-day have been better attended than any I have held in this place; this has encouraged me; but at the prayer meetings, the spirit of supplication has not been manifest. I long to see it. Still there are signs of good. After the first preaching service, two members, who had been suspended, were restored to the full fellowship of the church. Both seemed fully resolved to be henceforth on the Lord's side. Several others, who have been walking disorderly, confessed their sins."

In October, 1861, Dr. Wade referred thus to his personal labors and plans: "I want to have the Barth fund available, if possible, for printing 'Barth's General History on Scripture Principles,' the translation of which is now finished, and will be ready for press as soon as I can revise it. I have also just completed a translation of the 'Pilgrim's Progress,' Part I., into Sgau Karen. I am now at work on the 'Karen and English Dictionary' (8vo edition), completing the first part, viz., the first letter of the Karen alphabet, which had been printed on the quarto, but on a much more voluminous plan than is contemplated by the octavo. The quarto was suspended at the end of the first letter to prepare this smaller work, which was demanded by the missionaries for immediate use. Subsequently, my health failing, it has not been resumed, and probably will not be for a long time, if ever; particularly for want of funds to print so large a work. It seems very desirable, therefore, that the octavo edition should be made complete in itself. At the same time I am finishing out the Thesaurus, a vernacular Karen dictionary without any English. This work is really 'The Karen Dictionary,' more important to Karens and missionaries, who have sufficient knowledge of the language to understand the definitions and illustrations, than is the English and Karen work,— every word being followed by examples of its use. Besides the above, I am superintending the translation of a work on the human body, entitled 'The House I live in.' The above works, with the reading of proofs of the 'Grammar,' and 'Rules,' and editing the 'Karen Star,' have occupied most of my time during the missionary year now closed."

We put down the statistics as last year: 14 churches, with a membership of 765.

TAVOY MISSION.

TAVOY.

OUTSTATIONS. — *Matah, Patsawoo*, and others, with twenty native pastors and preachers. Burmese pastor. — *Ko Myat Lay*.

This important field, the Executive Committee regret to say, remains without a missionary. Mr. Hibbard, of the Maulmain Karen mission, was requested to visit the churches, so far as his time and strength would allow, and to do what he could to encourage and stimulate the native preachers in the discharge of their duties. He signified his willingness to do so; but whether he has been able to execute his purpose, and if so, with what results, we are not informed. San Quala spent some time there, as he had done the pre-

vious year, endeavoring to "strengthen the things that remain." This intelligence comes through Dr. Mason, who thus speaks of Tavoy and of the wisdom of leaving old fields vacant to occupy new ones:—

"We have been going along rather too fast with the Karens. They have been left to go alone before they could balance themselves to walk, and hence they fall. Quala, after our Associations closed in February, went down to Tavoy, where he still remains. [Sept. 7.] I had a letter from him a few days ago, in which he gives a sad picture of the churches there, at least of all he had visited in the neighborhood of Tavoy; of those in the south, he says he has had better reports. Some of the people have gone back to drinking again. Few sustain schools, and none seem to have any meetings except on Sundays. They ought not be without a missionary. * * * We make no progress by going ahead, when our work falls to pieces behind us. We gain nothing by new cultivation, if the old is left to go to weeds. We occupy Toungoo to no purpose, if we thereby abandon the Tenasserim provinces. Hold on to all we have, and then get as much as we can; but first *hold on*, or we shall find ourselves in the plight of the dog and the shadow. * * * * If Shwaygyeen is left to itself, it will soon be worse off than Tavoy; and therefore I have urged you to take up Mr. Harris. Not, however, for that reason alone. I wish to see *our* mission on the ground again as soon as practicable; and if you do not have the whole ground back again in time, it will be your own fault. The division is as disgraceful in the mission world as the division of the Union is in the political. What, however, we need most, is more grace. An outpouring of the Holy Spirit would be more to us than an ample supply of missionaries and assistants, and a full treasury."

The last reliable statistics of this mission gave the Karen churches a membership of about one thousand, and a small Burmese church of about twelve persons. These members are no doubt somewhat reduced by this time.

At the last moment, the following, from the pen of Mr. Hibbard, has reached us. It is dated Feb. 17, 1862, and reports a visit then recently made to Tavoy.

"I visited and received visits from seven or eight churches in the Mergui district, before going to the Association. I found the disciples generally steadfast, though they have hardly held their own as to numbers since the departure of their missionaries. The Association was held the 13th of January. I met Sau Quala and other pastors from the Tavoy district; but the attendance, both of pastors and delegates, was small. Several of the pastors were prevented by the sickness of themselves or families; and besides, the place of meeting, Toe-praut, was in the midst of the mountains, and from four to eight days, by a very bad path, from most of the churches. The tone of the meeting was good. It was earnest and hopeful. The people are not looking back. Quala added very much to the interest of the meeting. He is a strong man, a host in himself. I received 110 rupees, collected among the Tavoy churches for the Missionary Union. The disciples have heard of your war and embarrassment,

and desire to help you with a thank-offering. Quala hopes to make another remittance after visiting the Mergui churches."

SHWAYGYEEN MISSION.

OUTSTATIONS.—*Wartholo*, and others. Native preachers.—*Sau Dumoo*, and others. *Rev.* G. P. and Mrs. WADDOUPS, still in this country.

No full information touching the progress of the gospel and the state of the churches in this field has reached the Executive Committee. Such allusions as are seen in the report of the Toungoo mission show that all is not lost. Sau Dumoo is still alive and at work; and gathered around him are not a few faithful disciples of Christ. It is known that Mr. Harris, formerly connected with this Union, spent a part of the last year there, and was present at the meeting of the Association. His return to this country leaves the churches without a superintendent. In anticipation of such a possible result, the Committee requested Dr. Mason to extend such measure of care and counsel to the native preachers and churches as his many duties would admit. In accepting the trust, under date of Nov., 1861, he wrote:—"If brother Harris goes away, I will do all I can for Shwaygyeen. But without the means for travelling, that cannot be much; and if I had the means, I would still urge you to send out a man *expressly* designated for the mission." This suggestion of Dr. Mason the Committee regard as worthy of careful attention, and are not without hope that some one will, before long, be placed in charge of so important a position. We put down the membership the same as last reported, 1,170.

TOUNGOO MISSION.

TOUNGOO.—Rev. F. MASON, D. D., and wife; Rev. E. B. CROSS and wife. Native ordained preachers.—*Sau Quala*, *Pwoipou*, and *Shapau*. Unordained preachers and teachers, 139. OUTSTATIONS.—*Kleris*, and one hundred and forty-four others.

The following statistics, as made out at the annual meeting of the Paku and Bghai Associations in January, 1861, will show the state of the churches at that time:—Churches, 102; baptized in 1860, 482; dismissed, 103; received by letter, 98; excluded, 8; suspended, 65; restored, 67; died, 118. Present number of members in good standing, 4,325. Statistics of education, population, benevolence, etc.:—Village schools, 135; pupils in village schools, 2,253; nominal Christian population, 26,000; total number of deaths, 700; total births, 590; subscriptions to city schools, 1,400 rupees; subscriptions for native teachers in money, 765 rupees.

Dr. Mason, under date of April, 1861, accompanied the above statistics with the following statement of facts, showing the extension of the work in different directions.

"God has added to our outstations this year; and among the additions is one among the Sgaus, on our extreme west; another among the Bghais, on our extreme east, bordering on the Red Karen kingdom, and two on the north, among the Kay-la, a section of the Kayphan, a tribe north and east of the Bghais, who speak a dialect allied to the Pwo, and among whom we have hitherto had no assistants located. We rejoice in the commencement which the Lord has en-

abled us now to make. But we rejoice with trembling; for all the tribes across our northern, and round down our eastern boundary, are in a state of petty warfare, and Satan leads them against our Christian settlements."

The above, it will be observed, relates to the year ending with January, 1861. Of the state of the churches since that date, only detached and general statements have reached us till a recent letter from Mr. Cross, who in January of the current year accompanied Dr. Mason to the Paku Association. Setting out on the 7th, they arrived on the 10th at the place appointed for meeting, having been entertained at night in Christian families along the route. We quote from Mr. Cross: "Temporary booths and a shed for the meeting had been prepared, so large that I had no idea of seeing it filled. A good many people had, however, arrived, and were still coming in from all directions. 11.—Saturday. The people continue to come in to the meeting, which is to begin on Monday. In walking out to the south, I met a trail and shook hands with at least forty, who were coming up from the Shwaygyeen district. They had their meeting before Mr. Harris left; but, at my request, many came to form an acquaintance with the Toungoo people. I met good old Dumoo yesterday, who may in fact, perhaps, be called the first man to stir up an interest for the Karens of this northern country. He has grown old much in appearance since I parted with him about ten years since to go to America.

"The delegates are bringing in their letters from the churches, to be inspected and arranged by Dr. Mason. His method of conducting the work among this people is, in my estimation, most admirable. He keeps himself as much as possible out of sight, so that both the assistants and the people may feel that the work, so far as man is concerned, is theirs. And yet his eye is open to everything, however small, which needs a jog. I think this method will be blessed to the strength and independence of the Christians. They feel that the cause is their own, that they are the persons to act, and to take care of the blessings which God has given them; and not depend on the missionaries to do all for them.

"Sunday, the 12th, was spent in setting apart Kyouk Kai to the gospel ministry. After devotional exercises, the candidate was examined. He is a man who has scarcely been in school at all, but has been industrious to pick up everything he could get hold of in the nature of a Karen book, either printed or written. As Dr. Mason allowed me to lead the examination, I determined to test his knowledge of the Scriptures in detail; for I believe such knowledge is worth more than any other, not excepting even the profoundest formulas of theoretical or doctrinal theology. The results of our examination were interesting and satisfactory. It was exceedingly refreshing to me, to see a live man, thinking and acting as if he meant to do something independently.

"The examination ended, Dr. Mason preached from Titus i. 6–9, and gave the reasons why so few are ordained by him; viz.: that so few are qualified according to the directions of the Apostle. At *the same* time he presented, in contrast with what a bishop must not

be, *what he must be.* The afternoon was occupied with the exercises of the ordination.

"Monday, the 13th, the meeting of the Association opened. Sermon by Acho, the pastor of the church where we met. E. B. Cross was chosen Chairman, Klaypo and another Karen, clerks, and a large number of Committees for different purposes. The remainder of the day was taken up in reading the letters from a large volume into which Dr. Mason stitched them. The bare reading was the work of more than one day, though each letter was brief and to the point. Dr. Mason is intent on the prosperity and maintenance of the village schools. * * * * On the whole, there has been an increase in the number of pupils. * * * *.

"The evening meeting was devoted to conference; and liberty was given to all, especially to those who did not usually speak, to make such remarks as they chose." After sketching the proceedings of the second day and evening, Mr. C. thus closes the account: "There has been a steady progress in all the departments of labor. Considerable was given for the schools in town,— more this year than last. I shall not attempt to give the statistics, as it belongs more properly to Dr. Mason to do that. I am now about to start for the Bghai Association, to which Dr. M. has already gone."

Schools.— The school in town, for the training of preachers, under the direction of Mr. Cross, has gone forward prosperously. In August last, he wrote thus of the state and prospects of this department of labor:—

"My school has been smaller this year than last, principally owing to the fact that we did not feel able to support so great a number; and for this reason two preparatory and nearly self-supporting schools have been established by Dr. Mason in the jungle. I have about sixty on my catalogue. These are, as last year, many of them, the stationed pastors and teachers, who come to study as much as they can. There are, however, a good number of young men, who, we hope, will soon be off for Siam and other distant fields of heathenism.

The Government have now determined that the Karen shall be used in courts of justice as well as the Burmese; and our Commissioner in this place is engaged in learning the language. He sent a request the other day to join one of my Karen classes, and has taken his place with the Karens in a class in the Scriptures. This, certainly, is a novel movement, but I hope it will be of great use, if not to him, at least to the Karens; for their Commissioner and Governor will be able to see what kind of people they are, and be able to know how to protect them from persecution and oppression from the Burmese, &c."

Again, in October, he furnished the following:—

"I have just begun a second term in school. I find it necessary to dismiss the young men in October, because many of them are needed to aid in harvesting. But there is a good time for study between the first of November and the time when we can travel in the jungle. I intend to make my pupils as thoroughly practical as possible. I have had a very interesting, and I trust, profitable term.

We have endeavored to adapt our course of instruction to the actual wants of the people, rather than to any system constructed for Europeans. We need thorough drill, and this adapted to our own condition."

To one of the preparatory schools, established by Dr. Mason in the jungle, he thus refers:—

"I have had a Bghai young man in my employ for about three years, who has been writer and assistant in the medical department while in town, and a travelling preacher with me when I was in the jungles. He has more of the Quala in him than any other man among the Bghais. No Bghai has a moiety of the influence with his people that he has; and he has a remarkable mind. He is always acquiring knowledge. He does not, like many, wait to go to school to study. He acquires knowledge, too, with a facility that I never saw exceeded by a student at home. I taught him Plane Trigonometry with some of its applications; and no one could have mastered it more rapidly, or performed the calculations more accurately than he did. The Bible was his constant study, and he came to me daily with questions on what he did not understand. I think him better educated now than some who have been doing nothing else but study from three to five years.

"Last dry season he married one of Mrs. Mason's best female teachers in the jungle, to whom he had been engaged a year or two; and the time had then come, I thought, for him to occupy a more responsible position than he had heretofore done.

"On the range of mountains north-east of the city, stretching up to the boundary line and beyond it, are fifteen or twenty Bghai Christian villages, but without one well-trained teacher among them; so I sent him up to a central station to open a select school for the best pupils from all the villages in the region; and a Christian friend in America having put a little money in my hands, I authorized him to purchase rice for the use of such pupils as ought to attend school, but could not raise the means to pay for their board. The neighboring assistants were also directed to attend his teaching, with the wives of such as were married; and these I supplied with medicines and stationery from the appropriations for assistants, made by the Executive Committee.

"He had just closed his school for the season, the harvest being commenced, and he came in last week on a visit. He had furnished me with full reports of his school before, with the names of all his pupils. He says he had upwards of one hundred and twenty pupils in all, twenty-six of whom were teachers; two of the number, with his wife, assisted in teaching; and there were eight teachers' wives under instruction, besides fifteen other females. Altogether it has been the most profitable school for the Bghais the people ever had; all the teaching being in their own tongue.

"I have now sent him to visit all the churches and congregations in his circle; to stir up the people, advise, encourage, and admonish, as circumstances may require; and if practicable, make a tour among *the Kay-khen* tribe before the meeting of the Association in January."

Since completing the above, Dr. Mason's account of the Paku and

Bghai Association, held at the commencement of this year, and giving the statistics of the churches for 1861, has come to hand. The statistics are as follows:—

	Bghai.	Paku.	Total.
Ordained Preachers	1	3	4
Unordained do.	75	64	139
Stations	79	68	147
Village Schools	74	61	135
Baptized in 1861	332	354	686
Dismissed by Letter	46	42	88
Received do.	32	48	80
Excluded	2	3	5
Suspended	3	70	73
Restored	4	94	98
Died, Church Members	105	69	174
Do. of all classes	563	326	889
Births	326	435	761
Present number of Church Members	2,189	2,544	4,733
Churches	56	67	123
Pupils in Village Schools	1,381	805	2,186
	R. A.	R. A.	R. A.
Subscriptions to Normal Schools	141 6	747 5	1,488 11
Do. to Native Preachers	472 15	668 7	1,141 6

MISSION TO THE SHANS.

Toungoo.—Rev. M. H. Bixby and wife.

The last annual Report announced the Rev. M. H. Bixby and wife as being then on their way to Burmah, with the purpose of commencing a mission among the Shan tribes of that empire. He was instructed to repair to Rangoon, where he would take counsel of missionary brethren, and avail himself of all sources of information, in fixing on the head-quarters of the mission. On his arrival there, he met with events of a providential character, which shed a flood of light on his path, and at once settled the course of duty. As these events are very remarkable, and relate to an onward, aggressive movement in your great work, there is need of no apology for repeating them in full here, though most of them have appeared in the Magazine. They deserve to be kept among the choicest treasures of the church, that in the time to come they may minister strength and courage in the day of battle. We shall follow the order of time, and give events as reported by Mr. Bixby,—his first date being Rangoon, March 29th, *1861.*

"We arrived in this city on the 23d inst. in good health. Our journey from Gibraltar was very pleasant and speedy. My own health has been greatly improved, and Mrs. Bixby, though she suffered much from sea-sickness, has not been in any measure disqualified to enter upon her work in Burmah.

"We have had a growing confidence that God has purposes of mercy for the poor neglected Shans, as well as for the Karens, and that we are in the path of duty in going to them with the message of eternal life.

"As we passed through Egypt and the Red Sea, we seemed to see the 'pillar of cloud by day, and the pillar of fire by night,' both as a guide and a protection in our perilous journey.

"Our hearts have often been drawn out in prayer, both for ourselves, that we might be fitted for the work, and for the Shans, that they might be prepared to receive us and our message. I doubt not, others in our native land have poured out their souls in prayer for this dear people. I trust God is already granting our desires in part. We have just heard of good news respecting the Shans.

"Almost immediately on our arrival, it was announced to me that the Shans were coming over into the British possessions by thousands. We learn from Toungoo, that on account of some warlike disturbance in the Shan country, ten thousand people have come down to the vicinity of Toungoo, and that the commissioner has encouraged them to settle there, by furnishing them land, &c.

"Should they do so, what a field of labor will at once be opened to me! What does this mean? May we not think that God has sent them to meet us by the way? And does it not indicate that we have been moved to commence the Shan mission at the right time?

"So it seems to us, and our hearts are greatly encouraged. All we ask for is the assurance that we are 'workers together with God.'

Opinions of the Missionaries.—"Mr. Bennett, writing from Maulmain, in a letter this day received, says: 'I am disposed to congratulate you at once on the cheering prospect which now seems to lie before you. Sau Quala, who has just come from the region to which you will probably go, says the Shans are very anxious to have Christian teachers sent into their villages, and he thinks a great many converts will be gathered from among them. He says a great many understand Burmese well, so that you could begin your work at once. The Shan traders who come to Toungoo, and some of whom live near them, he says are very hard and bigoted,—in a word, so thoroughly Burmanized, that he predicts little success among them. But if you make Toungoo your head-quarters for the rains, and travel in the Shan country in the dry season, you may expect an abundant reward.'

"Br. Hibbard writes, 'I am glad, and have been from the first, that you are to open a mission to the Shans. I have felt for years past that such a move ought to be made, and I trust the Lord has sent you to begin it.'

"This seems to be the opinion of the missionaries, so far as I have heard from them. I should proceed at once to Toungoo, but I learn that there is no house to be obtained there at present, and I cannot *think of building* now. But there are several villages of Shans in the

vicinity of Rangoon, to whom I have access. I have already visited one village twice, where I found a good teacher. I can labor to advantage here for a while, perhaps till after the rains, when I hope to go to Toungoo and identify myself with those new settlers."

Subsequent developments hastened his movements, as will appear from the following, of two weeks later date:—

"In my letter two weeks ago, I spoke of a remarkable movement among the Shans. The subjoined article from the 'Rangoon Times,' printed on the 3d inst., will give some idea how the matter is viewed in this city. I have also seen the English Commissioner, Col. Phayre, who was at Toungoo when the Shans arrived there, and have learned important particulars from him.

"He says a whole tribe, including their chief and his family, have come out from Segah, and are making arrangements to settle about ten miles from Toungoo on land which has been given them. He made the remark that, previous to this arrival of the Shans, Dr. Mason had asked him the question whether Toungoo would be the place to commence the Shan mission; and he replied in the affirmative. I think now there can be no question about it. God has clearly indicated where He would have me labor. Ten thousand Shans alone would make a great field, and there were many there before. Besides, it is the great thoroughfare to the Shan States.

"The simple question with me now is, whether it would be better to remain in Rangoon during the rains, or go on at once to Toungoo. The latter seems to me to be the path of duty. In this the missionaries concur. Col. Phayre also, in whose judgment I place great confidence, is of opinion that the interest of the mission and of the Shans would be promoted by identifying myself with them at once.

"I shall be able to give them counsel in the struggles of a new settlement, to sympathize with them in their exile and in their losses (for I understand they have been robbed by the way of their valuables), and it may be I can persuade them, with the Divine blessing, to build school-houses and chapels, instead of monasteries and pagodas, and may I not hope to lead some of them to the Lamb of God? Does it not seem that the set time to favo them has come?

God's Hand Visible.—"Can it be possible that the event of our arrival in this country to establish a Shan mission, and the arrival of ten thousand Shans at the very place where we had thought to take up our abode, and where we can dwell with safety, could occur at the very same time and the hand of God not be in it? But why should I question thus? We will 'not be faithless, but believing.' We will thank God and take courage. Dr. Dawson informs me that he has heard several gentlemen, who make no pretension to piety, say, 'This is a remarkable providence.'

"Let us not be less ready to see the Divine hand guiding us, and to hear the Divine voice saying to us respecting the Shan mission, 'Go forward.' This we will do, in the name of our God.

"It is delightful to trace his hand in all the way thus far. He put it into the hearts of the Executive Committee to appoint a missionary to the Shans. He moved the heart of the missionary to accept

that appointment at a great personal sacrifice. He moved the friends of the mission in Providence to send him speedily to the post of duty. He preserved him in the perilous journey, while others were falling on every side. He raised up to him dear friends by the way, who supplied his necessities, and greatly comforted his spirit. He gave him good health and a quiet, happy home on his arrival; and immediately sent to him an experienced teacher. And then, to crown all, He sent the people *en masse* to meet him by the way, and to dwell with him in a place of safety and comfort.

"This is the Lord's doing, and it is marvellous in our eyes. I have felt keenly the separation from my dear flock in Providence. My heart has pined for those dear children whom I have left there, and it has seemed to me that I should never cease longing for them. But I begin to feel that God has given me another flock to care for, and that in due time He will give me spiritual children among them. 'If the vision tarry, we will wait for it, for it will come.'

The Shan Emigration. — "Authentic information has been received in town of a large emigration of Shans into British territory. They have come, it is said, from one of the adjacent States, which was nominally subject to the government of Burmah. For some reason, it appears, a Burmese force was sent against these people, probably to enforce the payment of revenue, when they attempted to resist; and, coercion being employed, they abandoned their houses and lands, and fled for protection into Pegu. They are reported to number some ten thousand souls of all ages. A *Tsaubwa*, or hereditary chief, is in company with them. A deputation from these interesting people reached Toungoo during the visit of the chief commissioner to that station. They made known their complaints against the Burmese authorities, and asked for permission to form a settlement a short distance from the civil station of Toungoo.

"Encouragement has been extended to them to settle there; land has been assigned them for that purpose, and they have been assured of the protection of the British government from the attacks of all enemies. This large body of refugees will prove a valuable accession to the population of that district. In their own country, they are usually a most peaceable and industrious class of people. Like all other Asiatic races, who have made some advancement toward civilization, they follow agricultural pursuits, raise ponies and cattle for export, manufacture the celebrated lacquered ware, and many of them annually make trading visits to exchange their goods, either in Pegu or Tenasserim.

"The Shans are supposed to be a branch of the Siamese family. They seem to have a striking resemblance to that people. Many of their customs and national peculiarities bear a close affinity to those of their Siamese neighbors. They have a written language, which is different from all other races found in the country. The Buddhist religion is the religion of the Shans. Many of these people undertake long journeys into Burmah, to visit some of the most venerated pagodas. Of those who have been thus drawn to Rangoon, quite a large number have remained and settled in this district.

"*In connection* with this recent movement [illegible] the Shans, a prov-

idential circumstance has also occurred, in the arrival at this port, by the last steamer, of a missionary and his wife, the Rev. Mr. and Mrs. Bixby, who have been appointed by a society in America to labor among this particular people. In the beautiful language of the poet Cowper, it may be remarked, —

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

"For the forty-nine years during which missions have been in operation in the Burman empire, the Shans were wholly overlooked. Nothing was done for their moral or intellectual improvement. Just at the time, however, when the hands of the persecuting Burmese are raised against them for their oppression, the Christian people of another hemisphere have been adopting measures to send them the light of the gospel by the hands of a missionary of the cross. Every philanthropist will heartily wish success to this new Christian enterprise."

Having, in pursuance of his purpose, repaired at once to Toungoo, Mr. Bixby thus wrote from that place, under date of June 28, 1861: —

"The report respecting the influx of Shans into British territory, I find correct. The Sagah tribe have come down *en masse*, with their Tsaubwah or chief; and the bulk of them have settled on the site of the old town, Dingawaddie, about seven miles from the city of Toungoo. Eight hundred families, or more, have already gathered there, and commenced the work of building. About three hundred families more remain scattered throughout the villages in the Toungoo district, who will, doubtless, more or less of them, come to the new settlement; while a large floating population has passed on to the Pegu and Tenasserim provinces.

"The Deputy Commissioner, in his report to the Commissioner, speaks of them as follows: 'The basis of a large town has been laid; and I feel confident, that, by the close of next hot weather, the settlement will greatly increase. I may mention, that it stands next to Toungoo in population, as compared with the villages of this district.'

"Now, all this has occurred while we were approaching Toungoo, to open a mission to this very people; and the news reached Rangoon on the very day that we landed there.

"I ask again, Is it not of God? Is it not an indication that the set time to favor the Shans has come? Does not God speak to us, as his reapers, at the very threshold of the harvest-field, saying, 'Fear not: be strong, be courageous; I will work with you'? Let the churches note these favoring providences. If a cloud of mercy is rising, though it be no larger than a man's hand, let it incite them to more earnest supplications. If they hear the "sound of a going" in the Shan jungles, let them bestir themselves to battle, for the conquest is near.

Encouragement from the British Government. — "I cannot forbear to speak, at this point, of the very wise and liberal policy of the English government *in their dealings* with the Shans. When the Tsau-

bwah and his faithful followers, fleeing from oppression, came t seek protection in a foreigner's land, the deputy commissioner me them on the frontier, gave them a kind assurance of protection, con ducted them to the place which they now call home, promised th remission of all taxes for five years, and, to crown all, loaned thei several thousand rupees to enable them to build, clear land, so seed, and live until the harvest. Captain Lloyd, the efficient and en terprising Deputy Commissioner, visits them often, counsels thei wisely, and renders them every aid in his power. They have alread built several hundred good substantial houses, cleared a large tract o land, prepared the soil for seed, and opened quite a brisk trade wit the surrounding villages.

"They have suffered much from the ravages of the small-pox an fever, and have lost more than fifty of their number; yet they appea contented and comparatively happy.

"The Tsaubwahs of Shwey Loung and Mo Byea have been oblige to flee from their country and take refuge in Karah Nee. They hav asked for British protection; and the Deputy Commissioner sen word to them, that, if they came down with their tribes, they would receive the same kind consideration shown the Sagahs. This generous policy of the English, in contrast with the oppressive treatment o the Burmese, will probably induce many of the Shans to settle in British Burmah.

"This augurs well for the Shan mission. One of our greatest difficul ties is that of penetrating the Shan country, on account of their scat tered condition, the distance from water communication, and the in conveniences of travelling by land. God is sending the people to our door, no doubt, that we may instruct them.

Who will Reap the Harvest?—"The work of evangelizing these Shan tribes, as also all the other races of Burmah, must be done mainly by native preachers; and I trust God is about to raise up a host o heralds from these thousands whom He has sent to us, who shall ye bear the message of eternal life to the perishing millions of the inte rior. I have not, however, abandoned the idea of travelling. I am not without hope that I shall yet sound the gospel trump throughou the length and breadth of this vast Shan country. It gives me grea pleasure to feel that I have nothing to do but preach the glorious gospel, and to feel that the 'word of God is not bound.'

"The harvest before me is indeed great; but what can I say of th laborers? As I stand on the border of this broad harvest-field, an look over it, I am overwhelmed with a sense of the magnitude of th work; and, when I turn my eyes to a single sickle, my heart sink within me. Can one reaper garner such a harvest?

"Then, here is a multitude of Burmans all around me, with no on to tell them of the great salvation. Can I turn aside altogether fro them? What am I among so many? How can I break the brea of life to such multitudes? How gladly would I give to each a mes sel! But how can I? It is impossible. I cannot reach a hundredth part of them. And must they perish? It is a dreadful thing to pe *ish forever!* 'What will a man give in exchange for his soul? *Their souls* are as precious to them as ours are to us. They are jus

as susceptible of pain and pleasure as are we. Heaven would be as sweet to them as to us. And if they knew the Saviour, no doubt some of them would believe on Him, and thereby live forever. Must they die forever, because there is no one to lead them to the tree of life?

"It seems to me that Christians in America cannot allow this. How many there are in our colleges and seminaries and churches who would be delighted to tell them of a Saviour's dying love!

"Why not send them? Have compassion on the lone reaper; have compassion on these multitudes, and send them help from your many sanctuaries. The churches must give up their pastors, and business men must give of their substance to send them; and they must 'go into all the world' speedily, 'for the night cometh.' No matter whom you take, if he is adapted to the work; for we are debtors to the Gentiles as well as the Jews; and when the Jews are overpaid, and the Gentiles have received nothing, there can be no question who has the first claim.

"I hope our churches will not cease to be generous, but will learn to be just.

The Burmese and Shan Languages.—"We greatly need another laborer in Toungoo immediately. The Burmans and Shans could well be taken together; for the Shans very soon learn to speak Burmese. If I did not hope to travel in the Shan country, I would confine all my labors to the Burmese language. Most of the Shans whom I have met are unable to read any language, but can speak both Shan and Burmese. Let them be taught to read the Burmese, and then they will have access to the Scriptures and many other useful books.

"If I were to open a school for the Shans in Toungoo, I would use the Burmese language only. But in the Shan country, little or nothing could be done without the Shan language.

Plans of Labor.—"My method of labor, for the present, will be as follows: A part of the day is devoted to the study of the Shan language, a part to preaching to both Shans and Burmans, and the Burmese language. I propose to occupy a zayat daily in some central place, where both races congregate. I hope, also, to open a chapel soon for regular Sabbath services. Besides, I expect to preach from house to house, by the wayside, and wherever I can get a human ear.

"Thus I hope to sow the seed. It may be a long time before the seed scattered will come to maturity; but we will sow in hope. We feel confident that God has commenced a work among the Shans, and He never will be defeated."

Who will work with Him?

The following statements, which we cannot forbear to subjoin, show that Mr. Bixby found work made ready to his hands among the Burmese, as well as among the Shans. The account is dated Nov. 5, 1861:—

Religious Interest among Burmans.—"There is, at present, an unusual degree of religious interest among the Burmans of Toungoo. When in Rangoon, I tried to get a Burmese preacher to accompany me to this place, *but did not succeed.* Since coming here and seeing the

demands of the place, and the very great destitution, I have written to different stations, with the feeling that I must have a native helper, but hitherto have failed.

"But, thank God, a man has been raised up to me on the ground, who boldly and intelligently proclaims the gospel in all places, at proper times, and all at his own charges. To give a detailed account of our labors and successes since I last wrote, I will go back to my first baptism, and to the first convert. Within a few weeks after our arrival, one individual applied for baptism. Being somewhat doubtful of her conversion, I put her off, from time to time, nearly two months. In the mean time, she walked about one mile every alternate day, to learn of Mrs. Bixby how to read the Bible.

"We thus became better acquainted with her, and could no longer doubt that she was 'a new creature' in Christ Jesus. On the third Sabbath in August I baptized her, in the sight of Karens on one side of the river, and Burmans on the other.

"It was to me a joyful occasion; and I think the scene was solemn and profitable to others. As we sung God's praise and called upon his holy name, the Spirit from on high seemed to hover over us, filling unbelievers with awe, and believers with joy. I returned home from that baptismal scene with a strong conviction that I should soon go there again, and that this was only the beginning of a long series of such precious events.

"But my faith was soon put to the test. There seemed to be a reaction among the Burmese. The tide of opposition set in strongly. At the mention of the name of Christ, people would turn from me with a sneer. In some instances, scoffers would follow me from place to place, to ridicule those who were inclined to give me a favorable hearing; and the Burmans are very sensitive to ridicule. The offer of tracts was often resented; and I began almost to despair of doing any good by tract-distribution.

Deeply-Interesting Inquirer.—"But one day, as I was passing through the bazaar, a man asked me if I was Jesus Christ's teacher. I told him I was. He then began, and stated one Scripture truth after another, asking, at the close of each sentence, if it was not so, until he had given me a summary of the gospel. I asked him where he had learned these truths. He replied, 'I have been reading your books;' and especially mentioned one written by the lamented Ingalls, entitled, 'Glad Tidings.'

"This incident greatly encouraged me in the work of tract-distribution; for, if one in a hundred is read and understood, it is well worth the outlay. A few days afterwards, I met this man in the jungle. He asked me if I had not a tract called the 'Tree of Life.'—'Yes,' I replied. 'Well,' said he, 'it says so and so;' giving me, briefly, the substance of the tract.

"He then said he wanted another book that would give him greater light. He expressed himself as much pleased with what he had read, and said he was almost persuaded to become a Christian. I told him he would meet with opposition and perhaps ridicule, but he *must* not be ashamed of Christ. 'O no!' said he; 'I am ashamed *only when I do wrong.*' Promising to call on him soon, we parted.

"The next morning I took a good selection of tracts and books, and went to the bazaar to find the earnest inquirer. He received me cordially, and entered at once into earnest conversation. About twenty men gathered around, to whom I read and preached until my strength was exhausted. I gave away several tracts; and, in a few moments, groups of men were gathered here and there, listening to one of their number, as he read the words of eternal life.

"I gave the 'Digest of Scripture' to the inquirer, and returned home to rest, for it was the Lord's day. Soon after coming in, several young men came to me; and one of them asked at once to be baptized. I had known something of this man before. He occupies a responsible position under government, as head constable and judicial recorder.

"His brother — Mrs. Bixby's teacher in Burmese — has told me that this young man was secretly a Christian. He gave me a full account of his early life and conversion to Christianity. He is a native of Arracan; and, when a boy, was under the instruction of the devoted Comstock, and afterwards of Messrs. Stilson, Ingalls, and Moore, all of whom he remembers with much affection.

"For three years past, he has been a believer in the true and living God; also in Jesus Christ, theoretically. But, until within one month, he has been ashamed to speak of the name of Jesus, and to be known as his disciple.

"He felt that this was not right, and prayed earnestly that God would take away his shame. He wept over his sins, and heartily confessed them to God; and now he says, 'My shame is all gone, and I am bold to speak for Christ. My sins are all forgiven through Christ, and my soul is very light and happy. Now, teacher, I want to be baptized, that the world and all my friends may know that I am a Christian.' After a careful examination, I took him to Dr. Mason, who also examined him. Brother Cross also had an interview with him, and they feel that he is a new creature in Christ Jesus. He is, therefore, a candidate for baptism on next Lord's day. This young man, whose name is Moung Wyne, voluntarily offered to superintend the building of a chapel for the Shans and Burmans, and contributed forty rupees to aid in my work. Furthermore, he preaches boldly wherever he goes; and his influence is already widely felt. Two Sabbaths he has spent with me, and has proved himself an efficient helper.

A Gift from the Lord — More Inquirers. — "I cannot be thankful enough for this great gift from the Lord. He is a good English scholar, and has a salary of sixty-five rupees per month, and is highly esteemed by the people and also by government. His wife, until recently, has been a zealous Buddhist; but now her idols have been abandoned, and she has placed herself under Mrs. Bixby, as a pupil in Christianity. For three successive days, she has been with us. She offered to give me twenty good posts for a chapel, which I gladly accepted. I think she is not far from the kingdom. Moung Mhoung, Moung Wyne's brother, appears to be almost persuaded to embrace Christianity. He has been a pupil in Mr. Rose's school at Rangoon. I have had frequent *conversations* with Myaoo, another Burman, whose

case has become deeply interesting. A few days ago, he said he d not worship idols, nor Gaudama, because he did not believe them.

"'Whom do you worship?' I asked. 'God,' he replied. 'Wh God?' 'Well, I don't know what God, but God.' That is He worships God. Who he is, or where he is, he does not know. is 'the unknown God' whom he 'ignorantly worships.'

"He said he wanted to go to heaven, but could not tell whether was on the road to heaven or to hell. Poor man! my heart yearn over him, and I tried to guide his wandering steps to Him who is 't way, the truth, and the life.' To-day he came to me, declaring l faith in the Redeemer, and asking to be baptized."

To give completeness to the above, the following facts, commu cated under date of Jan. 7, 1862, should be added:—

"Since my last letter, a fearful calamity has befallen the poor Sha The ravages of death among them have been awful. In some cas in families of eight and ten, six and seven have died. Not less th five hundred — some say seven — have fallen a prey to small-pox a fevers. So great was the mortality in the new settlement, th the Deputy Commissioner found it necessary to remove them; a they are now settling down in the more immediate vicinity Toungoo; and, as it is difficult to get suitable ground for so ma they will form two or three settlements. This removal subje them to great loss and embarrassment; but, as it brings th nearer to Toungoo, which must be the base of our missiona operations, I trust it will not injure the Shan mission.

"We are now quite surrounded by Shan villages; and a f minutes' ride will take me to each and all of them. The B mese town and bazaar are literally thronged with Shans. I ha selected a site for a central chapel near the bazaar, free fr noise, but easy of access from all quarters. When I can co mand means, I hope to build a small chapel or zayat in ea Shan village.

"The people generally are friendly, though rather timid, a doubtful as to my motives. In all their experience, they ha known nothing of unselfish toil and suffering; and they seem sl to believe that I am seeking only their good. But a change gradually coming over them. Many of them have heard, and considering, the truths of the gospel, but none have, as yet, lieved.

"The Burmese — some of whom have had no better opportu ties for learning the truth than the Shans — are now coming Christ. The same amount of labor seems to produce a differ result upon the two races. This, I think, is owing to the f that the Burmese, as a people, have long been the subject prayer, while the Shans have hardly been thought of. The pray cloud, which, fifty years ago, was measured by a span, is now ing the whole heavens, and is ready to burst, in showers of blessi upon the Burmese population. But who has prayed for the Shans

"We have much to encourage us among the Burmese. Th *have already* been baptized; three more [illegible] ked for baptis

and two or three more seem not far from the kingdom of heaven. Thus, you see, we have the nucleus of a church. We have a regular Sabbath congregation, seldom less than twelve, and sometimes thrice that number."

A few days later, he adds the following: — "I have been laboring several days among the numerous traders from the Shan country. They receive me very kindly, and appear pleased with the idea of having a foreign teacher, greatly desire books, urge me to go to their country, and promise me a kind reception and many friends. I have a great desire to comply with their request, but have not the means. Can you furnish money to print a few small tracts in Shan? Can you furnish money to enable me to spend next dry season in the Shan country? The expense of such a journey would not be small, though an exact estimate could not be made; perhaps $150 or $200 for four or five months. Much would depend on the extent of my explorations. The traders speak of villages of four or five thousand houses, at a distance of from ten to thirty days' travel. I long to be among them."

"Shall we, whose souls are lighted
With wisdom from on high, —
Shall we to men benighted
The lamp of life deny?"

RANGOON MISSION.

RANGOON.—Rev. E. A. STEVENS, Rev. A. T. ROSE, with their wives; also, Mrs. INGALLS and Mrs. KNAPP.

BURMESE DEPARTMENT.

The work in this branch of the mission has gone forward during the year without interruption, and with many tokens of the Divine blessing. By an arrangement mutually agreeable to the Executive Committee and to Dr. Dawson, the latter has relinquished his connection with the Union as its missionary.

Native Preachers. — Of these, about the same number has been employed as the previous year, at points in and adjacent to Rangoon, among whom we may name Ko En, the pastor of the Burmese church, Moung Sau Doon, Moung Hmaing, Ko Too and Ko Myet Soo.

Ko En and Moung Sau Doon have continued to occupy daily the zayat near the corner of Godwin's Road and Canal Street; and their weekly reports of their preaching show that they are daily communicating the truths of the gospel to many of their countrymen, both of the town and of the country. Many interesting inquirers have appeared, some of whom have come forward and acknowledged their faith in Christ, by being baptized in his name.

Moung Hmaing also has continued in the same work at Ananben. The zayat which he built there, not far from his house, in a situation peculiarly favorable for calling in persons going to and from the town, has been well occupied during the year, in making known the gospel, both by preaching, and by reading, and distributing tracts and portions of God's word. There have been nevertheless no additions to the little company of disciples there during the year. Several have appeared to be near the kingdom of God, but still lack confidence to take a *decided stand for* Christ.

State of the Burmese and English Churches. — The Burmese church is in an encouraging state. The present number residing in Rangoon is 75; in Thongzai, 43; in Letpadau, 29; at Menzalehdoung, 5; at Kambet, 4; at Ananben, 5, and a few scattered in different villages, in all making about 170, — not counting those on the church list from whom no definite report has recently been received. The number baptized during the past year has been, at Rangoon, 14; at Thongzai, 11; at Letpadau, 25; making a total of 50; and showing that among the Burmese, as well as among the Karens, the word of God is accomplishing its legitimate triumphs, in saving men from perdition. Besides 120 rupees for the support of the pastor, Ko En, the church has contributed 110 rupees for other purposes.

The present number of the English church, so called, is 81. The whole number baptized since September, 1859, is 75, of whom 4 were officers of the army; 19 soldiers and drummers; 26 natives of India, viz. Madrasees and Bengalis; 16 belonging to the R. B. Forbes, and 10 scattering.

The ordinary Religious Services have been, on Sunday, Burmese Sabbath school at the school-house at half-past six o'clock, A. M.; English Sabbath school at the chapel at seven, A. M.

Preaching in Burmese at the chapel, at half-past ten, A. M., after which occurs a Hindostani service for the natives of India who do not understand Burmese, and a women's Bible class. The Hindostani service is conducted alternately by the Mussulman convert, Jacob, and the Armenian convert, Mr. Abraham.

Burmese preaching at the school-house at five, P. M., and English preaching at the chapel at six, P. M., by Mr. Rose and others.

On Monday evening, Burmese prayer meeting, at the school-house.

On Wednesday evening, English prayer meeting, at the chapel.

On Friday, a reading meeting at the school-house, in Burmese. The Pilgrim's Progress is our present text-book.

On Saturday evening, a prayer meeting in Burmese, at the school-house, and a monthly meeting in English, preparatory to the communion.

Schools. — The female school, under the superintendence of Mrs. Knapp, supported in part by the ladies of Rangoon, and the Government school, afford the only means of education for the children of Christians. Mrs. Knapp is doing a good work, is single-hearted and indefatigable. Her present residence at the school-house enables her to do much more than when residing with Mr. Stevens. At Kambet a day-school has recently been opened.

Excursions for Preaching. — "During the year," writes Mr. Stevens, "journeys were made by boat to Bassein, to Pegu, to Shwaygyeen, to Pyau Bwai, to Thongzai, and to villages on the Pazoondoung river, and one by land to Maubee, in all which, fifty-four towns and villages were visited. In some of these only a few hours, in others several days were passed, preaching and distributing books. Everywhere we found a readiness to hear, and in some places an apparent desire to know the truth; while in others there was also a disposition to oppose, and even to scoff. This last sign was more especially noticeable at Shwaygyeen and Sitang, places where, as yet little direct and per-

sistent labor, in the Burmese language, has been bestowed. But as the Maulmain Missionary Society has within the past year stationed a missionary at Shwaygyeen, to devote himself entirely to the Burmese population, we will hope ere long to hear of a change for the better.

"In the journey to Bassein, the stay at Pantanau was connected with more especial interest. It was the Sabbath. A considerable number of the principal men of the place, with a Phongyee at their head, came together to hear, with whom a close and spirited discussion was held nearly all the day. In the evening they assembled again, in still larger numbers, but without the Phongyee; and the discussions of the day having prepared the way, a most desirable opportunity was afforded of presenting the simple and distinguishing truths of the gospel, without any interruption in the way of dispute. The truth evidently produced a favorable impression on many minds, as was afterwards manifested by the interest expressed, and the desire to obtain books to read, on the subjects discussed.

"The journey up the Pazoondoung river has been followed by one encouraging result. While at one village, we heard of an inquirer at another, who it was said had a Christian book, and was reading it to others, as well as for his own benefit. We sought him out, but on reaching his house, learned that he had gone away to be absent some days, taking his book with him. We left another book for him, which he received on his return, read, and since has come down to Rangoon and been baptized. Let us hope and pray that God will make him an instrument of good to his countrymen in that section of the country.

"But the journey with which the deepest interest is associated, is that to Thongzai. The occasion was the annual gathering at that place of delegates from various Burmese churches, for conference, preaching, and prayer. Mrs. Ingalls had been already residing several months in the village, and the church members and the people of the place had been anticipating the meeting with special interest. Much prayer had been offered, and an expectation was awake that God would be with us. Immediately on reaching the place, we felt that God was there, preparing the hearts of the people for his blessing. On the part of the heathen, expectation was greatly heightened by the probability that the ordinance of baptism would be administered, a ceremony which many of them had never witnessed, and respecting which the most absurd rumors had been afloat among them. From these various causes, many came together, especially on the Sabbath, the last day of the meeting, when some hundreds assembled, who listened with marked attention and perfect decorum, while the word of God and the way of salvation was unfolded before them. After the preaching, the whole company proceeded to the water, the number increasing as we went, and witnessed the baptism of seven men and women, who thus professed their faith in Jesus.

"We spent several days in this village, delighted to observe the change which had been effected in the people by the preaching of the gospel since our last gathering there the year before. Of the good work of the Lord at this place many interesting things might be mentioned, two or three of which only we will specify. In the prayer meetings which were held among the women, each was requested to

make the conversion of some particular individual a special subject of prayer. After a time it was ascertained that seven of the company had unwittingly chosen the same individual to pray for, and that individual not long after confessed her faith in the Redeemer, and is now rejoicing as one of his professed people.

"Of the seven baptized just mentioned, the wife of one was exceedingly bitter against her husband for becoming a Christian, and finally determining to leave him, bundled up her clothes, and calling her only son, a promising lad in the school, about twelve years of age, left for Maubee, where her parents reside. On reaching their house, she indulged freely in invectives against her husband. The son, who had followed his mother very reluctantly, and loved his father, and had had his mind well imbued with Scripture truths in the school, spoke out in the presence of his grandparents, inquiring of the mother what his father had done that was so bad. The grandfather pursued the inquiry, and finding nothing against his son-in-law, and that the daughter's opposition was only against her husband's religion, he began to inquire of the boy about the religion of the Christians. The boy, who was quite at home on some of the fundamental truths, told what he knew, which so pleased the grandfather that he was made to repeat the story over and over to others, who called and made inquiries. So that the wrath of the mother was overruled to her son's becoming the means of awakening an encouraging spirit of inquiry among her own relations and others. In a short time she returned quietly to her husband, and has since given him no further trouble.

"Another instance is related of a little boy from the same school, about ten years of age, who one night overheard his mother excusing herself from prayer, on going to bed, remarking that her brother (who was a Christian) would not know it, and would not therefore tell the mamma. The boy promptly spoke out, 'But God knows it.' The mother smiling at his remark, he again said, 'And you dare to laugh!' The reproof so pungent, coming from so small a boy, made such an impression on the mother, that she did not rest until she became, as we hope, a lover of Jesus. She is now numbered among his professed people.

"But the good work of the Lord was not confined to Thongzai. 'In the midst of this interesting season,' writes Mrs. Ingalls, 'the Macedonian cry reached us from Letpadau,' a place about a day's distance, in the Tharrawadi district, and we responded, "We will go." Our band consists of thirteen persons,—preachers, colporteurs, and female assistants. We stationed ourselves in some Burman zayats. Some remained at this place, and others went out with the glad tidings of salvation. And God was pleased to bless the preaching, the distribution of tracts, the reading of the Scriptures, the public discussions, the private conversations, and all our efforts to make known the truths of the gospel.

"'The Buddhist priests called us to a public discussion, which drew together a crowd of people, some from neighboring villages. Some disputed loudly, and without reason. Some were stumbled by their own dogmas, when brought into contrast with the clear doctrines of *Christianity*, and the whole district became a scene of great excite-

ment. As the result, the arrows of truth fastened in some proud hearts. They acknowledged the clearness of our reasoning. They saw the hand of God in the works of creation. Their proud hearts quailed. They tried to cling to their works of merit, but found them a broken reed. At last they bowed at the feet of Jesus. Then came great opposition from their friends; but the grace of God was sufficient; and when they had come out boldly on the Lord's side, their hearts were filled with strong, abiding trust in Christ, as their only Saviour. And we all rejoiced together, with exceeding great joy, giving glory to God for his merciful kindness, and the manifestation of his power and saving love in this place.'"

Mrs. Ingalls, to whose labors at Thongzai and Letpadau reference is made above, finding a fruitful field in that locality, concluded to remove thither from her former home at Kemendine Zay-Ghee, and did so in the closing part of 1860. Under date of Thongzai, November 16, 1860, she thus wrote: —

"I take the first opportunity of reporting to you from my new home. I reached this place last Wednesday, after a long and tiresome trip of eleven days from Rangoon. I found my dwelling ready for me, and the Christians and heathen friends gave me a cordial welcome. So I very soon forgot my fatigue in my pleasant reception. I wish you could have been with me on Sabbath morning, and have seen our little companies of Christian families, dressed in clean garments, and many of them bringing with them their heathen friends. Saturday night we arranged our religious services, and Sunday we commenced them. Sabbath school at seven in the morning (taught at the school-house); preaching at ten; examination of candidates for baptism at twelve; Bible class for adults at two; preaching and conference in the evening. The weekly services are as follows: Preaching and conference every night, and female prayer meeting on Thursday. I made a contribution box on Saturday, and, after reading the example of the early Christians, 1 Corinthians xvi., they all resolved that this was God's way, and Sunday they brought in their offerings."

During the months that followed this date, occurred one of the most remarkable displays of Divine grace in the conversion of sinners that has at any time marked the progress of our missions, an outline of which may be seen in the Magazine for January and February of this year. Besides the native assistants, she was aided, at intervals, by brethren Stevens and Crawley, — the latter of whom baptized most of the converts. Still the work goes on. Under date of November 11th, 1861, she thus wrote: "I commence the year with five preachers in this vicinity, one school-teacher, two female Bible-readers, and I shall employ some colporteurs as I did last year. We are now collecting timber for a chapel, and hope to have a temple of God before the dry season closes." . . . "You will see from the date of my letter that I have returned again to Thongzai. I am now receiving the greetings of a large company of people from Letpadau, who have come to welcome me back to my jungle home. I have some privations here; but I am content to remain longer, and can say, God be thanked for thus opening up my way so clearly. I have

great work to do, as most of my helpers are new converts, and look up to me and my head preachers for all their instruction."

The Rangoon Burmese Missionary Society closed its second year with gratifying results,—having expended for native preachers, to defray Mr. Stevens's expenses in preaching excursions, and to aid Mrs. Knapp in labor among the heathen women, 976 rupees, which were contributed by the missionary families, and other friends of missions, in Rangoon. Besides this, Mr. Stevens acknowledges the receipt, from sundry persons, of 427 rupees 4 annas for mission purposes.

KAREN DEPARTMENT.

KEMENDINE.—Rev. Dr. BINNEY, and Rev. D. L. BRAYTON, with their wives.

Theological School.— This school still remains in a prosperous condition, under the care of Dr. Binney, who, with Mrs. B., gives to it his undivided time and energies. The school year is divided into two terms, corresponding with the rainy and dry seasons of that climate.

No formal report for the last year has come to hand. The following brief extracts from Dr. B.'s letters must suffice:—

June, 1861, he wrote: "My school is this term more than ever encouraging,—sixty pupils present, and doing well." Again, under date of October 14, 1861: "My *first* term, I suppose it must still be called, closed on the 30th of September, and we commenced again, after a week's vacation, for our dry season term till the first of February. The rainy season has been a very pleasant, and, I trust, profitable term. The average number of pupils for five months was sixty-one. Among them some of the assistants were here for a time. The ordained pastors (who were students with me in Maulmain), settled in this vicinity, were here, deeply interested in study. My older class of regular students will leave me at the close of this term, when you may expect a full report of what they have done while here;—not what I could have wished, but enough to encourage us. * * * It will not be necessary to send away any students for need of funds this term. Our present number, after dismissing the assistants, is about fifty. Everything now looks encouraging." Yet again, December 26, 1861: "My school is doing well. I am unusually well, but my oldest class, in connection with the others, work me hard."

PWO DEPARTMENT.

The following communication, lately received from Mr. Brayton, shows the state and prospects of the work in this department:—

"The Pwos of the delta are, as a mass, very strongly wedded to the Burmese system of idolatry. Still, there is much to beckon us onward in our efforts to preach to them Jesus. Last season a number of new interests were started, and five new churches formed in connection with our labors. These churches were indeed small; but they were interesting beginnings,—lights in dark places, widely separated from each other. We have now visited each of these infant churches, and additions have been made to each; from one to ten in number having been baptized the present season in connection *with the different churches.*

"Since we have been in this region there have been, not including Henthada or Bassein, eight Pwo churches formed, embracing two hundred and twenty-five members. Last year these churches met together by their delegates, formed an Association, and a Pwo Missionary Society.

"Our great need in the Pwo mission, at present, is suitably qualified native pastors. There is but one man, not connected with our school, in all these churches, who is at all qualified for such a place. One of the churches (Meying-k-doung), formed while we were at Donabew, selected some three years since one of their own number, and said to him, 'You give your time and strength to the preaching of the word, and we will take care of the bodily wants of yourself and family.' He did so, and worked hard, and with marked success. As he was a young man, we hoped much; but in less than a year he was in his grave. The church has not been able to obtain another. Though without a pastor, it has been steadily on the increase, and contributes liberally to the mission cause, besides furnishing this year four evangelists, sent out by the Missionary Society.

"This fact needs a little explanation. These evangelists are all connected with the school. At the close of the rainy season, the executive committee of the Missionary Society (all Karens) wanted to send out evangelists during the dry season; and, on looking over the school, three young men and five lads were selected. These were sent out two and two; a young man of some previous experience, and a lad of undoubted piety to accompany him as a school-teacher. The Pwo church at Kemendine, constituted with twenty-two members, about three years since, now numbers thirty-eight.

"These evangelists all expect to return to the school at the close of the dry season. We have visited all the places where they are laboring, and more or less have been baptized at each place. Had we hundreds of such young men, and the means to send them out, there are abundance of places where they might be profitably employed, and that too without going into the Bassein, Henthada or Maulmain districts.

"There is every prospect of our having a large and deeply interesting school the coming season. As we go from place to place in the jungle, we hear interesting lads and girls talking about going into town to school, so as to be prepared to labor for their friends who are still in darkness. Now the practical question with us is, What are we to do? As yet I see not where the first rupee is to be obtained to support the school. But our Father knows; and if he sees best that the school should go on, he will send us all the necessary funds, and we ask no more.

"I cannot make up my mind to say to these young men and women, who bid fair to be fellow-laborers, 'You must not go to town to school; we have not the means for your support.' No, never, never. It would be deserting our post, turning our backs to the enemy, laying down our weapons and fleeing. As long as I can possibly command a rupee, from any source, I intend, by the grace of God, to stand my ground. To stand my ground, do I say? No, to advance on the enemy. *In the present* struggle in our country it is not

pected that our generals will lay down their arms, and give up the field to the enemy, without using every possible means which talent and inventive genius can secure and money obtain to subdue the rebellion. We look here and there, in every direction, in all places, and what do we behold but a world mad in rebellion against God, Jehovah? We have put our hands to the plough; shall we look back? We have lifted up our hands to God, and in the most solemn and impressive manner have sworn to do our utmost to put down this heaven-daring rebellion. Shall we falter? In the midst of battle shall we desert our Leader? Can we not trust Him? Lord, increase our faith."

BASSEIN MISSION.

BASSEIN. — *Pwo Karen Department.* — Rev. H. L. VAN METER and wife.
Sgau Karen Department. — ————
Burmese Department.—Rev. J. L. DOUGLASS, in this country.

PWO KAREN DEPARTMENT.

No connected account of labors in this department has been placed in the hands of the Executive Committee. We are able, however, to glean from letters, written at different times during the year, such notices of the progress of the work, as, when taken together, will furnish a satisfactory statement. These we shall group together under different headings, according to subjects, and without regard to dates, permitting the missionaries, as is our custom, to speak for themselves.

The Pwo Association — State of the Churches. — "This was the largest Pwo gathering yet seen in Bassein. All the churches were well represented, and sent well-written and encouraging letters. The number of these churches is now eight, two more than when we left, and the number of members, a little over 400. Included in this number is a small band of ten persons, three houses in the extreme eastern part of the district, and at present worshipping with a Sgau church, whose pastor speaks Pwo, but which is also at a distance from them. They were baptized in 1859. We hope soon to be able to report this as the ninth church. All these churches have their own pastors, who maintain a good standing among their brethren in the ministry. Four report baptisms, in all, twenty-two. Upwards of fifty are reported as scholars in four villages; but besides these there are more or less — old or young — trying to improve themselves in the use of their books, in all these places, even where there is no school reported. This is a point that we feel must be insisted upon, in order that the Christians may maintain the character they assume in becoming Christians, viz., "the white-book people," or children of light, in contrast with the heathen, the common appellation for whom, and that even among themselves, is "the children of darkness."

"Five of our young men are now in Dr. Binney's school, and a number of the boys attended Mr. Brayton's school in Rangoon last rains. The contrast between those who have spent two or three years in a regular course of study with Dr. Wade and Dr. Binney, and those who have not, is as marked among the Pwos as among the Sgaus, and *that even* under the disadvantage of receiving all their instruction

through the Sgau dialect. If the preaching we have heard from a part of these young men may be taken as a fair sample, it certainly evinces ability, does credit to their teachers, and would furnish, to my mind, one of the strongest arguments for a systematic course of study."

Schools. — Besides the village schools briefly referred to above, the missionaries, during the rainy season, had a number of pupils gathered around them at Bassein, to whom they devoted a portion of time daily. "I devote," wrote Mrs. V., Sept. 3, 1861, "three hours daily to my four recitations. The class at first numbered twenty-five. Three were obliged to return home on account of sickness, and the two youngest, very bright lads of thirteen years, have entered the English school. The ages of these pupils vary from fourteen to thirty-five. Two of them are wives of teachers, and ten in all are females." Besides learning to read, these pupils studied to good purpose such books as "The Peep of Day," "Mrs. Wade's Historical Catechism," "Abbott's Doctrinal Cathechism," the Gospels of Matthew and Mark, and a portion of the book of Genesis. They had also a daily lesson in Colburn's Mental Arithmetic, and weekly exercises in writing, and in composition and declamation, under Mr. Van Meter's instructions. The Karens excel in committing to memory, some of them "reciting at a time twenty-five, thirty-five, and even forty verses of Scripture perfectly."

"The advanced class of young men and preachers have completed a careful study and analysis of Genesis and the first twenty chapters of Exodus, which is all the Old Testament yet printed in the Pwo language. They have also given part of each day to mental arithmetic, and have thoroughly learned "The Doctrinal Catechism;" and as most of them understand Sgau, they have carefully read the books of Esther, Jonah, and the first fifteen chapters of Deuteronomy, and other selected portions, as the history of Moses, Abraham, Joseph, &c., which they are required to present in an easy form in their own language on one or more evenings of each week. Part of the evenings are devoted to reading in course the harmony of the gospels, and one evening to oral instruction in the first principles of geography by Mr. V.; but they cannot acquire much knowledge of geography or any other science until they have books to study for themselves. These evening exercises are participated in by the whole school, as are also their instructions in singing."

The following appeal for assistance in this undertaking deserves a permanent record, as showing the spirit and motives with which it was commenced and prosecuted: —

"I could tell very much that is encouraging in our field. The voice we everywhere seem to hear is, 'Speak unto the children of Israel that they go forward.' Several times this rains heathen parents have asked us to take their children into our school; but want of funds has led us to decline accepting them. I doubt if this was right. At that time they were inclined to the truth; before the next opportunity, the adversary may catch away the seed that was sown in their hearts. I believe another shall not be turned away,

even if, like Elijah, we have to trust entirely for [illegible] be fed. Reader, you could not turn them away.

"When we compare those possessed of these [illegible] tion with the entirely untaught, we know they [illegible] which is of incalculable worth, both as regards [illegible] world to come. We look at the poor prisoners [illegible] and other public works, whose crimes have [illegible] society, or think of the sick and the aged among [illegible] and often say to ourselves, 'What do the [illegible] How sad and desolate they must be.' Who [illegible] blank of a mind without knowledge — knowledge

"But the readiness with which they acquire [illegible] the strongest appeal to help them to more. Wh[illegible] that the money appropriated for the school was [illegible] their own accord, reduced the daily expenditure [illegible] less than one cent each, aside from firewood [illegible] given by the Karens. Who does not love to [illegible] their efforts after truth and light?

"Our school has continued a little over thre[illegible] number of pupils being forty. The native preach[illegible] have been obliged to return to their people; and [illegible] more, we hope the young men will be out as colp[illegible] in the jungle. The others, sixteen or twenty, [illegible] anxious to keep with us the whole year. They [illegible] when we travel, doing our boating for us; and [illegible] example and encouragement to the village s[illegible] entertained, in most places, without charge.

"To many friends, no doubt, it would be in[illegible] this is entirely a boarding-school, and is emplo[illegible] school, the pupils doing all their own work; [illegible] furnished in the husk, or as paddy, and they cl[illegible] the young women are taught to sew, and the [illegible] work three hours daily in the garden, at fence[illegible] a good deal of carpenter work with Mr. V."

At a later date, Mr. Van Meter thus ack[illegible] ance rendered by friends of missions in Ca[illegible]

"We can now work more freely in [illegible] received the expected aid of 200 rup[illegible] teemed friend, Judge Wylie, of Calcut[illegible] liberal and earnest friend to our missio[illegible]

Outstations — Opening Fields. — M[illegible] his attention to the central station. [illegible] has made several journeys in differen[illegible] and preaching the gospel as opp[illegible] Kyone Khyoung, Tee Hai, A-la-mo[illegible] all of which he found more or les[illegible] khyoung," he remarks, "is now [illegible] church. The preacher seldom co[illegible] converts with him. Yesterday, P[illegible] preachers, whom I had requeste[illegible] *heads of families.* Others are wait[illegible]

[redacted]le prayer meeting on Friday, at the house of [redacted] attended."

[redacted], December 11, we get the following: —

[redacted]ren waiting for baptism in the Burmese church; [redacted]s from good old Ko Bike's family. Of this [redacted] has brought in five. He and Ko So left on the [redacted] tour to the north."

[redacted]he native Burmese preacher, supported by C. [redacted] Albany, N. Y., — and stationed at Kongyeedouk, [redacted]cene of his labors, he thus speaks: "Ko Tha No [redacted]nd energetic as a pastor; but as the church is [redacted]church, — only five Burmans to about thirty [redacted] Karen pastor."

[redacted]ance of this field there can be no doubt. Mr. [redacted] convictions, on returning from his last visit, to

[redacted]lf, as a missionary field, I was greatly pleased. [redacted]place; and evidently, from the great number of [redacted]till standing, it was at one time a stronghold of [redacted]haracter, I should judge, it still retains to a cer- [redacted]le, during the time of our stay there, being ab- [redacted]nals and offerings, to a degree far beyond what [redacted]groon. But there is evidence that the truth, [redacted]ving its legitimate effects; and there is much [redacted] vigorous prosecution of the work there will [redacted]p of an efficient church among the Burmese, [redacted]ming the Chinese. For Bassein is distin- [redacted]n Burmah by the fact that six of that [redacted]ve ted and gathered into the church. [redacted]n to hail the return of their absent

[redacted]t hope that Mr. Douglass will be [redacted]no distant day.

[redacted]A MISSION.

[redacted]C. THOMAS and wife.
[redacted]WLEY and wife.
[redacted]ment, and four in the Burmese.
[redacted]ixty-five.

[redacted]DEPARTMENT.

[redacted]g the past year have been much the

[redacted]the Karen missionary would never be [redacted] though he should remain in town [redacted]house is among the people, it being [redacted] in two different directions. Yet, [redacted]nd, "Go, teach," he is very desir- [redacted]who live in more distant regions; [redacted]ntry admits of it, he is out among [redacted]portions of the population, having [redacted]r with greater encouragement than

BURMESE DEPARTMENT.

In the absence of Mr. Douglass, who has been providentially detained in this country, the general supervision of this department has devolved on Mr. Van Meter. In the early part of the year, Mr. Stevens made a second visit to the station, remaining eleven days, and in various ways exerting a salutary influence. This was followed, at a later date, by a visit from Mr. Crawley, accompanied by Mrs. Ingalls, both of whom labored to encourage the little shepherdless flock. At a still later period, Ko Bike and Ko So, two native preachers, supported by the Rangoon Burmese Missionary Society, entered upon labors in Bassein and its vicinity. They are under the supervision of Mr. Van Meter, to whom they make regular reports of their labors. Ko Bike "uniformly exhibits a correct Christian walk and conversation, and exerts a genial influence on all around him." Ko So has been a Christian a shorter time, but shows a genuine Christian spirit. "The two go in company, with the word of God in their hearts as well as on their lips and in their hands, preaching, reading and distributing, and report encouraging instances of attentive and inquiring listeners."

Recent reports show an increasing interest in the Burmese church. Efforts on the part of Mr. V. to "set things in order," and to secure a more faithful discharge of all Christian duties by the members, have not been without good results. Some have been redeemed, others quickened. Some have come forward as inquirers, and a few give evidence of faith. Under date of September 10, 1861, he wrote:—

"The prospects among the Burmese are becoming more and more encouraging. More or less strangers are in, every Sabbath. Quite a number of additional seats have been put into the chapel within a few weeks past, but there are very few vacant.

"Old Ko Bike has brought in a handful of pice for the 'contribution box' for two or three Sabbaths past. Upon inquiring where they came from, he said that eight of them were from a heathen family living near him, and the rest were from his own household. The said box has been in use for only four weeks, and it has already received quite an addition to its original weight. We were glad to see Ko Bike's contributors present yesterday at both services, and especially to witness their marked attention and seeming interest in all that was said and done." Again, Sept. 15: "Four of the Chinese members were present. Two other Chinamen came to-day for the first time; they say they are believers, and wish to meet with us. One of them is a good reader. They are from Pekin, and have not been here long. Many strangers were in to-day, who remained during the whole service, and gave good attention."

September 23, yet again: "At the prayer meeting I called on all the members to express their feelings. All responded, although it was an embarrassing exercise for some of them. We expect every male member to take part in prayer. No one is excused. If they can only repeat the Lord's prayer, or put together five or six sentences, very well; they must do the best they can, but they must take part. To the Chinese we say, 'Pray in your own language, if you *are not able to* pray in Burmese;' and so they do. On inquiry, I

learned that the female prayer meeting on Friday, at the house of Mah-g-lay, was well attended."

At a still later date, December 11, we get the following: —

"There are now seven waiting for baptism in the Burmese church; the last two applicants from good old Ko Bike's family. Of this whole number, he has brought in five. He and Ko So left on the boat yesterday for a tour to the north."

Of Ko Tha No, the native Burmese preacher, supported by C. Humphrey, Esq., of Albany, N. Y., — and stationed at Kongyeedouk, — after visiting the scene of his labors, he thus speaks: "Ko Tha No seems to be active and energetic as a pastor; but as the church is virtually a Karen church, — only five Burmans to about thirty Karens, — it needs a Karen pastor."

Of the vast importance of this field there can be no doubt. Mr. Stevens repeated his convictions, on returning from his last visit, to the following effect: —

"With Bassein itself, as a missionary field, I was greatly pleased. It is an important place; and evidently, from the great number of religious structures still standing, it was at one time a stronghold of Buddhism. And this character, I should judge, it still retains to a certain extent; the people, during the time of our stay there, being absorbed in religious festivals and offerings, to a degree far beyond what I have witnessed in Rangoon. But there is evidence that the truth, like the leaven, is producing its legitimate effects; and there is much reason to expect that the vigorous prosecution of the work there will soon witness the rising up of an efficient church among the Burmese, and we may hope also among the Chinese. For Bassein is distinguished among the stations in Burmah by the fact that six of that people have been hopefully converted and gathered into the church. May the church soon be permitted to hail the return of their absent shepherd."

The Committee are not without hope that Mr. Douglass will be able to resume his labors there at no distant day.

HENTHADA MISSION.

HENTHADA. — *Karen Department.*—Rev. B. C. THOMAS and wife.
Burmese Department. — Rev. A. R. R CRAWLEY and wife.
OUTSTATIONS. — Sixty in the Karen department, and four in the Burmese.
Native preachers, including five Burmese, sixty-five.

KAREN DEPARTMENT.

Missionary operations during the past year have been much the same as in former years.

Preaching. — In Henthada, the Karen missionary would never be without a congregation on Sundays, though he should remain in town all the year round; for the mission house is among the people, it being only half a mile from Karen houses in two different directions. Yet, recognizing the force of the command, "Go, teach," he is very desirous to itinerate among the people who live in more distant regions; and whenever the state of the country admits of it, he is out among both the heathen and Christian portions of the population, having never travelled more extensively or with greater encouragement than during the *past year.*

Native Preachers. — During the first six months of the year, prospects were very encouraging as to ability to aid native preachers; churches, Sabbath schools and individuals in America having agreed to support entirely, or in part, more than thirty Karen preachers in this mission. But war cast a shadow over brightening prospects, and several were notified that they must not expect much aid for the present. Hence the number has somewhat diminished.

Schools. — The Normal School has been in operation the whole year, but on a reduced scale. Means have been limited; besides, much time and money have been expended on new buildings. And yet, educational operations have scarcely been retarded. Eight of the most advanced young men have been sent to the Theological School at Rangoon, and schools of a higher grade have been established at five different places in the jungle, to which many pupils have been sent who would otherwise have been instructed in town. An effort has also been made to have primary schools in every Christian village. Some persons have been under instruction in almost every place where there are disciples.

Signs of Progress. — There has been, as heretofore, a gradual increase in nearly all the churches; while the most cheering evidence of the Spirit's converting power has been displayed in several places. In one of the oldest churches — that at Sa-ka-gyee — there has been a revival; as the result of which, twenty-three have been converted and baptized. In Kyung Shah, the little church of five, reported last year, has been increased to twenty members. In two other places, new churches have arisen, numbering, respectively, eleven and sixteen members.

Statistics. — Baptized, 160; number of churches, 53; whole number of members, 1,650; native preachers, 60; ordained pastors, 5.

BURMESE DEPARTMENT.

After a separation of nearly three years, Mrs. Crawley rejoined her husband, late in 1861, when they entered the mission house which had been purchased and fitted up for them in a desirable part of the town, a short distance from the one destroyed by fire the previous year. All the operations of the mission have been carried forward much as in former years, of which Mr. C. has furnished the following summary statement: —

Sabbath Services. — "These have consisted of a preaching service in the morning, a Bible class in the afternoon, and a prayer and conference meeting in the evening. During the week also meetings for prayer have been held almost nightly at the houses of the disciples.

Zayat Labors. — "The fire of Dec., 1860, having left the mission without a chapel, it became necessary to make efforts at once to rent a building in which we could have public worship. By aid of private contributions, a good zayat was built in the most popular part of the town. This it was intended should be used as a preaching zayat through the week, while a room in the mission house was occupied as a temporary chapel. But it soon became evident that, in order to attract the heathen to our services, it would be necessary to hold our *meetings in the town* zayat. We have [illegible] commenced to do

so, and with the most encouraging results. The zayat is filled with hearers every Sabbath.

Native Assistants.—"The same number has been employed as last year, and all supported by the Foreign Missionary Board of Nova Scotia, New Brunswick and Prince Edward's Island. Of the five employed, two are itinerants, and the other three are stationed at Henthada, Taingdau, and Donabew.

Statistics.—"Baptized during the year, 7; received by letter, 1; excluded, 3; died, 2. Present total, 27; of whom seventeen reside at Henthada, eight at Taingdau, and two at Donabew."

Mr. Crawley closes his account in the following cheerful strain:—"If the feelings of the missionary may be taken at all as the measure of the present state and prospective prosperity of the mission, then the friends of missions may rest assured that our mission here is in a very prosperous and encouraging condition."

PROME MISSION.

PROME.—Rev. E. KINCAID, D. D., and Rev. T. SIMONS, with their wives.
OUTSTATIONS.—*Thayet, Enma, Woontenzike,* &c.
NATIVE ASSISTANTS, twelve: six ordained preachers, including Ko Shway Nee at Ava, four preachers not ordained, and two colporteurs and school-teachers.

The summary statement of labors and results for the year 1861, furnished by the Prome mission, though very acceptable to the Executive Committee, would not, if produced here, give the members of the Union and the Board a sufficiently full and clear account of the nature and importance of the field, the agencies needed for its cultivation, the signs of promise, and the diversified labors of the missionaries. Extracts from several letters, written during the year by brethren Kincaid and Simons, will be more satisfactory.

The Cause on the Frontier.—"Nov. 20th, 1860. Twice within a month," writes Dr. Kincaid, "I have been up to the frontier, Thayet and Meaday. I preached there three Sabbaths and several week-day evenings, besides visiting from house to house in the town and in several villages. I baptized two English officers and one native officer, a Mohammedan. The two English officers are conducting religious services regularly in their own houses, and some souls are brought to a saving knowledge of Christ. In one village I found three Burmans, who profess to believe in Christ."

The Opening south-east of Prome.—"Feb. 9, 1861. Yesterday I came in from the Enma and Poung dai districts, also passing through Shwaydoung for sixteen miles, and spending one night in a village where we had preaching and conversation till midnight, and there were at least two very interesting inquirers. I visited and preached in nine villages in Enma, and one in Poung dai. In seven of these villages there are Christians, living from half a mile to three miles apart. On the Lord's day I administered the communion; eighteen were present as communicants, and others as inquirers. I saw at least twelve or thirteen who appear to be believers, and who openly declare their faith in Christ, but as yet do not offer themselves for baptism. In addition to this, there are many inquirers. In three villages there *is an entire* abandonment of Buddhism. The light of

God's truth is permeating the mass, and we look for a blessed work of grace.

"In Poung dai, still farther south-east, there is an equally hopeful state of things. In one large village some sixty families have discarded the fables of Buddhism, and refused all support and submission to the priests. The claims of Christianity are freely discussed, and our books and tracts are largely read. They have invited me repeatedly to visit them. In a short time I intend to go there again, and will pitch my tent in the midst of them for several days. I have left two of the most mature and efficient assistants to labor in Enma and the district beyond in as many villages as possible, till my return, some eighteen or twenty days hence."

Nov. 18, 1861, Dr. Kincaid adds the following, in reference to the same field:—"A few days ago I came in from Enma, where I had large congregations morning and evening. Three have just been baptized, and this makes thirteen baptized there during the year. I wish you to understand that Enma is not a village, but a district, containing about thirty villages, one-fourth of which are Karen, and the others Burman. They are all agricultural, and hardly anything is grown but paddy. The church is a most efficient body of Christians. The change that has taken place in seven or eight of these villages is very great. The first convert was driven from his house and out of the village by the priests. His own wife did not dare to take him food in his hiding-place in the fields, except in the night when all were asleep. Now they have refused to feed the priests, and they have left. Multitudes come to hear the gospel. If they have not turned to the Lord, they have turned away from their idols and priests. They are so far enlightened that they cannot be heathen any longer. There is a great field ripening for the harvest. About ten miles farther south there is another field, where there is the same spirit of inquiry; but as yet none have declared themselves the servants of Christ. The seed sown must be watered. The door of faith is opening wider and wider."

North-east of Prome.—"April 18, 1861. This week I returned from a tour of two hundred and fifty miles, in a north-east direction, visiting a large number of villages, and many I had never seen before. I had with me two Burman assistants and two Karens. These last I left in the mountains with a distinguished Karen chief, who has a large number of people under him, and wishes for a Christian school. All these little mountain villages are stockaded, partly as a protection against tigers, and partly as security against robbers. The chief ordered a zayat to be built the next morning after our arrival. I have hope that the gospel will take root among those Karens."

Kyen Villages.—"After taking leave of the chief and the two young men, we passed along near the king of Ava's territory, due west, till we reached the Irrawadi, about fifty miles north of Prome. Besides Burman and Karen villages, we visited four large Kyen villages. Two nights we lodged in Kyen villages; and, after hearing the gospel till late in the evening, and then again in the morning, they urged me to send them teachers to preach to them and to instruct them to read and write. Many of the men said, 'Why should

we not be taught to worship God and read the Divine Book as well as Burmans and Karens?' During the whole time we met with no incivility; but, on the contrary, in many villages we were treated with much kindness, and listened to with earnest attention; and often, after listening for an hour or more, they have expressed an anxious desire to hear more about this divine doctrine. If I do not go again myself, by the end of May, over this same track, I will send two assistants to follow up the work. If I had the time, I would like to fill several sheets with a description of what I saw and heard, so that the reader could see the work that is to be done. But my work is all behind, and I must be off in another direction, where there are pressing calls for labor.

The Great Want. — "When I look over this field, east, west, north and south of Prome for only sixty miles distant, and recollect that in more than two hundred villages the gospel has never yet been preached, my prayer is, 'O Lord, raise up laborers, — men fitted by grace to preach Christ to these perishing thousands.' More and more I am convinced that preachers are wanted, men who will go with the simple message of the gospel; men who cannot live without preaching Christ, the way, the truth, and the life. The Lord of the harvest alone can raise up such laborers; and why may we not pray and hope for the needed instrumentality to be raised up among Burmans, as well as among Karens? Mere routine men will not do; they are of no use. Burmans are ready to hear everywhere; but 'how can they hear without a preacher? And how can they preach except they be sent?' This 'sending' is the thing to be understood. It is not man's work, I am satisfied. It is the gift of the Holy Spirit, in answer to prayer.

Native Preachers need Encouragement. — "Native preachers are easily discouraged; their faith becomes feeble when for some time there is no apparent result, and they sink into a state of helplessness. When they see some suddenly fall back who have appeared to run well for a time, they lose heart and give way to despondency. It is then that they need encouragement, both by example and by instruction, to 'preach the word in season and out of season.' Burmah is to be evangelized by native agency, there can be no doubt. Drudgery and painstaking are necessary to win the confidence, attention and good-will of the natives. We must call into action all the sanctified native talent we have, and encourage every man and woman to labor for Christ, and teach them how to win souls. Some of these will give evidence that they are called of God to give themselves to the ministry; and we may hope ere long to see mighty men raised up, — men whose faith overleaps all obstacles. We must make the native preachers feel that we trust them, and we must encourage them to be strong in Christ, and to expect the aid of the Holy Spirit.

"I wish to see more attention given to this subject, and that every missionary should work over a wide field, and so set the example of planting the cross of Christ in as many localities as possible. Native preachers will learn how to work, and the gospel, as leaven, will be exerting its influence in scores of places at the same time.

Support of Assistants. — "We have two churches which can aid in

supporting a native ministry, one in Prome and one in Enma. All the other Christians are widely scattered, one and two and three in a village; and then, multitudes of partially enlightened and inquiring heathen, who need line upon line, in order to understand the way of life. It would be better to withdraw half the missionaries in Burmah, than to dismiss the assistants.

"I have obtained from English officers, support for two assistants; a pious surgeon in the army has given me 120 rupees. Three young officers have assumed the support of one assistant. Brother Dunbar's young members (New York city) support one. Two others I have, and cannot give them up, unprovided for. These last have twelve rupees a month each, which is little enough, as they have children. I have been paying them through the year, except sixty rupees given me by an officer who had assumed the support of one, but died at the end of five months.

"The following are the native preachers who look to me for whatever of pecuniary assistance they have:—Ko Shway Nee, at Ava; Ko Poo, at Thayet, and Moung Mhong, at Allen-myo, on the frontiers; Moung En, who now travels with me; Moung Yan Gen, and Moung Cheen, who are now in the Enma and Poung dai districts; Ko Gee, a Kyen, who is laboring among his own people.

Schools.—"For some months, during the rains, we had two small schools in two Kyen villages. One was taught by a man, and the other by a young woman. Both of them are Christians. In both, twenty-three pupils—a small beginning, but still it is a beginning. Never before did a Kyen village have a school.

"In Mrs. Kincaid's school here in the town, nearly one-half are Kyen children. The other half, and a little more than half, are Burmans, whose parents are Christians. There is also a small school in Enma, twenty-six miles from here, and taught by the wife of an assistant.

"Our native Christians are in a sad condition about education for their children; scattered, one and two and three families in a village, and no teacher except the priests, and it is idolatry to be under their instruction. Shall the children be taught heathenism, or have no education? This is the question. Christians cannot give their children over to Buddhist priests.

Demand for a Native Chapel.—"Since the great fire in 1857, when our second preaching zayat was burned, we have had no place for a public assembly except in private houses, too small and inconvenient; on the Sabbath, in my house; and consequently we have small assemblies, not exceeding sixty or seventy, and of course very few who are not Christians. In some suitable place in the town, the Sabbath congregation would rarely be less than two hundred. The town has been rebuilt under the supervision of government, the streets made broad, and no small, temporary houses are allowed. Col. Phayre has given a large lot in the centre of the town for a chapel, but a cheap, straw-covered building is not allowed.

"Whenever I am in Prome I preach on the Sabbath, and when I *am away,* either Ko Konge, the pastor, preaches, or one of the most *efficient assistants.* To have one hundred or one hundred and fifty

inquiring heathen, men and women, present every Lord's day, is a matter of too much importance to be neglected any longer.

New Chapel Opened.—"Oct. 5, 1861. Last Lord's day our new chapel was opened. It was well filled. The assembly room is thirty-six by fifty feet, and an entrance veranda eleven feet broad, making the building sixty-one feet long. It is made of teak. It has cost nearly eleven hundred rupees. The subscriptions are seven hundred and ninety-eight rupees, leaving a balance unpaid of about three hundred rupees. Besides this, timber was given to the amount of one hundred and twenty rupees. The native Christians have done better than I had reason to expect; the taxes are very heavy. Families whose whole income does not exceed twelve rupees a month, pay about thirty rupees a year, including house tax and income tax; then there is an indirect tax paid on every article used for food and clothing. Had I dreamed of a civil war in America, I should not have undertaken to build a chapel. But it was begun before the news of the great rebellion in America had reached Burmah.

Greatest Want of All.—"Most of all, we need an unction from above. The Holy Spirit's influence on us who believe is what we need most of all. We seem to labor to little purpose. We sow, and do not reap. Something is wanting; we cannot gather in a harvest. Pray for us. If we could only believe as Christ would have us believe, and then labor as the worldling labors for gold, we should see the work of the Lord prosper."

The following additional particulars, showing the progress of the work in Prome, the state of the church, and the labors of the native preachers, are given by Mr. Simons. After speaking of the opening of the new chapel, he continues:—

"Besides the usual congregation, the old long-standing inquirers and many strangers attend. Recently one of these inquirers has had strength given him to come out and openly profess his allegiance to the Lord Jesus Christ by baptism. He is a Shan, a venerable-looking old man of the advanced age of 72; has a thorough knowledge of Buddhism, and for years has been revered and looked up to by his companions as their religious teacher. He is an herbist by profession, and supports his family by selling roots and other native medicines in the bazaar. In his manners he is very quiet and unassuming. He seems to have a disposition to make himself useful, and is ready to accompany the native preachers in visiting his old friends and others. It is expected that a few of his followers will soon imitate his example, and profess their faith in the religion of Jesus Christ. Ko Hmoung, the Jesus Christ's broker, so called, appears well. His wife also has received some light, and is not now ashamed to have her husband called after the name of Christ. Another Shan has asked for baptism. He attends the chapel, and appears to be in earnest in seeking information on the truths of the gospel.

"Moung Yan Gen has latterly spent part of his time at the zayat near the pagoda, and in visiting different places within the city. His preaching is very much liked, and his gentle and persuasive manner has gained him many friends, and made him particularly interesting to opponents.

"Since the baptism of Oo-yah, the Shan, there is only one great teacher left, Ko Shway Doke, and he is friendly to Moung Yan Gen, and invites him to take a seat with him at the funeral gatherings, and to expound the doctrines of the Bible. Ko Konge's labors have been mostly confined to the inhabitants of the city. Moung Shan galay is still in the district of Tharrawadi. There are some good inquirers with him. Three are ready to ask for baptism. Books and tracts have been given more freely, and scattered to a wider extent than ever before, owing to an eagerness shown by the people to get them; and there is reason to hope a desire also of obtaining the information contained in them."

Statistics of the Church. — "Last year's report stated the number of members to be 193. This year, 21 have been baptized; one has been removed by death, and three dismissed; — leaving the present number, 210."

ASSAM MISSION.

SIBSAGOR. — Rev. WILLIAM WARD and wife.
NOWGONG. — Rev. M. BRONSON and wife.
GOWAHATI. — ——— ———.
In this country, Rev. A. H. DANFORTH, Rev. I. J. STODDARD, with their wives; and Rev. C. F. TOLMAN.

SIBSAGOR. — "It is just one year this day," wrote Mr. Ward, under date of Dec. 10, 1861, "since we reached Sibsagor. The year has passed quickly away, and hardly seems so much as four months. It has been one of mercy and continued good health to us both; and, in our work, has been marked both by blessings and trials."

Revival. — The revival, to which reference was made at the last annual meeting, continued for several months, and resulted in the hopeful conversion of from twelve to twenty persons. In April, Mrs. Ward wrote: "We have almost daily evidences that we are not laboring in vain, but that God is with us, and his Divine Spirit is moving on the hearts of this dark people. . . . My heart yearns, yearns for souls. The few mercy drops that have fallen only increase my thirst for a shower. In this place there is some moving among the dry bones; not simply among the native Christian families, where we are accustomed to look for it, but among heathen and high caste officials." (See Mag. for October, 1861.)

Mr. Ward communicated the following in May: "We still have tokens that the Lord thinks in mercy upon us here. Last Sabbath, I baptized another interesting convert from the girls' school; and other candidates are desiring baptism, who may be received at our next communion season. . . . . Eleven have now been received into this church since January last. Thus we are permitted to reap, where our brethren and sisters have sowed the seed in past years. To God be all the glory! For, in religion, no work is great and vital but his."

Trial of Faith. — The closing part of the year showed some decline in religious interest; and, while love waxed cold, iniquity sprung into life. "We have had a gross case of the old sin of the East and of all idolatrous lands," wrote Mr. Ward, in December last. "*A young man, who ha[illegible]* at Nowgong, been excluded

from the church, restored, and was brought up to Sibsagor, has proved himself rotten. . . . . The church have cleared themselves by excluding him. He was one of the best educated of the Nowgong orphan school, and was in a good position, being one of my assistants in proof-reading and in translating. . . . . We have now excluded four from the church for *one* kind of sin. This has been a sad blow. You see our trial of soul. I might have kept silence, but you would not have known our true estate. Pray for us."

In January last, he wrote again: "After some trying developments, we are seemingly enjoying a purer atmosphere and recovering our position."

Statistics of the Church.—"Baptized, 10; restored, 1; excluded, 4; present number, 24.

Assamese Native Preacher.—"The preacher Kolebor, supported by this church, has entered upon his daily labors; and, at our last monthly concert, gave a most interesting report of his experience among the people. Some days he had preached to about twenty, some to forty, some days to but few, but always to some; and many received tracts.

"He feels courageous, and enters into the work with much more heart than I expected. I feel confident that he will do good. He believes God has called him out; and he expects his blessing. He has not entered upon this for lucre, for he was earning more in his previous occupation. He is a man over forty years old, and has the unqualified confidence of the church, and a good report of them that are without.

Change in Favor of Christianity.—"He says he can see a great change among the people, in regard to Christianity, within the last ten years; that those who were foremost to revile and scoff, are all dead; and a new class, accustomed to Christian ideas, and of more liberal feelings, have come upon the stage. There are many educated and influential men here who know that Christianity is true; and, when the bands of caste shall have been a little more slackened, who shall say what multitudes may, all at once, cast their old idolatries away? May our brethren at home take courage, and not doubt to push forward this great and glorious work of faith!

The Printing Establishment.—"The work in the press continues full. The work on the Psalms goes on amid the work of pastoral care, a charge of the press, with all its job-work and correspondence, the editing of the monthly sixteen-page Orunodoi, and preaching. The money, of course, — well, we are not driven to the wall, and trust we shall not be.

"The Orunodoi has an increasing circulation, and seems to awaken growing interest in the native mind. By this paper, we reach the hundreds of readers who cannot be reached by any other means, and who, if we attempted to preach to them, — which we have not the means to do at present, — would not hear. But here we mix in the knowledge of gospel truth along with news and matter which they are becoming eager for; and thus, all unawares to themselves, their modes of thought are undergoing a gradual but certain change. Occidental and Christianized modes of thought are a perfect

in their unlikeness to those of the raw Hindu mind. With them, everything runs in the old grooves, — every thought and feeling and prejudice, every fear and hope; all things are full of the Hindu leaven; everything has the old taint and stain and bias, — a fearful influence to overcome. I know the grace and truth that came by Jesus Christ are all-sufficient; but the truth must first find a lodgment by any and by every means, or else the grace will be utterly wanting."

In all, there have been printed during the year, — 4to pages, 82,560; 8vo, 23,040; 12mo, 250,748; — total, 356,348.

Schools. — "Our girls' school [boarding], which has been almost no expense to the mission for the last year, has been gradually reduced, by marriage and otherwise, to its present number of three pupils. Probably, by the end of another year, they will all be married; and the school, as a matter of course, will cease to exist.

"We have, however, a very interesting substitute in our Christian day-school, which is composed of that interesting and rapidly increasing class, the children of our native Christians. This school is wholly supported, without aid from the mission, by an interested friend in this country, at an expense of about one hundred rupees a year. The children are doing well; and Mrs. Ward has the school under her direction, and gives them instruction a short time every day."

NOWGONG. — The year past has been one of repeated and sore trials to the missionaries at this station. Mr. and Mrs. Bronson, on their arrival, found Mr. Tolman in a very precarious state of health. In his travels and exposures on the Mikir hills he had contracted disease of a malignant and insidious character, which prostrated him entirely, and wrought its way so thoroughly into his constitution as to make a temporary change indispensable. He left Nowgong in company with Mr. and Mrs. Whiting, hoping to visit Calcutta, and extend his trip, if Providence favored, down the coast to Rangoon and Singapore, returning to his family in the course of a few months with improved health. On reaching Calcutta, he was too feeble to think of travelling alone; and, after consultation with physicians and missionaries there, concluded, as the only feasible plan, to continue his journey to the United States. After many months spent in anxious waiting and watching the developments of Providence, Mrs. Tolman, the daughter of Mr. and Mrs. Bronson, felt constrained to join her husband in this country, and left for that purpose early in this year. These separations were most painful, both to those who left and to those who remained; and the bare mention of them will awaken a deep sympathy in their behalf. They involved on the part of brother and sister Tolman the blasting of many cherished hopes, and the postponement, at best, of many carefully devised plans of usefulness. The day of deliverance for the Mikirs is apparently deferred; how long, we cannot tell.

Left thus without the coöperation and support of their children, the parents found new occasion to repair for help to God alone, and *cast* themselves on Him whose strength never faileth. They were not *suffered to fall.* We must give here some extracts of letters written

soon after intelligence reached Nowgong from Calcutta that brother Tolman must pursue his journey to America: "The intelligence is of course painful on many accounts to us; not only on account of the long, painful separation, and the anxious suspense as to the result of the voyage upon his life and health, but also the interruption of our missionary work, which, after so many previous and long intervals, can illy bear another. . . . . Mr. Tolman had made a good beginning. The attention and interest of the Mikirs had been gained, and this present cold season would, if health had been continued, have witnessed direct advance and settlement among them. A first book in their language is printed; a second is in manuscript,— the first form in type,—and several of the people manifest a desire to learn to read, and would, no doubt, have been favorable to his residing among them. Only yesterday a company of them visited us, and inquired with much interest whether the sahib was coming among them any more.

"But God has seen fit to inflict this stroke upon us for some wise purpose. It is one of the mysterious providences of God, that such young, devoted and useful servants of God as Thomas and Tolman should be suddenly prevented from thrusting in the sickle, and finishing that great life-work for which they so ardently aspired. . . . I have been brought deeply to feel that unless the Lord work, in vain do we labor, and that scores of missionaries, of the highest order of talent, will 'prophesy to these dry bones' in vain, until the wind of the Spirit moves in concert. If such is the will of God, I am willing to labor on alone, and work on, preach on, until the time to favor Zion comes."

Speaking of hindrances to the gospel, Mr. Bronson thus referred to a growing spirit of discontent among the people:—

"Another hindrance we are obliged to meet, is the spirit of discontent felt by the masses of the natives, in consequence of the greatly increased taxation. They openly murmur, and all sorts of evil stories are in circulation in the villages, calculated to increase this discontent. Now it is said that government is sending up soldiers and means for forcibly breaking caste; then we hear that the idols are to be ordered in and demolished, and Christianity forcibly spread. One day it is reported that all government fines go to the missionaries; another day some one will ask, 'Is it true that the government have offered one thousand rupees for every convert to Christianity?'

"Latterly the report is that the Sikhs are about to rise in mutiny. I will not add. Suffice it to say, that the whole native community is restless and uneasy. A very respectable Mohammedan, who knows much of the Christian religion, and who had heard of the state of the Mohammedan power in Turkey, said that many of his people declared that the Christian religion was about to prevail. O, that this upheaving of the dark mind of heathenism may prove to be but the precursor of that last great battle that shall usher in the universal reign of the Prince of Peace!"

This spirit of uneasiness resulted at length in an outbreak near Nowgong; which, though soon quelled, resulted in the violent death of Mr. Singer, an English civilian, and for a time imperilled all

[illegible] subsequently the state of things was referred to as follows: —

"[illegible] the interests of [illegible] immediate success, [illegible] the [illegible]. The outbreak at Nowgong, in which [illegible] and which imperilled all our lives, is but a [illegible] of the smouldering volcano on which we are standing. That [illegible] at present pervades the spirit of discontent [illegible] the entire [illegible] and extends to the [illegible] in the mountains. Its heterogeneous inhabitants seem of the most unstable character. For our defence we have one regiment of native sepoys. The hostility of all classes is excited and kept [illegible] by the imposition of the income and license tax, and other innovations.

"The priests are making the most of the present excitement to rouse the animosity of the people against missionaries."

Amid these multiplied trials and difficulties, the missionaries continued to cast abroad the good seed of the kingdom of God, and not without seeing some of it spring up and bear fruit.

"Some mercy-drops have fallen upon us to cheer and encourage our hearts, and to assure us that God is still with us, and ready to bless. Our meetings have been solemn, and the Spirit has been evidently moving on the hearts of a number who have long heard the gospel with indifference; so that we have been ready to ask, 'Will they continue to despise, and wonder, and finally perish?' A marked change, of late, has given us hope that our prayers and efforts have begun to be blessed. Last Sabbath I had the pleasure of baptizing six happy converts, most of whom have long heard the gospel, but neglected to obey the Saviour's commands.

"One of the number is the wife of our old colporteur, Adiram, now the eldest female member of the church. When we first saw her, she seemed to be the most ignorant, indifferent, inaccessible person I ever conversed with; but gradually her mind has been opening to the truth, and for some time past she has manifested a deep sense of her need of something more than heathenism could do for her. It is gratifying to see one, who has so many years lived in the darkness of heathenism, now coming to the light of the glorious gospel.

"In the evening we sat down, a little band of sixteen members, and commemorated the death and sufferings of our Lord, and renewed our covenant obligations with Him. Several others manifest more interest in religious things than previously.

"So much for things in the midst of us: but O, we long to see truth overpowering the heathen crowds, breaking into the villages right and left, and spreading far away upon the hills around this valley. The people always seem respectful, listen attentively, receive books, come again and again, and say that they are turning our words over in their minds; but, alas, how few are prepared to break the chain of caste, and step forth free from the superstitions of their ancestors. But the time of their emancipation will come: even now, nothing but fear keeps some from throwing off the yoke."

The above was written in July last.

The Mikirs.— The following additional reference to this people

ry properly finds a place here: — "The Mikirs are evidently a
ople in some small degree prepared for the gospel. But our hands
e tied. To labor for them effectually, we must follow them to their
ls and mountain-tops. This, even if we had the means, we have
t the strength to do at present. The hardships and exposures,
d the malarious climate, render it a great risk to live in the hills.
e are doing what we can for them here. Three pupils are here for
e rains, but a small thing would frighten them away. They do not
l at home in the plains, and can with difficulty be induced to stay.
l we can do is to await the developments of Providence."

GOWAHATI. — It seems that not all is lost at this station. Mrs.
onson has furnished the following account of a recent visit to
at place, in company with her husband: —

"We left Nowgong on the 4th inst., and came down to this place
look after the mission property here; and, more especially, to
k after the spiritual interests of the little band of Christians, left
re like sheep without a shepherd. There are six Christian fami-
s living in the mission compound. Some of the members of these
ilies are merely nominal Christians. There are ten members of
church. Some, who have been excluded, are desirous to return;
d there are three who wish to become candidates for admission.
e residents speak of the native Christians here as having been
thout reproach during the past year. From all we can learn, by
versation and daily intercourse with them, we believe they are
ing to live a Christian life. Their temptations and trials are
ny, and such as test severely their Christian principles.

"We hold meetings every evening and on the Sabbath. The reli-
us interest is not marked; yet we feel that we are not without the
luences of the Holy Spirit. Our waiting eyes are unto the Lord
a blessing."

The following comes through Mr. Ward, under date of Jan. 24,
52: —

"Br. Bronson will have written you all about his visit to Gowa-
ti, and what he found there. * * * Late letters state that two men
ve come from another station to Gowahati; and that they are
iting for Mr. Bronson's next visit, to be baptized. He speaks al-
of the baptism lately of an influential man near Nowgong, and
nks others will follow him. These things are very encouraging to
r brother, who has had to send away so lately his daughter for her
ig home journey."

Appeal for Help. — We cannot consent to close this already ex-
ded account of the Assam mission, without calling attention to
following earnest and just appeal, from the pen of Mr. Bronson,
r more laborers: —

"If you could only feel what I feel of the urgent necessity of hav-
fellow-laborers on the ground at once, I know you and the Com-
ttee would take upon yourselves still greater responsibilities in
nding them to our help. 'Faint, yet pursuing,' is our motto. We
ve many obstacles, because we are so weak. This the enemy sees.
feel that if we at Nowgong could have only a visit of a few weeks
m some fellow-*missionary*, or even native preacher, it would, by

the blessing of God, be a great help to us, and revive the faith and courage of our feeble, faltering converts.

"Gowahati is in a desolate, neglected state. One of the native members has visited me at Nowgong, and appears very well. He has worship at his house every Sabbath, at which five or six others attend. I have done my utmost to help them and to encourage them; but they are a weak band, surrounded by powerful temptations. Brother and sister Danforth are needed there more than I can express.

"Our friends and fellow-helpers are passing away, — and 'by whom shall Jacob arise, for he is small?' When I look around me, and see and feel how much labor is required in this district, and far on to the Mikir hills; when I see the desolation of Gowahati, brother and sister Ward alone at Sibsagor, with the work of five men on their hands, I cannot help crying out, in the anguish of my spirit, that some way may be devised for sending the waiting laborers forth.

"What we most need now is fellow-laborers to do aggressive work, and to show to all that our mission is not to be left to die out, but that sacrifices will be made to sustain it, even though the horrors of war rage at home. 'The walls shall be built in troublous times.'

"Assam is destined to be an important country. Another large tea company has been formed, with a large capital. Large tracts of land will come under cultivation. Europeans and laborers will be introduced; and, with all this, a religious influence needs to be preserved. Besides, all the northern and eastern portion of this great, unexplored country is to be visited this very year by an able exploring company, sent out by the government. North of Ava, among the Shans, and, north-east of Assam, the Himalayan ranges are to be explored, and an effort made to open a highway into the great Shan country, Yunnan, Thibet, and western China, and thus bring trade down into the Brahmaputra valley. The project is a noble one, and is likely to be entered upon earnestly, so as to enable England to compete with the inland trade between China and Russia. As our mission was first in the field, we ought to see that it is manned efficiently. Either let us do it, or retire, and let some other body of Christians do the work. Why leave this mission always gasping for life?

"Tell the friends of missions that they are solemnly pledged to carry on war here as well as at home; and, if it was a glorious sight to see regiment after regiment rallying at the call of the President, how much more should the soldiers of the cross rally at the call of Him, who, pointing to a perishing world, cries, 'Go ye into all the world, and preach the gospel to every creature.'"

To this Mr. Ward adds: "It is high time some new family or families were on the ground, and learning the language, preparatory to taking up the work which others may lay down. It would be a sad business, humanly speaking, — and I am aware that we are apt to be sufficiently human, — to have a breach made here now in our families. *We cannot* be reduced much lower without the mission becoming

hat I never allowed myself to premise. You know very well that t takes three or four years before a missionary is capable of doing uch effective service here; not only on account of the language, ut his entire inability to understand and appreciate the character of he people and the nature of the work. * * * Assam is acquiring a eculiar interest from the tea culture. Everything is on the strain. ome one has profanely called it *the worship of the 'tea deum.'* One ing is certain, — this province is soon to become one of the first a gardens of the world. There is a large influx of Englishmen, a rge import of Bengali laborers, a vast outlay of capital, and a ange is likely to come over the face of native society much soon- than could have been supposed. I hope the leaven of the gospel ill hold its own, and be ready to avail itself of all opportunities id every advantage."

TELOOGOO MISSION.

NELLORE. — Rev. L. JEWETT, Rev. F. A. DOUGLASS, and their wives. In this country, Rev. S. DAY and wife.

The progress of this mission has been somewhat interrupted by ie declining health of Mr. Jewett and his family, a subject to which e thus referred under date of 27th Jan. last: "On the 28th of May had a fainting turn. For a few minutes my friends watched with ie greatest anxiety for any signs of life. I soon rallied, as my time r rest had not come. * * * * * When it was decided to ake the journey to Madras on account of poor Harriet, Dr. Adam id the change was still more important for me than for her. And hen the change to America seemed the only means of saving her life, like change was considered by those *in* and *outside* of the mission ually important for me. My own desire was to send home my mily and remain in the field; but it was difficult to set aside the dgment of so many."

After spending some weeks at Madras, leaving his family there, Mr. ewett returned to Nellore, and made a hasty trip to Ongole, to see ie brethren and bid them farewell. This done, and a final leave taken f br. Douglass and the members of the church, and all things being ady to take ship, he wrote again at Madras, March 11: "Your wel- me letter came to hand a few days since, assuring me of the sympa- y of the Committee and their vote of approval of my coming home. he trial of leaving home at first is less than nothing compared to at of leaving the mission field to return. I looked for a door of cape from such a step, till within a very few weeks. * * * * * ur parting with the Nellore mission took place at Suluneepetter. will not try to describe it. How precious seemed the moments in ngole. On seeing me, Obalu embraced me in his arms. I felt as uch strengthened by seeing him, as ever Paul did by his brethren ho met him in the wilderness. We ordained Kanakiah as pastor f the church, on the last Sabbath I spent in Nellore."

Left thus alone at Nellore, br. Douglass wrote under date of March 0th: "Bro. and sister Jewett are sending us their last letter while in dia. Their little daughter they must soon give up to Jesus, m, she *says, she loves better* than anybody else. * * * * *

We feel, even now, our lonely position very much. We trust in God, and in men, the children of God; but still, how can flesh always walk by faith? * * * * * I am sorry to say there is not so much interest among us in spiritual things as there was a few weeks since. I trust, however, there is progress in self-knowledge and in the knowledge of God. We need your prayers, and the prayers of God's people."

This "interest in spiritual things" Mr. Douglass had referred to more fully in a previous letter. (See Magazine for March, 1862.) After giving an extended statement of the mental exercises of a member of the church, — Ruth, the wife of Ezra, — he closed his account thus: "Since I began this letter, four days since, the Lord has come among us. Two, we hope, have passed from death unto life, and one of them, to the wonder of the world, is Ruth's mother. Others are inquiring."

No statistics of the church or school at Nellore have reached us. The number of church members reported last year was 24.

In the early part of the year, both Mr. Jewett and Mr. Douglass, accompanied each by several of the native Christians, made extensive journeys for preaching and Bible and tract distribution, full accounts of which have been given in the Magazine. At Ongole there seems to be an important opening, two very interesting persons, brothers, having been baptized in the immediate vicinity, and a house for a missionary's residence having been purchased by Mr. Jewett, with funds furnished by a brother residing in the "Mississippi Valley;" the same person who has paid Mr. Jewett's salary for two or three years past.

On the withdrawal of Mr. Jewett, Mr. Douglass relinquished the house occupied by him the previous year, and now occupies that recently left by the former.

SIAM MISSION.

BANGKOK. — *Siamese Department.* — Rev. S. J. SMITH and wife.
Chinese Department. — Rev. R. TELFORD and wife.
OUTSTATIONS. — *Lengkiachu, Bangchang, Chentaboon,* &c.

The report on this mission, presented in 1860, closed with the following paragraph: —

"In transmitting the last schedule of appropriations, the Secretary was directed to inform the members of the Siam mission of the earnest wish of the Executive Committee that they should inquire and report at an early day, whether the time has not arrived when the Siamese and Chinese Departments of the mission should be placed each on a separate and independent basis; and when an attempt should be made to gather a church composed solely of Siamese. The first converts baptized at Bangkok were Chinamen, and the strength and efficiency of the church have ever been derived from persons of that nation. In fact, the number of purely Siamese converts has been very small. These facts have urged the inquiry upon the minds of the Committee, whether there may not be some defects in our modes of working, and whether [illegible] e ought not to be effected

that shall direct our efforts more fully, and perhaps exclusively, to the natives of the country. Missionary operations in Siam, it seems to them, ought to have a chief bearing on the evangelization of the Siamese, and hence the action above referred to."

The measure thus broached was found to be of a delicate nature, and, in its execution, attended with difficulties which could not all be foreseen. The one church at Bangkok had garnered all the fruit gathered by a succession of laborers, living and dead, throughout a quarter of a century. It was made up of a compound, in which the purely Chinese element prevailed, with a sprinkling of the purely Siamese, and another, the offspring of these two, known as the Siamo-Chinese; its name, as was natural, being taken from the most prominent element, and its supervision confided nearly all the time, since 1835, to the Chinese missionaries. It enshrined memories of the most sacred character, and treasured up interests, personal to the missionaries and to the church members, which could not lightly be set aside. If the question had turned on the point of fruitfulness alone, and that department had claimed priority of date as a church organization which has been most successful in gathering converts, the Siamese portion would have been allowed to take the initiative in forming a new church. But a new movement involves risk, it was said, and such a hazard the stronger portion can better grapple with than the weaker; and so, on the ground of a wise expediency, as well as of Christian magnanimity, it was decided that the Chinese members, under the supervision of Mr. Telford, should go forth and associate as a Chinese church — the other organization to be known hereafter as the Siamese. A separation, thus effected, could not secure complete homogencity of membership on either side, but it would approximate that result; and, what was felt by the Committee to be of untold importance, give each class of missionaries a distinct field of labor, and set in operation specific agencies for both classes of the population. By the missionaries of each department confining themselves to the use of the language in that department, the great ends of the division would be secured.

After some correspondence, these views were carried into effect, and in April last a second church constituted; each department having now throughout its own instrumentalities for evangelizing the people. At the last dates, all concerned seemed gratified with results so far, and expressed the best hopes for the future. The Committee entertain not a doubt but that either church, in a very short time, will be as effective as both were when united in one.

CHINESE DEPARTMENT.

After referring to the guardian care of Him who never slumbers nor sleeps, and recounting the providential mercies which have crowned the last year, Mr. Telford thus sums up the work in his department: —

"Mrs. Telford still continues her Sabbath-morning Bible class and her Chinese day school. Both average a larger attendance than during the last year.

"Since the organization of the Chinese church, April 8, we have

received one by baptism, and two Chinese from the original church, making our present number fourteen.

"There are five also whom we regard as inquirers. One of these is an old man, who has been a regular attendant on our Sabbath exercises for five or six years. Another is one who was reported last year, but, owing to the virulent opposition of his wife and her friends, he ceased to attend our meetings for several months; of late he professes to acknowledge his backsliding, and is very regular in his attendance on the Sabbath. Two others are sons of our church members from China, and the last has been in our family for several years.

"The appropriation for native preachers will enable me to employ one from that fund. Another has, thus far, been paid by br. Miller, who expects to return to America in a few months. We shall then be compelled to dismiss him or find other means for his support. Our congregations still continue good. But O, the spiritual death, the stupor about eternal things, that reigns in almost every heart. Last Sabbath, after our services closed, a middle-aged man came forward and inquired, with much apparent interest, about the way of salvation. His earnestness and simplicity, with the absence of all cavilling, made his case a very marked exception to the mass of his countrymen.

"The distinctive feature of the last year has been the frequent calls from Chentaboon men. This place was visited early in the year, and the particulars communicated under date of Feb. 26.* It is much to be regretted that this province cannot be visited every year. Our books, however, have found the way to them; and if a spirit of inquiry is once thoroughly aroused, they will find the way to Bangkok.

"We want more faith in God's promises, more of a spirit of earnest, importunate supplication. Pray for us, that the presence of Jesus may be with us, and crown our unworthy labors with success.'

SIAMESE DEPARTMENT.

The routine of daily and weekly labor in this department has gone on much as in former years. The details, in full, as given by Mr. Smith, may be seen in the Magazine for April, portions of which only are reproduced here:—

"In reference to ourselves and our work, God has been good, and we have occasions of renewed thankfulness and gratitude. In this distant heathen land, there has been uninterrupted peace, and we have been permitted to prosecute our work without hindrance. Our occasions of regret arise from our own inability to prosecute our work with the vigor which the open field demands; but our hope is in God, that He will bless the efforts of his children, and honor them as instruments in the fulfilment of his precious promises.

Tours and Book Distribution.—"During the year I made three tours, visiting, on two occasions, Lengkiachu, Bangchang, Maklong and Petchaburi. One tour was to Phra Bat. At these places I gave away books and preached to the people. It is to be regretted that we have neither the time nor the means to stay long enough at the places we visit to form acquaintances, and have the people generally under-

* See Magazine for Oct. 1851, p. 359.

stand the objects we have in view in visiting. Our visits generally are too short to expect from them permanent results.

"At the close of each sermon at Wat Koh, all persons wishing to obtain a book are at liberty to ask for one, and in most instances the applicant receives one. These books are carried to nearly all parts of the country, and especially to those parts where we do not and cannot go. The bulk of our books are distributed from this place; the native brethren who reside out of Bangkok are supplied with books for gratuitous distribution among their personal friends and others who may solicit them. Persons of all grades of society visit me at my house, to converse about the religion of Jesus. Their visits furnish me an opportunity of pointing them to Jesus, the Saviour of sinners, the only way of salvation. Some give very good accounts of the books they have read, and excellent attention to the conversation. Many promise that they will give more attention to the salvation of their priceless souls. Many of the visitors give very correct accounts of the sermons they have heard at our preaching places. We may safely say there are many in Siam who have received intelligent ideas of the way of salvation through our Lord Jesus Christ; and we earnestly labor and pray, looking confidently for the fulfilment of God's precious promises in the salvation of men — the salvation of all who are in promise given to the Saviour.

Missionary Society. — "A Missionary Society was formed last year. The principal part of its members are members of the Siamese church. The first anniversary was held in April. Receipts, from the formation up to that time, $90.82; disbursements, $31.20; balance in the treasury, $59.62. The Society employs one native brother. The last year he was located at Mahachai, with instructions to labor at Lengkiachu, Pachini, and the neighboring villages. We fondly hope the future of the Society may be prolific in good to this people, and pray that God will supply the needed men and the needed means, adequate to the purposes for which He will be pleased to use it.

"The formation of the Missionary Society, and the employment of persons to diffuse Christianity, adds interest to our monthly concert. The first Monday evening of each month, the members of the Missionary Society and of the church meet to hear of the progress of the missionary work, and to pray for the extension of the Redeemer's kingdom everywhere. These seasons of prayer, we hope, will nurture godliness in our own hearts, and stimulate us with earnest desires to make greater personal efforts for the salvation of others.

Meetings for Prayer. — "The first week in January was observed as a season of special prayer. A portion of each afternoon was set apart for the missionaries, when they met and prayed, and conversed on topics of special interest. At the close of this meeting of the missionaries, the natives assembled, when remarks were made, hymns were sung, and prayers were offered in Siamese. All the Protestant missionaries united in these meetings. The meetings were held alternately at our several stations. The native attendance each day was large. Our own souls were much benefited. We trust God was with us. Numbers of the natives expressed desires to become Christians, *and solicited* an interest in the prayers. Some, we trust

decided on that occasion to come out fully on the Lord's side. The special season of prayer, last year and this, has been, we trust, the commencement of a new era in Siam, which encourages us much in our work for this people.

"We have had, throughout the year, a Tuesday and Friday evening prayer meeting; the former at my house, and the latter at the house of br. Chandler. Impressions, we trust, are made at these meetings, and impulses are received, which have a controlling influence upon our daily deportment, and most of those who attend the meetings say it is good to be there.

The Church — Baptisms. — "At the close of last year the church numbered, in all, thirty-nine. Oct. 7, 1860, two Siamese men were baptized; Feb. 3, four persons were baptized, — three men and one young woman; making a total number of forty-three, previous to the constitution of the distinct Chinese church.

"April 6, 1861, br. Telford presented to the church a request in English, to which were appended the names of himself, wife and eleven Chinamen, soliciting a dismissal, for the purpose of forming a new church, to be designated the "Chinese Baptist Church of Bangkok." The request was granted, and the new church has been formed. So that, connected with our mission, we have in this heathen city two churches, composed of baptized believers. May the Great Head of the church bless them abundantly, add to their numbers daily of such as shall be saved, and make them fruitful in multiplying churches, and effective in disseminating the gospel extensively in this and the adjacent countries.

Publications — Present Need. — "The portions of Scripture printed are almost consumed, as well as many of the tracts printed last year. There are good and valuable tracts, prepared by our predecessors, which ought to be reprinted; and other tracts and portions of Scripture, much needed and ready for printing. Above all, we need the New Testament complete, and the Old Testament, as fast as it can be translated. If men have not the entire Bible for perusal and study, we cannot expect them to be intelligent and efficient Christians. The missionary needs the Bible complete in the language which he uses as the medium of preaching and teaching. The native Christians need it, that they may learn from it more thoroughly God's will. The heathen need it, that they may know what they are to believe, what God requires of them, and how they are to be saved.

Summary of Labors. — "Our principle is to do, so far as we have the power, what we honestly believe can have any effect in promoting the glorious work which has been imposed upon us. Our great work is to make known the plan of salvation through our Lord Jesus Christ, to urge men to avail themselves of that plan, that God may be honored and they may be saved. To this end we have religious exercises daily, and stated prayer meetings through the week, and on the Sabbath our stated hours and places for preaching in the Siamese language to the Siamese people, and to all who can be benefited through the medium of that language."

TIE-CHIU MISSION — (LATELY HONGKONG).

SWATOW. — Rev. J. W. JOHNSON, Rev. H. A. SAWTELLE, with their wives. Rev. Mr. ASHMORE in this country.
HONGKONG. —
Native Assistants. — *A Tui, A Sun, A Ee, and A To.*
OUTSTATIONS. — Connected with Hongkong — *Tung-Chiu, Chek-chu, Ko-keu-wan, and Chiem ta Chiu.* Connected with Swatow — *Tie-chiu-Hu* and *Tat-hau-po.*

In the report of last year it was announced that measures had been arranged, and, in part, carried into effect, for transferring the operations of this mission from Hongkong to the vicinity of Swatow, so placing your missionaries in the immediate neighborhood of the Tie-Chiu people. At that time Mr. Johnson had hired premises, suitable for house, chapel, school-room, &c., at Double Island, and, with encouraging results, commenced labors at that point. In April of last year, he was followed to the new station by Mr. Sawtelle, the entire property of the Missionary Union at Hongkong having been previously sold, under instructions from the Executive Committee, for the sum of $20,500, cash, the larger part of which remains on interest, to the credit of the Union, in the "Oriental Bank" of that city. The premises occupied at Double Island have been purchased and placed in good repair, at an expense to the mission of $3,500. It is probable that Hongkong will be occupied hereafter only as an outstation, it being the fixed purpose of the Committee, in which the missionaries participate, to push operations forward as rapidly as possible into the heart of the population.

Our plans and hopes have been checked by the early failure of Mr. Sawtelle's health, and his retirement from the field. During the first summer of his residence in the country, it was plain that the climate was making inroads upon his constitution, and before the second was half gone he was entirely prostrated. Under date of June, 1861, he thus wrote: —

"The present season, to my surprise and disheartening, I am much worse. I am thoroughly prostrated, and without appetite, with no help from medicine. The climate of the East appears to have a deadening effect upon me. It is to my great disappointment and grief, especially as it is becoming a matter of conviction with those about me that I must yield up the hope of remaining in China. However much you, my dear friend, will regret the strange dispensation, my own pain of mind, in connection with the same, must doubtless be greater. I am striving to commit my entire case to God, that He may direct my steps. Which way is duty? Where motions the finger of God?"

These painful struggles resulted, two months later, in the settled conviction that duty required him to seek another climate, and, in September, he left, with his family, for California, where he still resides, waiting hopefully, and with improved health, the developments of Providence. Although his connection with the Union has not formally ceased, he has drawn nothing for his support since reaching San Francisco.

The work of the year, with its results, have been thus stated by Mr. Johnson: —

"The *operations of this mission* for the past year have been confined

mainly to Swatow and vicinity. Besides Masu, or Double Island, within the port of Swatow, the present place of abode of Mr. Johnson and family, Tat-hau-po is the only place that has been permanently occupied. The brethren, however, have made several tours in different directions, and have been generally well received, except in Tie-chiu-Hu, the chief city of the Department.

"The hostility to foreigners, and jealousy of foreign influence, compelled us to withdraw from operations in the city till the storm should be overpassed. Two or three visits were subsequently made by the brethren; but the state of the public mind still continued unfavorable to the proclamation of the truth, or even to their remaining quietly in the city. We have been obliged, therefore, still to defer the occupancy of that place.

Religious Services — Visitors from a Distance. — "Our strength has accordingly been devoted to Masu (Double Island) and to Tat-hau-po, with occasional excursions into 'the regions beyond.' At both these places we have established regular daily and Lord's day services, and have generally a good attendance. Especially is this the case at Masu. Our congregations here have averaged more than they did at Hongkong, — having a much larger portion of females among the hearers than we had at Hongkong. Scarcely a week passes, moreover, that we have not visitors from different parts of the country, — in many instances, probably, attracted by what they have heard of Mrs. Johnson's labors among the females, and of her girls' school. We have had some here this week from places thirty miles distant. Through these visits we are able to convey the tidings of salvation into many far distant places. The Lord is giving to us the ears of the people, and favor in their eyes. O that He may give to us, from among them, much fruit unto eternal life.

The Sabbath Bell in a New Locality. — "Besides our Chinese services, we have established at Masu a Sunday evening service for foreigners, nearly all resident on the island attending it. A little more than a year ago this place was a moral waste. No Sabbath was recognized, and iniquity in every form stalked abroad unblushingly. Now on every Lord's day a church-bell calls together the Sabbath worshippers, and the gospel is proclaimed both in our own tongue and in the language of this people; and two schools, one for boys and one for girls, are instructed daily in the knowledge of Jesus and his salvation. Verily, we may exclaim, 'What hath God wrought!' To Him be all the glory.

Candidates for Baptism. — "At Tat-hau-po the attendance upon the preaching of the word has been more varied than at this place. Sometimes the house is full, and sometimes but one or two are present. Our work at Tat-hau-po has suffered sadly for want of a suitable building. The house we have been occupying hitherto is too contracted, and is also in a bad locality.

"The year's labor at Tat-hau-po has not been, however, without fruit, two of the brethren having been laboring there upon an average all the time; and in numerous villages around, the gospel has been from time to time proclaimed. We have now at Tat-hau-po four candidates for baptism, two of whom have be[illegible] by the church. We

have also at this place, Masu, one candidate for baptism, the teacher of Mrs. Johnson's girls' school. This young man has for a long time afforded us hope that he had 'passed from death unto life.' He was accepted for baptism at our last church meeting. Of all these three, received for baptism, we have good hope.

Swatow as a Missionary Station. — "I have been endeavoring, for many months, to get a permanent foothold at the city of Swatow, but have not yet succeeded. The people are strongly opposed to either renting or selling to a foreigner. Several merchants, resident on this island, have been trying, for the last twelve months, only to rent offices (keeping their residences still here), but without success. Indeed, it has been dangerous, most of the time, for foreigners even to visit the place. Only one house here has been able, thus far, to get a place at Swatow; and that was secured through a Chinese, the people not knowing, till afterward, that it was for a foreigner. Affairs, however, seem to be gradually improving, and I have hope that we may soon open a chapel and establish an assistant, with his family, at that terribly degraded place. I regard its occupancy as of great importance. Business men, from all parts of the country, are in constant communication with Swatow, and the whole Department soon learns what is done there. It will not be possible, however, for a family to reside there at present. Indeed, it is very doubtful whether foreigners will ever be able to live there permanently. It is chiefly a mart of trade, where people come only for business. There are very few respectable families in the place, and the state of society is as vile as possible. But from its central position and constant business connection with all parts of the country, its importance as a missionary centre cannot be easily overrated.

Statistics — Assistants. — "Since our last report, three have been baptized — one at Hongkong, and two at Swatow. The young man who was baptized at Hongkong, and from whom much was expected, soon disappointed the hopes he excited. He very soon apostatized, not realizing from his profession, probably, all that he expected.

"Five native assistants have been employed during the year. One of them, our excellent brother A Sun, is supported by the Bristo Street Baptist church, Edinburgh, Scotland, under the pastorship of Mr. Robert Anderson.

"Besides these five assistants, a member of the church, residing in Hongkong, was employed by Mr. Sawtelle for a few months, with funds contributed by the New London, N. H., Ladies' Literary and Missionary Society. A small school was also sustained on the main land, opposite to Hongkong, for four months, by the contributions of the church members.

"In the course of the year we have had much both to try and to encourage us. While we see much in ourselves to deplore, we have had given to us in connection with our work abundant reason to thank God and take courage. At every stage of our way have we been called to erect an Ebenezer. And, though we cannot point to much fruit garnered, we know that 'in due season we shall reap, if we faint not.'"

Mr. Ashmore, who was ready a year ago to return to his field, has

been detained by the state of the treasury. It is now expected that he will soon be on his way.

NINGPO MISSION.

NINGPO. — Rev. Messrs. E. C. LORD, M. J. KNOWLTON, and H. JENKINS, with their wives; D. J. MACGOWAN, M. D., and wife. Dr. Macgowan and family are at present sojourning in England.
OUTSTATIONS. — *Chusan, Kinghwá, Nying-Kong-Gyiao,* and *Jih-z-kong.*
Native Assistants. — *Chiu Tephiau, Gyin Kingying, Dong Sin Sang, Dong-Gyun-Tsong.*

Notwithstanding the prevailing sickness among foreigners during the summer months, Mr. Lord reports the health of himself and family as remarkably good, and his usual labors have been prosecuted during the year without interruption. At Nying-Kong-Gyiao, an outstation opened two or three years ago, labors have been followed up with some good results, notwithstanding the want of adequate facilities. A native assistant, baptized two years since, has had charge of the station, and proved himself useful, under the general supervision of the missionary. "The people living near seem kindly disposed, and several of them evidently regard themselves as patrons of the enterprise. They freely admit the excellence of Christianity, and their obligation to obey it; but their spiritual darkness is great, and, like Nicodemus, they cannot comprehend what it is to be born again." Mr. Lord declares his intention to bestow more labor there during the coming year.

After referring to another locality outside of the city, where he had bestowed considerable care and strength, Mr. Lord thus speaks of an opening for usefulness near his own dwelling: "My present wife, previous to our marriage, had commenced a boarding-school for girls, and had received into it some fifteen or sixteen pupils. This school has been continued. The building now occupied is fitted up with a small chapel, where the teacher, pupils, and my own domestics, assemble every morning for worship, and where, in the afternoon, there is a service of a more public kind, as also two services on the Sabbath. Mrs. Lord has, also, a small day-school for girls, a few rods distant, the teacher and pupils of which always attend the afternoon and Sabbath services held in the chapel of the boarding-school. These schools have cost the Missionary Union no money, and the tax they have laid upon me has been chiefly in the way of preaching."

As in former years, Mr. L. has carried forward his labors in the study, consisting partly in the preparation of Notes on Ephesians, 2d Corinthians, the Sermon on the Mount, etc. "The Sermon on the Mount, with Notes, has been carefully revised, and printed in a somewhat enlarged and improved edition. A tract on the Ten Commandments is also in course of preparation. Mr. Goddard's last revision of Leviticus, so long in the hands of the block-cutter, is at length completed."

Of printing, he thus speaks: "The amount of printing, most of which has been for Mr. Roberts, of Nanking, and Mr. Johnson, of Swatow, has been considerable; numbering, in all, about fifteen *thousand copies,* and something more than a million of pages. The

money paid out for this has been charged, part of it, to the American and Foreign Bible Society, part of it to the American Tract Society, and part of it to the brethren above referred to."

Baptisms. — Mr. Lord has baptized two during the year; one, a man, from Nying-Kong-Gyiao, the other a woman, who has been a servant in his family the last three or four years.

In closing a brief statement of his labors, Mr. Lord remarks: "The missionary work in China is attended with many difficulties, and often with much discouragement. Those engaged in it greatly need the prayers and sympathies of their brethren at home."

Of his second year in China, Mr. Jenkins wrote thus, under date of November 3, 1861: "I am happy, at the close of another year of labor, to be able to report some progress in the language, and to say that I have commenced actual labor among the people, and have taken charge of the little flock at Jih-z-kong. A church, consisting of five members, was organized at that place the second Sabbath in September last, at which time I had the privilege of baptizing two willing converts, and officiating for the first time at the Lord's table. The little band there now numbers seven members.

"Our place of worship is not a very inviting one, being a room eight feet by ten, with a mud floor and rude platforms for seats; but I believe the floorless tents of Israel were often the scenes of God's might and infinite mercy.

"Gyin Kingying is at present acting as assistant at this station. He has proved himself, in the service of br. Knowlton, a man of ability, piety, and excellent judgment. In case he becomes my teacher, I shall try to send him to the station to pass a number of days each month with the brethren, and shall occasionally accompany him. I would rejoice to be able to do something more for my Master, but will wait patiently the workings of his providence. Perhaps by and by you may have more funds to strengthen our hands."

We have received from the pen of Mr. Knowlton the following account of the more general operations of the mission: —

"We have great reason to thank God for the tokens of his mercy and his presence with us during the year. We have been permitted to preach the gospel to many souls, and not without seeing fruit. Several, I trust, have truly believed and been made heirs of glory.

"An unusual number of females have been brought into the fold of Christ. Nine females have been baptized at Ningpo and Jih-z-kong, of whom four are about sixty years of age, and two about fifty; two young women, wives of members, and one a young widow. The aged females of China are the pious ones of the land, who spend the evening of their days in prayers and fastings, in the Buddhist way. Feeling that they are about through with this life, their anxious attention is directed to the future; hence, they have special claims upon our sympathies and efforts to lead their wandering feet into the only path of life and blessedness beyond the grave.

"One sister has been restored, after the most satisfactory evidence of repentance for several months.

"One young man, who was instructed several years in our day-school at the chapel, and in whose mind the truth had ever remained,

has come out very decidedly for Christ, and has been baptized. He had desired to offer himself to the church for a year or two; but his mother and brothers opposed him, as being too young; but he now has their cordial consent. He appears very sincere and zealous, and I have hopes of his future usefulness. His case shows that the truth taught to the youth in schools is not all lost; but we may hope that some will be as good seed sown in good ground, that will spring up and bear fruit to the glory of God.

Religious Services — Tours. — "The services on the Sabbath, at the chapel, have been as follows: At 9, prayer meeting; 10½, public preaching; at 3, Bible class; at 4, preaching, with closed doors, to the church with their families, the pupils of the schools, and inquirers; at 5, a service in the 'Scripture Catechism,' attended by all who can remain after the other services. The porch of the chapel has been daily occupied by myself or a native assistant, in preaching to all who call. The number present, when I have been there, has averaged between ten and twenty.

"I have made several short tours into the country, where I was well received, and my message respectfully and attentively listened to. The plain around Ningpo, with its more than four thousand villages, and its millions of inhabitants, presents a most important and inviting field for labor. O for native assistants, to establish, at various points, and, with the blessing of God, to raise up churches. With a corps of native assistants, I believe that but a few years would suffice to raise up a large number of churches, which should show forth the praises of God in the midst of this howling moral wilderness. Permanent labors, concentrated at certain points, are far more efficient than itinerating desultory efforts. Impressions must be followed up; the people must have 'line upon line, precept upon precept.' The story of the cross must be repeated again and again to the same minds. We must make a stand among them, and convince them that we are determined to stick by them, and give no rest to those who hold out against the truth, and strengthen and encourage those who believe.

Outstation at Jih-z-kong. — "The above remarks find a full illustration at Jih-z-kong. That station was commenced a year ago in September, with very little to encourage of an external kind; indeed, the reverse was true. The village is very small and poor, and originally very quarrelsome. But this work has extended to other villages; and though the assistant has met with opposition and insult, the work has moved gradually on, and precious fruit has been gathered. On the eighth of September br. Jenkins and myself organized a church there, consisting of five members, who had taken letters for the purpose from the Ningpo church; and on the same day two members were added by baptism. Br. Jenkins now has charge of that station; and, though a difficult field, there is promise of good. We shall need a chapel there, as soon as we can get the means to build; the room we now occupy is quite small, and inadequate to our wants. Gyin labors at this station.

Schools at Ningpo — Statistics. — "The boys' school at Ningpo has been in operation most of the year. It numbers about twenty pu-

pils, who have made commendable progress in committing Christian tracts and portions of Scripture to memory. Special pains have been taken to instruct them in the truths of Christianity, and the error and folly of idolatry. Mrs. K.'s girls' school numbers about fifteen pupils. Besides committing to memory Scripture, hymns, and religious tracts, they have performed a considerable amount of needlework.

"Baptized, including those at Jih-z-kong, 17; excluded, 1; restored, 1; present number at Ningpo, 34; present number at Jih-z-kong, 7. Contributions during the year, $41.00.

Outstation at Chusan.—"The assistant Chu has been stationed at Chusan. He has maintained the morning and evening services for church members and inquirers; his forenoons have been spent in instructing two students, with a view to their becoming assistants: his afternoons have been spent (when his health, which has not been good, would permit) in the chapel, with open doors, preaching to all who might call; every fifth evening he has had public preaching; on the Sabbath, after the usual morning service, public preaching; in the afternoon, a discourse adapted to the church, with closed doors. He has made a few tours into the country. Two colporteurs have been employed to some extent about the island, whose labors promise to be very useful.

The Church a Light in Darkness.—"On the whole, the mission at Chusan is quite encouraging. The church is united, and growing in knowledge and grace. Nearly all the members have learned to read the colloquial in Roman letters, so that now they can read for themselves the word of God and Christian tracts at their homes. They are faithful in attending the meetings on the Sabbath, and those who live near the chapel, mornings and evenings on other days; and they are zealous in their exhortations to their relatives and neighbors.

"The truth is making steady progress throughout the island. The people have learned to distinguish between Protestants and Romanists. The common remark concerning our members is, 'They are good men; they do not extort money; but the Roman Catholics extort; they are bad men.' Thus our little church is a light in the midst of the darkness. Inquirers are multiplying, and converts are being gradually gathered in. I might baptize more, but we are careful whom we receive.

Schools — Statistics.—"A boys' school has been in operation most of the year, numbering nine pupils. It has an excellent teacher, a member of the church, who spares no pains to teach the pupils the truths of the gospel, and to explain to them the Christian tracts and Scriptures which they daily commit to memory. Their knowledge of Christianity is becoming very full and accurate, and they seem heartily to receive the truth. I cannot but hope for their early conversion, and that some of them will eventually become preachers of the gospel to their countrymen.

"The two young men at Chusan, whom I put under instruction last year with a view to their becoming assistants, are doing well. They seem to have the right spirit, and are making good progress in the study of the Scriptures. They commit to memory the Scriptures, learn to *explain and interpret* them, and give written analyses of

books and epistles. At the same time their gifts in speaking are employed.

Statistics.—"Baptized, 4; present number, 24; contributions for the year, $18.56.

Kinghwâ.—"Dong has continued his labors at Kinghwâ, and not without good results. Two persons, converted through his instrumentality, have been baptized. They are both reading, intelligent men; one is a literary man. Dong at present is at Ningpo, and with him two of his sons, and a young literary graduate, all of whom request baptism."

The members of the Union have before this become interested in the district and city bearing the name of Kinghwâ, and recognized as the home of the venerable convert Dong Sin Sang, and several other persons of character and promise who have come under the influence of the gospel. The following account of the city and surroundings, from the pen of Mr. Jenkins, who, in company with Mr. Lord, visited that locality in the early part of 1861, will be perused with interest.

"The journey was made in the most usual manner, by boat, which took us from br. Knowlton's down to the city of Kinghwâ with but two changes. The route lay up the Ningpo river, some seventy-five miles; then, by canal, a hundred miles across a rich and highly cultivated section of country, striking the Hang-Chow river at a large place called the Nyi-gyiao; thence up the Hang-Chow river a hundred miles to Kinghwâ. We passed through several large cities and villages before entering the Hang-Chow river; among the more important were Yu-yiao and Ziao-hying. Our English brethren are at this time opening stations at these places, and the Presbyterian Board have a newly-opened station at the former one. Ascending the Hang-Chow, we passed the cities of Fu-yiang, Dong-li, Nyui-tsin, Laen-hyi. The first-named city was put to the sword and burned by the rebels last fall; the second was depopulated, but not entirely destroyed; the inhabitants of the third were rapidly deserting their homes and property, preferring voluntary exile to exposure to the plunder and insults of the Imperial soldiers quartered on them for their defence and to prevent the advance of the insurgents upon the Kinghwâ district; while Laen-hyi still enjoys her former prosperity and security in trade, having declined the proffered aid of the Emperor against the rebels, preferring self-defence and probable destruction by their merciless foes to the presence of a soldiery whose very name strikes terror to the hearts of all peaceful citizens.

"Our arrival at Kinghwâ produced a great excitement, as did our presence all along the route thither, after having passed the immediate vicinity of Ningpo. On the 4th of April we had an interview with the chief officer of the city, to whom we presented our passports, and made known the object of our visit, which was to explore the country with a view of settling either at Kinghwâ or in that section, and to distribute religious books. We were kindly received, being introduced by old Dong Sin Sang, our assistant, now laboring in this place. After a little ceremony, and a few formal questions on the part of the officer as to who we were and whence we came, he

:ity or its vicinity for the express purpose of preaching the gospel of Jesus Christ. To our inquiry he replied, 'There are none. I have received orders from the Emperor to that effect.' He was then asked, in case we should build houses or chapels, and the people should seem inclined to molest us either in our persons or property, whether we could look to him for protection. His reply was in the same brief manner as before: 'The people would not dare to molest you. I have received orders from the Emperor; they have been published throughout the city.' Here the interview ended.

"Going out from the officer's presence, we ascended the pagoda, standing not far distant, from which we had an excellent view of the city and its surroundings. Kinghwâ is a walled city, containing perhaps fifty or seventy-five thousand inhabitants. Much of the land inclosed within the walls is not built upon. Its market price is much less than that of this vicinity, and it is much more suitable for building purposes. The city stands upon the left bank of the river, on a shady elevation, and has a large open section of country, thickly inhabited, extending away to the north and south. The streets of the city are much wider than those of any city I have yet seen in China, and are beautifully paved. The houses are large, and have a cleanly appearance. The people are very courteous, and altogether free from the evil effects of communication with foreigners, which effects are seen to an alarming extent in seaport towns, and tend to baffle the energies of the missionary. I have no doubt but that the preacher of righteousness would be cordially received and his work favored by the masses, though, of course, time alone must overcome the deep-rooted prejudices of a heathen people. The majority of the people are worshippers of ancestors, which faith, it has been found, affords a better ground for missionary labor than a great commingling of religious notions and beliefs.

"In point of accessibility, the Kinghwâ district is not altgether difficult by boat, whether from this port or Shanghai. There is a much shorter route than the one we took, only about one-half as long, but the expense is about the same, and the time would not vary much; besides, it is an 'overland' passage, by chairs, which would forbid the transportation of goods. The distance, in a south-westerly direction, from Ningpo, is about one hundred and fifty miles.

"I have intimated that we distributed books. This we did along the way, and through the large villages, and at Kinghwâ, leaving tracts, portions of Scripture, and New Testaments, in the hands of those whom we judged to be able to appreciate their contents. Nearly four thousand volumes were thus disposed of. It was astonishing to see the eagerness of the people to obtain a book. I fear it was an eagerness not according to knowledge; but the Lord saith, 'My word shall not return unto me void.'"

Since the above account was written, the insurgents, under the leadership of "Teen Wong," have overrun the district and city of Kinghwâ, with the adjacent villages and cities, urging their destructive way towards the north and east, till they at length reached the sea-coast, and in December last, as you already know, took and

sacked the city of Ningpo, the seat of your mission. By a merciful providence the missionaries, with their families, and the property of the mission, escaped all harm. For the particulars, the Committee refer you to the Macedonian for April, and the Magazine for May.

In reference to the future, Mr. Knowlton observes: "What facilities we shall have for missionary labors under the 'Taeping' rule, remains still to be seen. At present we are permitted to enter the city, and go wherever we choose. From the generals down, all the Taepings seem well disposed towards foreigners; still, it is rumored there is great danger that foreign powers will come in collision with them."

MISSION TO GERMANY.

HAMBURG.—J. G. ONCKEN, Rev. C. SCHAUFFLER, J. BRAUN.
BERLIN.— G. W. LEHMANN.
BARMEN and ELBERFELD. — J. KÖBNER.
Nine hundred and eighty-seven stations and outstations; seventy-two churches, five missionaries, and about one hundred and twenty-five native preachers and assistants.

The mission to Germany has shared richly the Divine blessing, as in former years. "The Lord's hand is not shortened." The straitened circumstances of the Union, and the demands of the missions among the heathen, have compelled the Executive Committee to withhold in part the aid formerly granted. To a certain extent this withholding of succor has bound the hands of the laborers; "but the word of God is not bound." Nearly every portion of the field yields rich and abundant fruit.

To meet the necessities of the laborers in part, Mr. Oncken has spent several months in England and Scotland, soliciting contributions. But on account of the failure of business consequent on the war in the United States, he has found it an up-hill work. His success is so indifferent as to render it doubtful whether the missionaries still retained can be supported. Mr. Lehmann writes as follows:

"We look with the deepest sympathy to the struggles in your country, partly because we expected always the most important and beneficial influence of the great united people of America on our political and religious condition, and partly because we Baptists have hitherto derived so great support from you, and thus have been enabled to carry out so far the work of God. All this is put in jeopardy at a time when assistance is most needed, and when new doors are daily opening. Poland itself is open, and never was there a time so favorable for sowing the seed of the gospel as at the present. To see all these fond hopes threatened with destruction is indeed sad. I hope the Board will do its utmost to keep up, at least the present allowance, as at the same time other props are breaking, and we fear the wonderful work of God must wither."

Dr. Mason, of the Toungoo mission, in a communication dated July 20, 1861, presents the remarkable and interesting circumstance of one mission pleading for another. He says:—

"I beg you not to give up the German mission. Let it have its

with the Asiatic missions, and give us the less. You have only issions that God has eminently blessed; and one of them is the an mission. There is no mission in which I feel so deep an in- except the one with which I am specially connected. And I t singular in my sympathies. The German mission is doing a work in the north of Europe. I saw something of it when in any, and have watched its progress with redoubled interest ever To cut it off will be a most suicidal measure. It will be g off the sympathies of a large proportion of your supporters. * * * * I must end as I began — give up the German mission, don't give up anything; give to ts due proportion, and all the missions will live through the , till the 'better times coming' reach us."

North-western Association. — The church in Hamburg has a great r of outstations, in Holstein, Lubeck, Hanover, Mecklenburg, lsewhere. In these churches are faithful brethren, who give le aid. In all, 64 souls have found peace through the blood of mb, and been admitted to the church. Five have been restored. ssed, 22; excluded, 14; died, 15. Total number of mem- 562. Several societies are the means of developing the active of the church. Mr. Windolf, the Bible colporteur, has been ctive among the shipping. He has visited, during the year, vessels, of different nations, and 446 families in the vicinity. s put in circulation 300 Bibles and 1,027 Testaments, and dis- ed 17,300 tracts, and conducted 181 meetings. Mr. Oncken is aking collections in Scotland. The war in the United States unfavorably the mercantile relations of England and Scotland, nders his work the more difficult.

number of members in the church in Ihren has advanced from o 286. The pastor has preached the word 222 times, and 1,488 pastoral visits. The church is the abode of peace. Fif- ave been added by baptism to the church at Wittingen.

church in Bremen has enjoyed a most prosperous year. The arter was especially blessed. The meetings have generally been ed, and the word of the Lord has not returned to Him void. close of 1861, the church numbered 121 members — 63 in the nd 58 scattered among the eleven outstations. The meetings ten crowded, and a large hall is greatly needed. The meetings n the entire field of the Bremen church number 434. Tracts uted, about 3,000; Bibles and Testaments, 60. Three other les have Bible depositories and Bible distributors in Bremen, t four or five colporteurs are continually occupied in the city. ave been added to the church by baptism during the year. The th school has greatly increased.

sons belonging out of Hanover are strictly forbidden to admin- he ordinances within its limits, and the hand of persecution has felt. The church in Hanover has been blessed with a larger etter place of meeting. The minister of the national church t city interested himself in securing it for the brethren. Nine been added by baptism. The meetings are filled, and love and

peace abound. The 47 members residing in the city contributed, during the year, $198. More liberty is enjoyed in Hanover, but in Mecklenburg the same course of persecution has been pursued which has been reported in former years. The laws passed by the Hanoverian government, securing some measure of liberty to the Baptists, have reference only to natives, and it is still contrary to law for a Baptist from any of the neighboring States to enter Hanover.

In Schleswig, twenty have been added to the church by baptism. All the outstations have been supplied with the preaching of the word of life.

The church at Jever received during the year sixteen, seven of whom are or have been members of the Sabbath school. In the region around Jever some outstations have been closed, but others have been opened in their stead. In East Friesland the meetings are generally fully attended. Two brethren from Oldenburg visited from house to house, in this field, in city and country, and saw spiritual death everywhere prevailing.

The church of Oldenburg received thirteen by baptism the last year, and there are now two candidates. In two different places, new doors have been opened for the preaching of the gospel. Three were added to the church in Sage. The brethren here are active in diffusing the knowledge of the way of life. Eight were added to the church in Varel. The Sabbath school here is a source of much blessing, giving promise that God will continue, through its influence, to draw many hearts to himself. The system of loan-tracts has been continued successfully. The outstations are in a promising state.

II. *Middle and Southern Association.* — Twelve have been added to the church at Salzgitter. The preacher who ministers to this church has preached the word in thirty-seven places in which the members are scattered, and, besides this, in the outstations connected with four other churches. The church at Hersfeld reports the distribution of hundreds of Bibles and thousands of tracts. In the various stations and outstations occupied by the church, from five to six hundred meetings for preaching and prayer have been held. Sabbath schools are sustained at five different points. More than a thousand religious visits have been made, and twenty-seven have been received to the church by baptism. Total number of members, 110. Twenty-four have been added to the church in Cassel. Not many strangers attend the meetings, but the preaching of the word has been greatly blessed. Two brethren have been actively engaged in visiting the outstations on the Sabbath, and in distributing tracts. The number of Bibles and Testaments put in circulation is 430; tracts, about 16,000. At a new outstation, opposition was at first awakened, and the brother who preached the word was required to leave the town. On his refusal, he was brought before the magistrate, and conducted out of the town by a gendarme. He afterwards visited the town and prayed with the brethren, for which he was twice thrown into prison for three days.

The labors of the preachers in Switzerland have been crowned with a great blessing. One of them writes that he has administered

the ordinance of baptism every month this year, in all, to nineteen persons. Many of the subjects were formerly Catholics. The Swiss brethren have resolved to support a colporteur for the Catholic cantons, and have given for this purpose liberally.

III. *Prussian Association.* — The new chapel at Berlin was opened for Divine worship, with interesting solemnities, Nov. 10. An invitation was extended to the king and queen, and to the prince and princess royal. A deputation was present from the city council, arrayed in their official insignia. The members of the church have resolved to make all efforts to provide for the support of the pastor; but all they can raise will scarcely meet one-half of his necessary wants. The church is blessed with constant increase, partly in the city, but chiefly at the outstations. The net increase of the last year was 53. Present total, 484. Of this number, only 174 reside in the city; the rest, at the forty-one outstations, some of them distant about sixty English miles. Three brethren besides the pastor take the oversight and labor in these distant places. Some of the outstations around Berlin are particularly blessed. Almost every week new members have been received at Frankfort-on-the-Oder, Landsberg, and beyond. At Frankfort, 48 were baptized last year, and twelve new outstations commenced. The preaching of the cross at Rositten has not been without fruit. A new chapel has been erected, which was opened Oct. 6th. In Dirschau, less interest than formerly has been shown in the meetings. Ten have been baptized. Opposition has been aroused to such an extent that the burial of the Baptist dead in the common cemetery has been resisted, and it was urged that they should be conveyed to Schonau, twelve English miles distant. At length, however, it was permitted to bury in the cholera-cemetery, though not without much opposition on the part of some of the people.

Seventy-seven have joined the church at Templin, by profession. A remarkable work of grace among children commenced in December last, and late in January was still in progress. It began with two little boys, of nine and ten years of age. The work has proceeded so quietly that nothing has been noticeable, except earnest prayer, full of faith and zeal. The field of effort has been extended in a northeasterly direction, and the gospel has taken firm root in Pomerania, where many have become Christians. A chapel has been erected in Gerswalde, and no pains are spared to procure the word success.

In Silesia, twenty-one persons were baptized during the quarter ending with July last. Mr. Kemnitz reports that he has been able to extend his journeys from Templin to Mecklenburg-Strelitz. In this latter place there are eleven Christians who belong to the church. The cause promises well for the future. During the period indicated above, thirty-two persons were received by baptism to the church in Templin. Fifteen members were received the last quarter, and still more in the quarter preceding. Prenzlau has been particularly blessed. From Strasburg to Thorn, there is a general inquiry for the word of life. Twenty-five were baptized there in the period from April to July.

[illegible] Two helpers [illegible] Of eleven [illegible] members [illegible] the [illegible] of the [illegible] and have been brought to the [illegible]

[illegible] has received [illegible] by baptism. The [illegible] have increased to such a degree that they now number [illegible] [illegible] last year but little more than [illegible] In November last, the church agreed upon a plan of union prayer for the success of the [illegible] which has been attended by the Divine blessing. The members are ready to offer themselves as willing sacrifices, according to [illegible] for every good work and word.

In Klein-Lenkeim and Friedrichsgraben forty-eight have been added by baptism. The Sabbath school is very interesting. Every member of the church keeps a missionary-box in his house, into which it is easy, from time to time, to drop an offering. The boxes are opened on Christmas day, at a meeting held for the purpose. An extraordinary awakening has existed at Norgau, near Königsberg, where eleven have been baptized. At Fischhausen, such an awakening has taken place, that it seems as if not one could remain unconverted. Similar interest has prevailed at Auxkallen, where the meetings have been crowded almost to suffocation.

In Stolzenberg and vicinity, during the last year, twenty-three were added to the church by baptism. The cords of Zion are lengthened and her stakes strengthened, and the prospects are full of hope. The Sabbath school shows signs of increasing prosperity. In Hammerstein, six have been baptized. Fourteen have been added to the church at Oberkauffungen, five of whom were once zealous members of the national church. Forty-two have been received at Spangenberg, including three children, one ten years of age, and two eleven. Fifteen were baptized at Fronhausen, and the church is extending. A larger place of meeting is greatly needed. Tracts distributed, 5,000. In Goyden, during the year, 322 meetings were held, at which the gospel was preached in German and Polish. In the latter, the efficacy of the gospel has been less than in former years. The preaching in German has been crowned with success. The awakenings, at two points in particular, have been so great, that, during the preaching, the people have wept aloud and fallen to the ground, crying for mercy. Baptisms during the year, 149; present total, 395. The members reside in sixty different places; in each of which, as well as in some others, the word has been preached to very numerous assemblies. Bibles and Testaments distributed, 687; tracts, 27,870. The prospects for the future are highly encouraging. The church has not a single meeting-house, and feels a pressing need of the means to build. During the last year, more than five hundred dollars have been collected for this purpose.

The increase of the church in Memel is the greatest ever enjoyed. Daily prayer meetings have been continued almost the entire year. Various means of usefulness have been earnestly used, and with

ood success. Sixty-six have been added to the church by baptism nce the last new year; twenty, it is expected, will follow soon, aking eighty in all; and still others are waiting for the ordinance, hile more are anxious. Twenty-two of the number received into ıe church came to Memel from Russia. As they had no legal permission, and therefore could not come by land, they came by fishing-oats along the coast of the Baltic, fifteen at one time and seven at ıother. They were all living witnesses for the truth. On being ked if they had no fear of the persecutions which they must expect suffer, they replied that they were ready, for Christ's sake, to go en to death. Most of them, immediately on their return, were lled to drink the bitter cup. They were arrested, then set at libty, and some of them arrested a second time. One of the number, Russian soldier, but set free from the army after fifty years of sere, having come up with Bibles and tracts, was treated with pecur severity, and is now on board a transport ship, under military ard, ordered to St. Petersburg. The Lord knows what awaits m there. But he is joyful and happy in the Lord, rejoicing that he longs to the people of God. Three Lithuanian converts were reived to the church at Memel, July 28. Mr. Alf, missionary among the oles, baptized nineteen converts in the month of October, and was rested and imprisoned by the authorities for four days. Poland is id to be fully opened; and never was there a time so favorable for wing the seed of the gospel as at present. During a missionary ur in April last, Mr. Alf baptized twenty-eight persons; on another urney he baptized five; and on another, fourteen. On the 8th May, any brethren in Adamow met together, when more converts were amined, and fourteen were baptized. On the second of May, Mr. lf was brought before the court in Pultusk, where he was threatened ith imprisonment and dismissed. At the close of May, he was gain summoned before the same court. He was not condemned; rt the judge said that every one was free to hold his own faith; but one might make proselytes. Meanwhile, the Lord's work goes on onderfully. Two missionaries, appointed by the Polish brethren, rmerly Lutheran teachers, have made journeys crowned with bless-g, and found, everywhere, great hunger for the bread of life. Mr. lf writes: "In June, I made two tours; one to Mroze, where, on ıe morning of the 9th, ten converts were baptized into the death of hrist. There are about seventy brethren here; and the work goes on owerfully in the vicinity. About five miles further south is a number f members, and a Lutheran pastor who is friendly to the Baptists, id often takes their part. My second tour was to Wolle, where I aptized fifteen persons, in the presence of a numerous assembly. n the 30th, I baptized five in Adamow, making a total of thirty in single month. There are already three hundred baptized believers mong the Poles. So the Lord builds Jerusalem." A church was rganized at Adamow, Aug. 4. Mr. Alf was elected pastor; and, of he three deacons elected, one is a magistrate of the place.

Another church was constituted at Rummy, in Poland, July 21st, o which seven were added by baptism, Aug. 25. The infant church

earnestly begs for the prayers of Christians, and for pecuniary aid, till they are able to support both a German and a Polish missionary. This portion of Poland once belonged to Prussia; and many of the inhabitants emigrated hither from the latter State. About one hundred and fifty have been baptized; some of whom joined the church at Stolzenberg, and others that at Rositten. The services were conducted in German and Polish.

Notwithstanding the prevalence of religious freedom, proselyting is not permitted, but is punishable by exile to a distant colony in Russia or Siberia. The Catholics and Jews, though difficult of access, are not wholly unsusceptible to the truth. Four of them have been converted and baptized. The missionary in Poland held a meeting at Warschau, Oct. 6, to which people came from far and near to hear the word. A great movement has commenced here, which extends through five villages. In a Swabian colony of five families, one was found to be thoroughly awakened and converted, and the rest deeply anxious and inquiring. They had all been instructed by the Christians near them.

The Lettish brethren in Kurland suffer under perpetual persecution; but they do not shrink, for God's power in them is mighty.

The influence of the mission in Germany not only extends to all the neighboring kingdoms, but reaches even to distant continents. In the year 1861, a Baptist church was organized in Africa, among the German emigrants to British Caffraria. The preaching of the word there has been attended by powerful effects, and several have been baptized. A pastor was ordained in August last. The church now numbers thirty-one. Thus the leaven is diffused.

The above notices are specimens of the tidings that come continually from every part of the field connected with the German mission. They might be extended almost indefinitely. The harvest is fully ripe; and God calls to the reapers to put in the sickle and reap.

A communication from Mr. Oncken, dated April 10, sums up, in a condensed view, the work of the year, and will serve as a fitting close of the narrative of the mission:—

"The past year was rich with blessings. The glorious gospel which we now spread annually among millions in Germany, Denmark, Norway, Russia, Lithuania, Poland, Austria, Hungary, Wallachia, Switzerland, and France, has been clothed with irresistible power from above, and has had free course, and been glorified.

"Our exalted Lord has, in numberless instances, seen of the travail of his soul on the fields we occupy. Not less than 1,877 willing converts, who confessed to have obtained the forgiveness of all their sins through faith in the Redeemer's blood, and acceptance before God through Christ's righteousness, have been added to the churches, being buried with Christ in baptism. We have now 10,370 members in communion, and we number 987 preaching stations.

"O, what shall we render unto the Lord for these wonderful displays of his saving power!

"But what demands our loudest praise to the triune Jehovah, in connection with our mission, is our entrance into Russia and Poland.

In the south of Russia, in Kurland, nearly two hundred converts have been baptized; and in the Crimea, the first secession from the Russian government church has actually taken place. Help us with your prayers, that these babes in Christ may not, in accordance with Russian law, be banished for life to Siberia. In Poland, we have formed two churches and twenty-four preaching stations. The brethren there, as might be anticipated, suffer much from imprisonment. But the Lord has arisen to visit the enslaved millions of those lands with his salvation; and, if his time has come to set the captives free, who can frustrate his gracious purpose?"

The following tables exhibit in detail the condition and progress of the several stations: —

CHURCHES IN GERMANY, SWITZERLAND, DENMARK, &c.

Churches.	When constituted.	Ministers and Bib. Colporteurs.	Stations and Outstations.	Added by baptism.	Added by letter.	Restored.	Died.	Dismissed.	Excluded.	Increase.	Decrease.	Members, December, 1860.	Members, December, 1861.
GERMANY.													
Baireuth	1840	J. F. Knauer	2	....	....	....	....	1	....	....	1	12	11
Barmen and Elberfeld	1852	J. Köbner F. Neuhaus	10	17	7	1	1	2	3	19	....	89	108
Berlin	1837	G. W. Lehmann and 4 others	64	113	20	10	7	35	22	79	....	484	563
Bernsdorf	1857	H. Berneike A. Radant	11	....	2	2	1	....	2	1	....	20	21
Bitterfeld	1840	F. Ch. Werner M. Geissler	12	14	8	3	1	9	2	13	....	64	77
Bremen	1845	F. Oncken W. Haupt	12	10	3	....	4	3	3	3	....	118	121
Breslau	1846	H. Strehle	6	18	5	2	3	6	2	11	....	84	98
Büdingen	1856	H. Reichardt J. Pfennig	7	14	1	....	....	25	1	....	11	65	54
Cassel	1847	F. Steinbach G. Meyer	8	24	2	2	....	5	....	23	....	55	78
Dammgarten	1857	A. Kreutzberger	12	6	1	....	....	2	3	2	....	70	73
Dirschau	1859	B. Vogel	10	10	1	2	....	....	4	9	....	103	112
Einbeck	1843	C. Steinhoff	14	4	5	1	2	6	3	....	1	74	73
Elbing	1859	L. Hinrichs	8	17	7	6	3	12	4	11	....	87	98
Elsfleth	1854	F. Oncken E. Scheve	13	1	1	....	....	4	1	....	3	81	78
Fronhausen	1845	J. Becker H. Brückmann	6	15	1	....	1	2	....	13	....	68	71
Furth	1861	H. Reichardt	3	5	25	....	....	....	....	30	....	....	30
Goyden	1855	R. Stangnowski and 2 others	50	149	2	9	2	6	17	135	....	260	395
Halsbeck	1849	F. Bohlken	14	9	....	....	3	....	3	3	....	100	103
Hamburg	1834	J. G. Oncken and 10 others	69	64	7	5	15	22	14	25	....	637	662
Hammerstein	1842	H. Berneike	15	6	3	1	....	....	5	5	....	83	88
Hanover	1854	H. Bolzmann	6	11	5	2	3	7	7	1	....	107	108
Heilbronn	1847	W. Burger	24	61	5	4	2	2	9	57	....	140	197
Hersfeld	1846	B. Beyebach	6	27	....	1	1	1	3	23	....	87	110
Jever	1837	F. Remmers B. Wilkens	19	16	2	2	3	3	3	11	....	104	115
Ihren	1846	H. Wilmms & 2 others	25	39	6	3	1	2	1	44	....	242	288
Kahlberg	1840	C. Vielöhr	9	....	....	....	3	2	....	....	5	120	115
Königsberg	1857	A. W. Freitag	14	87	8	8	3	4	23	73	....	208	281
Liegnitz	1849	O. Priedemann	5	3	....	....	1	....	....	2	....	43	45
Memel	1843	F. Niemetz and 6 others	11	187	1	5	11	3	15	164	....	544	708
Oberkauffungen	1854	G. Meyer	1	14	20	....	....	....	1	33	....	14	33
Offenbach & Frankfort-on-the-Maine	1851	J. Bienner G. C. Pauli	9	....	....	....	....	....	....	....	....	31	31
Oldenburg	1837	C. Weichardt and 2 others	9	13	2	1	1	6	1	8	....	69	77
Othfreesen	1840	H. Cramme	20	12	1	....	....	2	3	8	....	109	117
Pobethen	1859	A. Freitag E. Preuss	7	41	....	1	1	2	1	38	....	87	125
Reetz	1856	J. Wiehler	32	71	2	2	3	7	6	59	....	228	287
Reichenbach	1858	T. Klincker	15	24	1	2	1	5	12	9	....	90	99
Rositten	1855	A. Baumgärtner and 2 others	26	19	....	4	1	18	1	3	....	288	291
Rummy	1861	L. A. Hein	22	94	94	....	....	....	....	188	....	....	188
Sage	1858	A. Thesmacher	5	3	....	1	1	....	....	3	....	24	27
Schleswig	1857	Cl. Peters and 4 others	10	20	....	....	....	....	3	17	....	74	91
Seefeld	1856	A. F. W. Haese J. A. Transchel	9	5	9	....	2	6	8	....	2	54	63
Seehausen	1856	F. Altenstein	15	3	2	4	1	2	5	1	....	85	86
Soest	1859	L. Schroeder	1	1	....	....	....	....	1	....	....	15	15
Carried over	.....	.....	646	1247	259	84	82	212	192	1124	23	5367	6467

Churches in Germany, Switzerland, Denmark, &c. (continued.)

URCHES.	When constituted.	MINISTERS AND BIB. COLPORTEURS.	Stations and Outstations.	Added by baptism.	Added by letter.	Restored.	Died.	Dismissed.	Excluded.	Increase.	Decrease.	Members, December, 1860.	Members, December, 1861.
ght over....	.....	.....	646	1247	259	84	82	212	192	1124	23	5367	6457
nberg.....	1847	H. Grothefendt.....	16	42	3	....	2	38	3	2	....	151	153
.....	1846	W. Schultz	11	2	7	....	4	3	7	....	5	194	189
		F. Bues											
berg.....	1849	W. Weist.....	22	23	....	3	3	302	5	....	284	542	258
edt	1864	C. H. Krogmann	6	22	....	3	1	4	....	20	....	32	52
n.....	1845	A. Kemnitz & 2 others	54	77	9	4	1	7	13	69	....	413	482
.....	1856	A. F. W. Haese.....	10	8	9	2	2	12	2	3	....	73	76
lorf.....	1848	M. Knappe	13	10	2	2	1	2	....	11	....	43	54
stein	1848	F. Ringsdorf.....	3	....	....	....	....	....	....	....	....	163	163
gen	1849	J. Wilkens.....	11	15	2	....	1	4	4	8	....	101	109
it.....	1848	W. v. d. Kammer	14	12	2	....	1	....	2	11	....	63	74
NMARK.													
g.....	1840	L. Jörgensen	9	....	....	....	....	....	....	....	....	320	320
		S. Hansen											
lm	1853	P. E. Ryding & 4 others	7	4	1	....	2	10	3	....	10	93	83
agen, 1st...	1845	A. P. Förster & 2 others	3	18	1	9	3	6	2	17	....	114	131
2d...	1858	P. Lassen	2	24	1	4	....	3	5	21	....	36	57
ekshaven...	1860	O. Christiensen and 4 others	23	31	162	4	2	3	9	183	....	....	183
.....	1856	Ch. Nielsen.....	12	7	....	5	1	183	8	....	180	291	111
		O. Sörensen											
.....	1858	P. Rasmussen.....	2	2	....	1	....	....	3	....	....	18	18
rk.....	1856	E. Jensen.....	17	32	....	....	4	2	6	20	....	191	211
and.....	1840	A. M. Hansen	6	1	1	....	....	....	3	....	1	20	19
l	1857	N. Larsen	8	1	1	....	....	....	4	....	2	35	33
.....	1860	L. Christiensen	3	6	2	....	....	....	....	8	....	15	23
.....	1862	M. Poulsen	1	....	....	....	....	1	....	....	1	11	10
ark	1855	J. A. Petersen	12	6	3	....	....	3	....	6	....	54	60
.....	1861	C. Christoffersen.....	4	4	30	....	....	....	1	....	....	33	33
		N. Christiensen											
se	1857	L. Henriksen & 6 others	6	54	....	2	2	43	4	7	....	238	245
eeland.....	1842	N. Nielsen	6	24	2	....	1	4	4	17	....	116	138
ERLAND.													
.....	1849	J. Merkt and 2 others.	12	48	6	7	....	2	8	51	....	150	201
ANCE.													
usen	1856	J. H. Lorders.....	12	7	2	1	1	6	8	....	5	105	100
LAND.													
w	1861	G. Alf.....	25	150	208	14	4	20	16	....	....	352	332
		M. Keim											
		Ministers, &c.... 120	976	1877	713	145	118	870	312	1578	511	9314	10370

SUMMARY.

	Germany.	Denmark.	Switzerland.	France.	Poland.	Total.
by Baptism in 1861.....	1,458	214	48	7	150	1,877
by Letter in 1861	293	204	6	2	208	713
d.....	98	25	7	1	14	145
.....	98	15	..	1	4	118
ed	584	258	8	6	20	870
ed	228	52	2	8	16	312
es in 1860.....	50	14	1	1	..	66
es in 1861.....	53	16	1	1	1	72
rs, December, 1860.....	7,128	1,552	150	105	..	8,935
rs, December, 1861.....	8,067	1,670	201	100	332	10,372
s and Outstations in 1860...	727	106	10	12	..	855
s and Outstations in 1861...	819	119	12	12	25	987

CHURCHES IN GERMANY, SWITZERLAND, DENMARK, &c.

Churches.	When constituted.	Ministers and Bib. Colporteurs.	Stations and Outstations.	Added by baptism.	Added by letter.	Restored.	Died.	Dismissed.	Excluded.	Increase.	Decrease.	Members, December, 1860.	Members, December, 1861.
GERMANY.													
Baireuth	1840	J. F. Knauer	2	....	....	....	....	1	....	....	1	12	11
Barmen and Elberfeld	1852	J. Köbner F. Neuhaus	10	17	7	1	1	2	3	19	....	89	108
Berlin	1837	G. W. Lehmann and 4 others	64	113	20	10	7	35	22	79	....	484	563
Bernsdorf	1857	H. Berneike A. Radant	11	....	2	2	1	....	2	1	....	20	21
Bitterfeld	1840	F. Ch. Werner M. Geissler	12	14	8	3	1	9	2	13	....	64	77
Bremen	1845	F. Oncken W. Haupt	12	10	3	....	4	3	3	3	....	118	121
Breslau	1846	H. Strehle	6	18	5	2	3	6	2	11	....	84	98
Büdingen	1856	H. Reichardt J. Pfennig	7	14	1	....	....	25	1	....	11	65	54
Cassel	1847	F. Steinbach G. Meyer	8	24	2	2	....	5	....	23	....	55	78
Dammgarten	1857	A. Kreutzberger	12	6	1	....	....	2	3	2	....	70	73
Dirschau	1859	B. Vogel	10	10	1	2	....	....	4	9	....	103	112
Einbeck	1843	C. Steinhoff	14	4	5	1	2	6	3	....	1	74	73
Elbing	1859	L. Hinrichs	8	17	7	6	3	12	4	11	....	87	98
Elsfleth	1854	F. Oncken E. Scheve	13	1	1	....	....	4	1	....	3	81	78
Fronhausen	1845	J. Becker H. Brückmann	6	15	1	....	1	2	....	13	....	58	71
Furth	1861	H. Reichardt	3	5	25	....	....	....	....	30	....	....	30
Goyden	1855	R. Stangnowski and 2 others	50	149	2	9	2	6	17	135	....	260	335
Halsbeck	1849	F. Bohlken	14	9	....	....	3	....	3	3	....	100	103
Hamburg	1834	J. G. Oncken and 10 others	69	64	7	5	15	22	14	25	....	637	663
Hammerstein	1842	H. Berneike	15	6	3	1	....	....	5	5	....	83	88
Hanover	1854	H. Bolzmann	6	11	5	2	3	7	7	1	....	107	108
Heilbronn	1847	W. Burger	24	61	5	4	2	2	9	57	....	140	197
Hersfeld	1846	B. Beyebach	6	27	....	1	1	1	3	23	....	87	110
Jever	1837	F. Remmers B. Wilkens	19	16	2	2	3	3	3	11	....	104	115
Ihren	1846	H. Wilmms & 2 others.	25	39	6	3	1	2	1	44	....	242	286
Kahlberg	1840	C. Vielöhr	9	....	....	....	3	2	....	....	5	120	115
Königsberg	1857	A. W. Freitag	14	87	8	8	3	4	23	73	....	208	281
Liegnitz	1849	O. Priedemann	5	3	....	....	1	....	....	2	....	43	45
Memel	1843	F. Niemetz and 6 others	11	187	1	5	11	3	15	164	....	544	708
Oberkauffungen	1854	G. Meyer	1	14	20	....	....	....	1	33	....	14	33
Offenbach & Frankfort-on-the-Maine	1851	J. Blenner G. C. Pauli	9	....	....	....	....	....	....	....	....	31	31
Oldenburg	1837	C. Weichardt and 2 others	9	13	2	1	1	6	1	8	....	69	77
Othfreesen	1840	H. Cramme	20	12	1	....	....	2	3	8	....	109	117
Pobethen	1859	A. Freitag E. Preuss	7	41	....	1	1	2	1	38	....	87	125
Reetz	1856	J. Wiehler	32	71	2	2	3	7	6	59	....	228	267
Reichenbach	1858	T. Klincker	15	24	1	2	1	5	12	9	....	90	99
Rositten	1855	A. Baumgärtner and 2 others	26	19	....	4	1	18	1	3	....	288	231
Rummy	1861	L. A. Hein	22	94	94	....	....	....	....	188	....	....	188
Sage	1858	A. Thesmacher	5	3	....	1	1	....	....	3	....	24	27
Schleswig	1857	Cl. Peters and 4 others	10	20	....	....	....	....	3	17	....	74	91
Seefeld	1856	A. F. W. Haese J. A. Transchel	9	5	9	....	2	6	8	....	2	54	53
Seehausen	1856	F. Altenstein	15	3	2	4	1	2	5	1	....	85	86
Soest	1859	L. Schroeder	1	1	....	....	....	....	1	....	....	15	15
Carried over			646	1247	259	84	82	212	192	1124	23	5367	6442

Churches in Germany, Switzerland, Denmark, &c. (continued.)

CHES.	When constituted.	MINISTERS AND BIB. COLPORTEURS.	Stations and Outstations.	Added by baptism.	Added by letter.	Restored.	Died.	Dismissed.	Excluded.	Increase.	Decrease.	Members, December, 1860.	Members, December, 1861.
t over			646	1247	259	84	82	212	192	1124	23	5367	6457
erg	1847	H. Grothefendt	16	42	3	....	2	38	3	2	....	151	153
	1846	W. Schultz	11	2	7	....	4	3	7	....	5	194	189
		F. Bues											
rg	1849	W. Weist	22	23	....	3	3	302	5	....	284	542	258
	1854	C. H. Krogmann	6	22	....	3	1	4	....	20	....	32	52
	1845	A. Kemnitz & 2 others	54	77	9	4	1	7	13	69	....	418	482
	1856	A. F. W. Haese	10	8	9	2	2	12	2	3	....	73	76
f	1848	M. Knappe	13	10	2	2	1	2	....	11	....	43	54
ein	1848	F. Ringsdorf	3	....	....	....	....	....	....	....	....	163	163
	1849	J. Wilkens	11	15	2	....	1	4	4	8	....	101	109
	1848	W. v. d. Kammer	14	12	2	....	1	....	2	11	....	63	74
ARK.													
	1840	L. Jörgensen	9	....	....	....	....	....	....	....	....	320	320
		S. Hansen											
	1853	P. E. Ryding & 4 others	7	4	1	....	2	10	3	....	10	93	83
en, 1st	1845	A. P. Förster & 2 others	3	18	1	9	3	6	2	17	....	114	131
2d	1858	P. Lassen	2	24	1	4	....	3	5	21	....	36	57
shaven	1860	O. Christiensen and 4 others	23	31	162	4	2	3	9	183	....	....	183
	1856	Ch. Nielsen	12	7	....	5	1	183	8	....	180	291	111
		O. Sörensen											
	1858	P. Rasmussen	2	2	....	1	....	....	3	....	....	18	18
	1856	E. Jensen	17	32	....	....	4	2	6	20	....	191	211
d	1840	A. M. Hansen	6	1	1	....	....	....	3	....	1	20	19
	1857	N. Larsen	8	1	1	....	....	....	4	....	2	35	33
	1860	L. Christiensen	3	6	2	....	....	....	....	8	....	15	23
	1862	M. Poulsen	1	....	....	....	....	1	....	....	1	11	10
	1855	J. A. Petersen	12	6	3	....	....	3	....	6	....	54	60
	1861	C. Christoffersen	4	4	30	....	....	....	1	....	....	33	33
		N. Christiensen											
	1857	L. Henriksen & 6 others	6	54	....	2	2	43	4	7	....	238	245
land	1842	N. Nielsen	6	24	2	....	1	4	4	17	....	116	133
RLAND.													
	1849	J. Merkt and 2 others.	12	48	6	7	....	2	8	51	....	150	201
NCE.													
en	1856	J. H. Lorders	12	7	2	1	1	6	8	....	5	105	100
AND.													
	1861	G. Alf	25	150	208	14	4	20	16	....	....	332	332
		M. Keim											
		Ministers, &c.... 120	976	1877	713	145	118	870	312	1578	611	9314	10370

SUMMARY.

	Germany.	Denmark.	Switzerland.	France.	Poland.	Total.
Baptism in 1861	1,458	214	48	7	150	1,877
Letter in 1861	293	204	6	2	208	713
	98	25	7	1	14	145
	98	15	..	1	4	118
	584	258	8	6	20	870
	228	52	2	8	16	312
in 1860	50	14	1	1	..	66
in 1861	53	16	1	1	1	72
December, 1860	7,128	1,552	150	105	..	8,935
December, 1861	8,067	1,670	201	100	332	10,372
nd Outstations in 1860	727	106	10	12	..	855
nd Outstations in 1861	819	119	12	12	25	987

CHURCHES IN GERMANY, SWITZERLAND, DENMARK, &c.

Churches.	When constituted.	Ministers and Bib. Colporteurs.	Stations and Outstations.	Added by baptism.	Added by letter.	Restored.	Died.	Dismissed.	Excluded.	Increase.	Decrease.	Members, December, 1860.	Members, December, 1861.
GERMANY.													
Baireuth	1840	J. F. Knauer	2	....	....	....	....	1	....	....	1	12	11
Barmen and Elberfeld	1852	J. Köbner F. Neuhaus	10	17	7	1	1	2	3	19	....	89	108
Berlin	1837	G. W. Lehmann and 4 others	64	113	20	10	7	35	22	79	....	484	563
Bernsdorf	1857	H. Berneike A. Radant	11	....	2	2	1	....	2	1	....	20	21
Bitterfeld	1840	F. Ch. Werner M. Geissler	12	14	8	3	1	9	2	13	....	64	77
Bremen	1845	F. Oncken W. Haupt	12	10	3	....	4	3	3	3	....	118	121
Breslau	1846	H. Strehle	6	18	5	2	3	6	2	11	....	84	98
Büdingen	1856	H. Reichardt J. Pfennig	7	14	1	....	....	25	1	....	11	65	54
Cassel	1847	F. Steinbach G. Meyer	8	24	2	2	....	5	....	23	....	55	73
Dammgarten	1857	A. Kreutzberger	12	6	1	....	....	2	3	2	....	70	73
Dirschau	1859	B. Vogel	10	10	1	2	....	....	4	9	....	103	112
Einbeck	1843	C. Steinhoff	14	4	5	1	2	6	3	....	1	74	73
Elbing	1859	L. Hinrichs	8	17	7	6	3	12	4	11	....	87	98
Elsfleth	1854	F. Oncken E. Scheve	13	1	1	....	....	4	1	....	3	81	78
Fronhausen	1845	J. Becker H. Brückmann	6	15	1	....	1	2	....	13	....	58	71
Furth	1861	H. Reichardt	3	5	25	....	....	....	....	30	....	....	30
Goyden	1855	R. Stangnowski and 2 others	50	149	2	9	2	6	17	135	....	260	295
Halsbeck	1849	F. Bohlken	14	9	....	....	3	....	3	3	....	100	103
Hamburg	1834	J. G. Oncken and 10 others	69	64	7	5	15	22	14	25	....	687	692
Hammerstein	1842	H. Berneike	15	6	3	1	....	....	5	5	....	83	88
Hanover	1854	H. Bolzmann	6	11	5	2	3	7	7	1	....	107	108
Heilbronn	1847	W. Burger	24	61	5	4	2	2	9	57	....	140	197
Hersfeld	1846	B. Beyebach	6	27	....	1	1	1	3	23	....	87	110
Jever	1837	F. Remmers B. Wilkens	19	16	2	2	3	3	3	11	....	104	115
Ihren	1846	H. Wilmms & 2 others	25	39	6	3	1	2	1	44	....	242	286
Kahlberg	1840	C. Vielöhr	9	....	....	....	3	2	....	....	5	120	115
Königsberg	1857	A. W. Freitag	14	87	8	8	3	4	23	73	....	208	251
Liegnitz	1849	O. Priedemann	5	3	....	....	1	....	....	2	....	43	45
Memel	1843	F. Niemetz and 6 others	11	187	1	5	11	3	15	164	....	544	708
Oberkauffungen	1854	G. Meyer	1	14	20	....	....	....	1	33	....	14	83
Offenbach & Frankfort-on-the-Maine	1851	J. Blenner G. C. Pauli	9	....	....	....	....	....	....	....	....	31	31
Oldenburg	1837	C. Weichardt and 2 others	9	13	2	1	1	6	1	8	....	69	77
Othfreesen	1840	H. Cramme	20	12	1	....	....	2	3	8	....	109	117
Pobethen	1859	A. Freitag E. Preuss	7	41	....	1	1	2	1	38	....	87	125
Reetz	1856	J. Wiehler	32	71	2	2	3	7	6	59	....	228	287
Reichenbach	1858	T. Klincker	15	24	1	2	1	5	12	9	....	90	99
Rositten	1855	A. Baumgärtner and 2 others	26	19	....	4	1	18	1	3	....	288	291
Rummy	1861	L. A. Hein	22	94	94	....	....	....	....	188	....	....	188
Sage	1858	A. Thesmacher	5	3	....	1	1	....	....	3	....	24	27
Schleswig	1857	Cl. Peters and 4 others	10	20	....	....	....	....	3	17	....	74	91
Seefeld	1856	A. F. W. Haese J. A. Transchel	9	5	9	....	2	6	8	....	2	54	63
Seehausen	1856	F. Altenstein	15	3	2	4	1	2	5	1	....	85	92
Soest	1859	L. Schroeder	1	1	....	....	....	....	1	....	....	15	1
Carried over	.....	.....	646	1247	259	84	82	212	192	1124	23	5367	[illegible]

Churches in Germany, Switzerland, Denmark, &c. (continued.)

URCHES.	When constituted.	MINISTERS AND BIB. COLPORTEURS.	Stations and Outstations.	Added by baptism.	Added by letter.	Restored.	Died.	Dismissed.	Excluded.	Increase.	Decrease.	Members, December, 1860.	Members, December, 1861.
ght over....	.....	.....	646	1247	259	84	82	212	192	1124	23	5367	6457
nberg.....	1847	H. Grothefendt.....	16	42	3	....	2	38	3	2	....	151	153
.....	1846	W. Schultz	11	2	7	....	4	3	7	....	5	194	189
		F. Bues											
berg.....	1849	W. Weist.....	22	23	....	3	3	302	5	....	284	542	258
edt	1854	C. H. Krogmann	6	22	....	3	1	4	....	20	....	32	52
n.....	1845	A. Kemnitz & 2 others	54	77	9	4	1	7	13	69	....	418	482
.....	1856	A. F. W. Haese.....	10	8	9	2	2	12	2	3	....	73	76
dorf.....	1848	M. Knappe.....	13	10	2	2	1	2	....	11	....	43	54
rstein	1848	F. Ringsdorf.....	3	....	....	....	....	....	....	....	....	163	163
gen	1849	J. Wilkens.....	11	15	2	....	1	4	4	8	....	101	109
st.....	1848	W. v. d. Kammer	14	12	2	....	1	....	2	11	....	63	74
NMARK.													
g.....	1840	L. Jörgensen	9	....	....	....	....	....	....	....	....	320	320
		S. Hansen											
lm	1853	P. E. Ryding & 4 others	7	4	1	....	2	10	3	....	10	93	83
nagen, 1st...	1845	A. P. Förster & 2 others	3	18	1	9	3	6	2	17	....	114	131
2d...	1858	P. Lassen.....	2	24	1	4	....	3	5	21	....	36	57
ieksha ven...	1860	O. Christiensen and 4 others	23	31	162	4	2	3	9	183	....	....	183
.....	1856	Ch. Nielsen.....	12	7	....	5	1	183	8	....	180	291	111
		O. Sörensen											
.....	1858	P. Rasmussen.....	2	2	....	1	....	....	3	....	....	18	18
rk	1856	E. Jensen.....	17	32	....	....	4	2	6	20	....	191	211
and.....	1840	A. M. Hansen	6	1	1	....	....	....	3	....	1	20	19
d	1857	N. Larsen	8	1	1	....	....	....	4	....	2	35	33
.....	1860	L. Christiensen	3	6	2	....	....	....	....	8	....	15	23
.....	1862	M. Poulsen	1	....	....	....	....	1	....	....	1	11	10
ark	1855	J. A. Petersen	12	6	3	....	....	3	....	6	....	54	60
.....	1861	C. Christoffersen.....	4	4	30	....	....	....	1	....	....	33	33
		N. Christiensen											
se	1857	L. Henriksen & 6 others	6	54	....	2	2	43	4	7	....	238	245
eeland.....	1842	N. Nielsen.....	6	24	2	....	1	4	4	17	....	116	133
ZERLAND.													
.....	1849	J. Merkt and 2 others.	12	48	6	7	....	2	8	51	....	150	201
RANCE.													
ausen	1856	J. H. Lorders.....	12	7	2	1	1	6	8	....	5	105	100
OLAND.													
w	1861	G. Alf.....	25	150	208	14	4	20	16	.....	.....	382	332
		M. Keim											
		Ministers, &c.... 120	976	1877	713	145	118	870	312	1578	511	9314	10370

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.....	98	15	..	1	4	118
sed	584	258	8	6	20	870
ed	228	52	2	8	16	312
es in 1860	50	14	1	1	..	66
es in 1861	53	16	1	1	1	72
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rs, December, 1861.....	8,067	1,670	201	100	332	10,372
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CHURCHES IN GERMANY, SWITZERLAND, DENMARK, &c.

Churches.	When constituted.	Ministers and Bib. Colporteurs.	Stations and Outstations.	Added by baptism.	Added by letter.	Restored.	Died.	Dismissed.	Excluded.	Increase.	Decrease.	Members, December, 1860.	Members, December, 1861.
GERMANY.													
Baireuth	1840	J. F. Knauer	2	....	....	....	....	1	....	....	1	12	11
Barmen and Elberfeld	1852	J. Köbner F. Neuhaus	10	17	7	1	1	2	3	19	....	89	108
Berlin	1837	G. W. Lehmann and 4 others	64	113	20	10	7	35	22	79	....	484	563
Bernsdorf	1857	H. Berneike A. Radant	11	....	2	2	1	....	2	1	....	20	21
Bitterfeld	1840	F. Ch. Werner M. Geissler	12	14	8	3	1	9	2	13	....	64	77
Bremen	1845	F. Oncken W. Haupt	12	10	3	....	4	3	3	3	....	118	121
Breslau	1846	H. Strehle	6	18	5	2	3	6	2	11	....	84	98
Büdingen	1856	H. Reichardt J. Pfennig	7	14	1	....	....	25	1	....	11	65	54
Cassel	1847	F. Steinbach G. Meyer	8	24	2	2	....	5	....	23	....	55	78
Dammgarten	1857	A. Kreutzberger	12	6	1	....	....	2	3	2	....	70	72
Dirschau	1859	B. Vogel	10	10	1	2	....	....	4	9	....	103	112
Einbeck	1843	C. Steinhoff	14	4	5	1	2	6	3	....	1	74	73
Elbing	1859	L. Hinrichs	8	17	7	6	3	12	4	11	....	87	98
Elsfleth	1854	F. Oncken E. Scheve	13	1	1	....	....	4	1	....	3	81	78
Fronhausen	1845	J. Becker H. Brückmann	6	15	1	....	1	2	....	13	....	58	71
Furth	1861	H. Reichardt	3	5	25	....	....	....	....	30	....	....	30
Goyden	1855	R. Stangnowski and 2 others	50	149	2	9	2	6	17	135	....	260	395
Halsbeck	1849	F. Bohlken	14	9	....	....	3	....	3	3	....	100	168
Hamburg	1834	J. G. Oncken and 10 others	69	64	7	5	15	22	14	25	....	637	662
Hammerstein	1842	H. Berneike	15	6	3	1	....	....	5	5	....	83	88
Hanover	1854	H. Bolzmann	6	11	5	2	3	7	7	1	....	107	108
Heilbronn	1847	W. Burger	24	61	5	4	2	2	9	57	....	140	197
Hersfeld	1846	B. Beyebach	6	27	....	1	1	1	3	23	....	87	110
Jever	1837	F. Remmers B. Wilkens	19	16	2	2	3	3	3	11	....	104	115
Ihren	1846	H. Wilmms & 2 others	25	39	6	3	1	2	1	44	....	242	286
Kahlberg	1840	C. Vielöhr	9	....	....	....	3	2	....	....	5	120	115
Königsberg	1857	A. W. Freitag	14	87	8	8	3	4	23	73	....	208	281
Liegnitz	1849	O. Priedemann	5	3	....	....	1	....	....	2	....	43	45
Memel	1843	F. Niemetz and 6 others	11	187	1	5	11	3	15	164	....	544	708
Oberkaufungen	1854	G. Meyer	1	14	20	....	....	....	1	33	....	14	33
Offenbach & Frankfort-on-the-Maine	1851	J. Blenner G. C. Pauli	9	....	....	....	....	....	....	....	....	31	31
Oldenburg	1837	C. Weichardt and 2 others	9	13	2	1	1	6	1	8	....	69	77
Othfreesen	1840	H. Cramme	20	12	1	....	....	2	3	8	....	109	117
Pobethen	1859	A. Freitag E. Preuss	7	41	....	1	1	2	1	38	....	87	125
Reetz	1856	J. Wiehler	32	71	2	2	3	7	6	59	....	228	287
Reichenbach	1858	T. Klincker	15	24	1	2	1	5	12	9	....	90	99
Rositten	1855	A. Baumgärtner and 2 others	26	19	....	4	1	18	1	3	....	288	291
Rummy	1861	L. A. Hein	22	94	94	....	....	....	....	188	....	....	188
Sage	1858	A. Thesmacher	5	3	....	1	1	....	....	3	....	24	27
Schleswig	1857	Cl. Peters and 4 others	10	20	....	....	....	....	3	17	....	74	91
Seefeld	1856	A. F. W. Haese J. A. Transchel	9	5	9	....	2	6	8	....	2	54	52
Seehausen	1856	F. Altenstein	15	3	2	4	1	2	5	1	....	85	86
Soest	1859	L. Schroeder	1	1	....	....	....	....	1	....	....	15	15
Carried over	.....	.....	646	1247	259	84	82	212	192	1124	23	5367	6457

Churches in Germany, Switzerland, Denmark, &c. (continued.)

Churches.	When constituted.	Ministers and Bib. Colporteurs.	Stations and Outstations.	Added by baptism.	Added by letter.	Restored.	Died.	Dismissed.	Excluded.	Increase.	Decrease.	Members, December, 1860.	Members, December, 1861.
Brought over....	.....	.....	646	1247	259	84	82	212	192	1124	23	5867	6457
Spangenberg.....	1847	H. Grothefendt.....	16	42	3	....	2	38	3	2	....	151	153
Stettin	1846	W. Schultz	11	2	7	....	4	3	7	....	5	194	189
		F. Bues											
Stolzenberg.....	1849	W. Weist.....	22	23	....	3	3	302	5	....	284	542	258
Tangstedt	1854	C. H. Krogmann	6	22	....	3	1	4	....	20	....	32	52
Templin	1845	A. Kemnitz & 2 others	54	77	9	4	1	7	13	69	....	413	482
Varel.....	1856	A. F. W. Haese.....	10	8	9	2	2	12	2	3	....	73	76
Voigtsdorf.....	1848	M. Knappe	13	10	2	2	1	2	....	11	....	43	54
Volmarstein	1848	F. Ringsdorf.....	3	....	....	....	....	....	....	....	....	163	163
Wittingen	1849	J. Wilkens.....	11	15	2	....	1	4	4	8	....	101	109
Wolgast.....	1848	W. v. d. Kammer	14	12	2	....	1	....	2	11	....	63	74
DENMARK.													
Aalborg	1840	L. Jörgensen	9	....	....	....	....	....	....	....	....	320	320
		S. Hansen											
Bornholm	1853	P. E. Ryding & 4 others	7	4	1	....	2	10	3	....	10	93	83
Copenhagen, 1st...	1845	A. P. Förster & 2 others	3	18	1	9	3	6	2	17	....	114	181
" 2d...	1858	P. Lassen	2	24	1	4	....	3	5	21	....	36	57
Fredericksbaven...	1860	O. Christiensen and 4 others	23	31	162	4	2	3	9	183	....	....	183
Hals.....	1856	Ch. Nielsen.....	12	7	....	5	1	183	8	....	180	291	111
		O. Sörensen											
Hoibye	1858	P. Rasmussen.....	2	2	....	1	....	....	3	....	....	18	18
Jetzmark	1856	E. Jensen.....	17	32	....	....	4	2	6	20	....	191	211
Langeland.....	1840	A. M. Hansen	6	1	1	....	....	....	3	....	1	20	19
Lolland	1857	N. Larsen	8	1	1	....	....	....	4	....	2	35	33
Nyborg	1860	L. Christiensen	3	6	2	....	....	....	....	8	....	15	23
Odense	1862	M. Poulsen	1	....	....	....	....	1	....	....	1	11	10
Ouremark	1855	J. A. Petersen	12	6	3	....	....	3	....	6	....	54	60
Tolöse	1861	C. Christoffersen.....	4	4	30	....	....	....	1	....	....	33	33
		N. Christiensen											
Vandlöse	1857	L. Henriksen & 6 others	6	54	....	2	2	43	4	7	....	238	245
West Seeland.....	1842	N. Nielsen.....	6	24	2	....	1	4	4	17	....	116	133
SWITZERLAND.													
Zurich	1849	J. Merkt and 2 others.	12	48	6	7	....	2	8	51	....	150	201
FRANCE.													
Mühlhausen	1856	J. H. Lorders.....	12	7	2	1	1	6	8	....	5	105	100
POLAND.													
Adamow	1861	G. Alf.....	25	150	208	14	4	20	16	....	....	332	332
		M. Keim											
		Ministers, &c.... 120	976	1877	713	145	118	870	312	1578	511	9314	10370

SUMMARY.

	Germany.	Denmark.	Switzerland.	France.	Poland.	Total.
Added by Baptism in 1861.....	1,458	214	48	7	150	1,877
Added by Letter in 1861	293	204	6	2	208	713
Restored.....	98	25	7	1	14	145
Died	98	15	..	1	4	118
Dismissed	584	258	8	6	20	870
Excluded	228	52	2	8	16	312
Churches in 1860	50	14	1	1	..	66
Churches in 1861	53	16	1	1	1	72
Members, December, 1860.....	7,128	1,552	150	105	..	8,935
Members, December, 1861.....	8,067	1,670	201	100	332	10,372
Stations and Outstations in 1860...	727	106	10	12	..	855
Stations and Outstations in 1861...	819	119	12	12	25	987

SABBATH SCHOOLS, BIBLE AND TRACT DISTRIBUTION, &c., IN THE CHURCH CONNECTED WITH THE GERMAN MISSION.

Stations.	Children in S. S.	Teachers.	Bibles and Testaments distrib'ted.	Tracts distributed.	No. of Meetings.	Religious Visits.	Remarks.
GERMANY.							
Baireuth	..	..	....	....	....	....	.. .. ..
Barmen and Elberfeld	20	2	....	2,900	302	917	S. S. at 1 Station.
Berlin	..	..	....	....	....	....	.. .. ..
Bernsdorf	..	..	....	....	....	....	.. .. ..
Bitterfeld	10	1	50	10.000	150	60	do. 4 do.
Bremen	60	5	60	3,000	434	500	do. 1 do.
Breslau	60	2	....	3,182	193	254	do. 1 do.
Büdingen	..	..	....	3.000	70	....	.. .. ..
Cassel	34	4	430	16,000	160	....	do. 2 do.
Dammgarten	47	4	332	3,650	274	1,110	do. 3 do.
Dirschau	30	3	....	4,000	....	....	do. 1 do.
Einbeck	10	3	....	....	....	....	.. .. ..
Elbing	20	3	88	7,000	194	759	do. 1 do.
Elsfleth	50	3	....	....	....	....	do. 1 do.
Fronhausen	26	2	....	5,000	....	....	do. 1 do.
Fürth	15	3	....	....	....	....	do. 1 do.
Goyden	36	3	687	27,870	322	....	do. 3 do.
Halsbeck	40	6	....	225	....	....	do. 1 do.
Hamburg	129	20	3,632	59,965	876	6,454	do. 3 do.
Hammerstein	13	1	55	6,000	245	217	do. 1 do.
Hanover	26	3	164	7,500	170	571	do. 1 do.
Heilbronn	82	5	225	....	....	....	do. 5 do.
Hersfeld	123	12	642	18,700	193	464	do. 5 do.
Jever	70	7	150	5,000	....	....	do. 1 do.
Ihren	55	5	....	....	246	1,488	.. .. ..
Kahlberg	..	..	....	....	....	....	.. .. ..
Königsberg	60	3	....	....	147	162	do. 1 do.
Liegnitz	80	8	....	....	....	....	do. 1 do.
Memel	80	8	....	....	....	....	do. 1 do.
Oberkauffungen	30	1	18	300	140	....	do. 1 do.
Offenbach	..	..	....	....	....	....	.. .. ..
Oldenburg	8	1	....	5.000	320	700	do. 1 do.
Othfreesen	15	3	650	12,000	600	450	do. 1 do.
Pobethen	..	..	....	....	....	....	.. .. ..
Reetz	32	3	346	19,000	277	589	do. 2 do.
Reichenbach	10	1	312	11,500	616	430	do. 1 do.
Rositten	30	3	....	....	227	....	do. 1 do.
Rummy	20	2	210	....	....	....	do. 1 do.
Sage	8	2	....	....	140	....	do. 1 do.
Schleswig	43	7	155	11,000	481	....	do. 7 do.
Seefeld	..	..	....	....	....	....	.. .. ..
Seehausen	14	2	62	5,000	320	....	do. 1 do.
Soest	5	1	....	....	....	....	do. 1 do.
Spangenberg	..	..	....	....	....	....	.. .. ..
Stettin	..	..	....	....	....	....	.. .. ..
Stolzenberg	..	..	....	....	....	....	.. .. ..
Tangstedt	16	3	....	....	....	....	do. 1 do.
Templin	72	7	200	5,000	327	648	do. 4 do.
Varel	60	2	116	9,840	421	573	do. 1 do.
Voigtsdorf	6	1	67	2,750	301	381	do. 1 do.
Volmarstein	..	..	....	....	162	....	.. .. ..
Wittingen	..	..	....	....	162	....	.. .. ..
Wolgast	38	3	74	7,200	244	700	do. 2 do.
DENMARK.							
Aalborg	..	..	....	....	....	....	.. .. ..
Bornholm	..	..	277	11,126	140	166	.. .. ..
Copenhagen, 1st	..	..	....	....	....	....	.. .. ..
do. 2d	..	..	....	5,000	180	....	.. .. ..
Fredericksharen	15	2	....	300	400	100	do. 1 do.
Hals	..	..	....	....	....	....	.. .. ..
Hoibye	..	..	2	....	32	....	.. .. ..
Jetzmark	..	..	....	....	....	....	.. .. ..
Langeland	..	..	18	1.000	....	....	.. .. ..
Lolland	4	1	19	1,400	189	200	do. 1 do.
Nyborg	..	..	....	500	116	....	.. .. ..
Odense	..	..	....	....	104	....	.. .. ..
Ouremark	11	2	....	....	120	....	do. 1 do.
Tolöse	..	..	....	10,000	100	....	.. .. ..
Vandlöse	36	4	....	3,400	392	700	do. 1 do.
West Seeland	..	..	140	4,000	139	178	.. .. ..
SWITZERLAND.							
Zurich	40	5	....	1,500	....	....	do. 1 do.
FRANCE.							
Mülhlhausen	..	2	110	[illegible]	[illegible]08	80	do. 1 do.
POLAND.							
Adamow	50	5	41			..	do. 1 do.
Totals	1,753	179	9,70				74

MISSION TO FRANCE.

PARIS. — Rev. A. DEZ, M. VORNIERE and M. CADOT, colporteurs.
VERBERIE. — J. B. CRETIN.
LA FERE. — J. BOILEAU.
CHAUNY. — V. LEPOIDS.
DENAIN. — ——— ———.
Five stations, four native preachers, two colporteurs.

At the commencement of the financial year, notice was communicated to the laborers in connection with this mission, that, owing to the pressure of the times, and in anticipation of the increased difficulty of raising funds, on account of the war in the United States, pecuniary aid to the mission must be suspended after Oct. 1. This suspension, it is hoped, will be only for a season. The field is one of too much interest and encouragement, and too much labor has been expended upon it, to allow that it should be finally abandoned. There is life and vigor in the mission; and the Lord attends it with his blessing. The native laborers pursue their work with zeal, and manifest a willingness to persevere, though subject to poverty and self-denial. The members are generally in humble circumstances; and it is impossible for them to carry forward the work independently of foreign help.

One of their number writes, in reference to the action of the Committee: "We have accepted with submission the decision of the Committee. At the same time, we all remain at our posts; and we are resolved to sustain the work by all the means in our power. And God, also, has not left us without proofs of his goodness. In more than one way, He has encouraged us to go forward."

A Baptist pastor in Glasgow has sent to the mission, at various times, nearly eleven hundred francs, collected in his own congregation and elsewhere. The same minister has interceded earnestly with the Committee of the English Baptist Missionary Society, not to take the French mission under its charge, but to furnish aid. The latter Society, through its secretary, communicated to the mission a resolution, assuring the mission of the sincere sympathy of the Society, and expressing regret that the state of their funds precluded the possibility of sending pecuniary assistance.

One of their number (Mr. Cadot) has been deputed by the churches, encouraged by this display of generous feeling, to visit England and Scotland, in order to solicit pecuniary aid. A most fraternal testimonial, signed by the leading evangelical pastors of Paris, commended the messenger and his cause to the regards of British Christians. The Rev. Mr. Spurgeon, of London, visited Paris in December last, and informed himself of the state of the mission. On his return to England, he published an account of his visit, and made an urgent appeal in behalf of the French churches.

Since the first of April, the Executive Committee has appropriated 2,500 francs to the French mission, to be expended before the first of October next,—a part of which has already been sent forward.

The church in Paris has enjoyed the Divine blessing as usual. Though there has been no revival, its course has been decidedly onward. The meetings are generally well attended; sometimes the chapel is completely filled. The prayer meeting, held every Lord's day, *after the public worship*, is attended by most of those who

tend the preceding service. The meeting on Wednesday evening — given up some time since — has been commenced again; and Mr. Cote of Canada, who conducts it, has met there every week, for two months, encouraging and well-disposed hearers. Many to whom the gospel has been preached appear to be converted. A considerable number of Catholics receive the visits of the brethren, and continue to read religious tracts.

A gentle revival has existed in several places around Chauny, and in Chauny itself, calling for an increase of meetings and of pastoral visitation. Four persons have been baptized, newly converted from papal darkness to the saving light of the gospel. The pastor of the church has been afflicted by the loss of his wife. She died, after a brief illness, in great peace. Her sickness and death made a deep impression on those who witnessed them, particularly a Catholic female, who has since become a member of the church. Seventy or more localities are to be visited in connection with this station. Some souls have been converted, and many others revived. The Sabbath schools are prosperous, and the meetings are well attended. Services are held regularly at the outstations by the brethren of the church. The request has been renewed for the opening of the chapel at Chauny, which has been closed by the civil authorities for several years, but, for the present, apparently without success. It is believed, however, that the French government are making progress towards religious liberty.

The work at Verberie has yielded fruit. Meetings have been opened in several places, which are attended by a number of serious Catholics. Some are on the point of being baptized, and others are not far from the kingdom of God. It is impossible to supply the numerous calls for laborers.

The church of La Fère has received six new members. They were baptized in the presence of a crowd of spectators from all the neighboring villages. About a dozen persons are well disposed; and hopes are entertained that they are true Christians, and will become members of the church the present year.

The church at Denain is still without a pastor. Two have been added by baptism. There is new life in the Sabbath school; but the brethren are becoming discouraged on account of their want of a leader. The following table exhibits the statistics of the mission: —

CHURCHES.	ADDED.		Restored.	Dismissed.	Excluded.	Died.	Total.	Contributions.	
	By Baptism.	By Letter.						Fr.	c.
Chauny	4	....	3	.....	3	3	99	350	73
La Fère and d'Athies	6	....	.....	.....	1	.....	98	628	....
Denain	2	....	.....	.....	2	.....	37	Unknown.	
Verberie	3	....	.....	2	.....	2	28	347	....
Paris	5	1	.....	.....	1	.....	53	457	49
Orchies, an outstation of Denain	3	....	.....	.....	.....	.....	4	.....	....
Total	23	1	3	2	7	5	319	1783	22

DELAWARE MISSION.

DELAWARE. — Rev. J. G. PRATT and wife, Miss S. E. MORSE and Miss CLARA GOWING.

The work in the several departments of this mission has gone on prosperously, though somewhat impeded by the distracted state of the country. The school has been full, and the improvement of the pupils commendable. Mr. Pratt made the following communication last January: —

"Our work with the Delawares often causes me distress. Personally they are kind — more so than I ever expected to experience from a people who do not enjoy enlightening and Christian privileges. But they do not receive my message. Our church might have been large if I could have received them as my friends; but to be admitted as the friends of Jesus they have no desire. Then, there is ever up some new tribal movement, or treaty, or change of some kind, either of their own planning or proposed by others. * * * Our school is very fully attended, our religious meetings also, though with fewer of the less enlightened. Our church remains, as to numbers, as when last reported. There are some who seek admission to the privileges of the church, but we have deemed it best they should defer it until a better understanding of its object shall have been acquired."

At *Ottawa*, there is also the exciting work of treaty-making, and the influence is not unfelt. They do well, however, under the watch-care of brother Jones, who is very faithful in trying to keep up the religious character of his people. Meetings are regular and well attended. The church numbers 61. At *Shawanoe*, there is little to encourage us in extensive effort. Many of our members have removed to a distant part of Kansas; the others live widely separated, and surrounded by white settlers. It is, however, gratifying that they hold fast their profession, and are a praying, devoted people.

A proposal has been made to have the Union undertake missionary labors in behalf of the Puttawatomie tribe, for which the late Rev. I. McCoy labored so long, and which has lately been left by its Southern patrons. To them Mr. Pratt thus refers: "Allow me to say, in regard to the religious interests at Puttawatomie, they are peculiar. Having had long acquaintance with our denomination, the people will accept no other for the position under consideration. The Catholics desire it. Well-attended meetings are easily convened among them by our ministers, and children could be gathered readily into schools. If the 'Department' will fit up buildings and aid in furnishing them, the sum usually appropriated by Government will sustain it without a draft on your treasury, and a good work, with the blessing of God, be done. I hope it will be your pleasure to undertake its management."

Since the above date, the mission family has been sorely bereaved in the death of a very lovely son of Mr. Pratt. We are indebted to the pen of Miss Gowing for the following commemorative lines, which will awaken a sympathetic response in every reader. She wrote under date of March 29th: — "It is now our school vacation, which came in time to save us from a siege of measles with the children.

Thrice during the last term has Death's messenger visited us, calling away those who, the previous term, were of our number. Johnnie Pratt was the only one who died at the mission; and he, the star, the flower of our band, was stricken suddenly down in the midst of us, leaving a sad, sad void, which can never be filled. Endowed with more than usual talent, he united a loving, trusting, obliging disposition, a quick, retentive mind, with vivacity and ardor seldom equalled. In the country's present sufferings and future welfare he took the deepest interest. Reading much, he was well informed on all the topics of the day, both home and foreign; no intelligent person ever failed to find in him an agreeable companion. Of him it may truly be said, 'None knew him but to love him.' Lovely as he was, and so much missed as he is, we would not, had we the power, recall him to this world, where he would encounter so much of evil; but trusting that his faith rested on Jesus, and that a life so purely commenced on earth is now, beneath a kind Father's hand, progressing to that 'perfect life,' we will strive to say, 'Thy will be done.'"

Since the above was made up, Mr. Pratt has furnished the following additional items: — "Our church numbers 31 members. The school is still engrossing our time and constant labors. The children are promising, under the supervision of untiring and devoted teachers, Misses Morse and Gowing, and we have the sure testimony of God that such labor shall not be in vain."

CHEROKEE MISSION.

CHEROKEE. — Rev. EVAN JONES and wife.
Native Preachers. — *Lewis Downing, Tanenole, Smith Christie, Too-stoo Swimmer (A-Yau-Du-Ga.)*

Our last report announced the withdrawal of Messrs. Upham and John B. Jones from the mission, the latter having been compelled to flee before the threatened violence of the United States Indian Agent. Mr. Evan Jones, seeing the aspect of things around him becoming more and more alarming, particularly for himself, left the country last summer, since which time he has resided at Lawrence, in the State of Kansas; where he has watched the current of events, and awaited, not without hope, the time when he might with safety return to his chosen people. He has also rendered good service to the agents of the government in their efforts to conciliate the Indian tribes and secure their co-operation. His family remain at the old home in the Cherokee Nation. In October last Mr. Jones made the following communication, in relation to the mission: —

"The latest reliable intelligence from the Nation was encouraging, so far as our churches and our native preachers are concerned. Notwithstanding the rumors of war and the presence of Southern troops on their borders, they had not ceased to preach Christ to their people. They were having large congregations and profitable meetings. * * * * * * Our native brethren, as I have observed on former occasions, are humble and devoted men, and God has set the seal of his approbation on their labors. And, so far as *human* instrumentality is concerned, their services at this time are

particularly needed, and seem to be indispensable to the maintenance of pure religion in the nation. * * * * * Troublous times, we know, have often been seasons chosen of God to do great things for his people, — to magnify the riches of his grace and to display his mighty power. One signal instance of this was witnessed among ourselves in a very dark day, and it is still held in grateful remembrance by the older members of our Cherokee churches. Twenty-three years ago, the whole people, of every age and sex and condition, were captured, carried away from their homes, and confined in camps for several months, and finally removed to the west of the Mississippi river. There were sickness and great suffering among them, and multitudes — almost all the young children and old people — died of the hardships they endured. In addition to this, many evil influences were brought to bear on them. Yet it pleased the Divine Spirit to give efficacy to his word, though spoken in much weakness and under such adverse circumstances, and many sinners were brought to see and acknowledge their guilt and danger, and with brokenness of heart to accept the salvation of the gospel. On one Sabbath fifty-six of these hopeful converts were baptized, and on the following, between forty and fifty more, as were smaller numbers on several other occasions within the time of their captivity. We call to mind these instances of His grace, and our confidence in His promises is confirmed, and we are encouraged to think He will yet bring forth a rich harvest of precious souls from among the Cherokees, though the good seed may be sown under the shadows of a cloudy and dark day."

In the early part of the year, brother J. B. Jones deemed it best to relinquish his connection with the Union for the present, and he has been settled as a pastor in Jefferson county, New York.

SUMMARY.

The whole number of missions in connection with the Union is 19. In the Asiatic missions there are 15 stations and full 370 outstations. In the French and German missions, 995 stations and outstations. The number of missionaries, including those in this country, and exclusive of those in Europe, is 40 male and 39 female; native preachers and assistants, exclusive of those in Europe, not far from 400; in Europe, 125; total, 525. The number of churches is 175; of baptisms during the year, including the Toungoo mission for two years, 3,566; whole number of members not far from 31,000. Some of the missions are not prompt, and others not sufficiently full, in furnishing statistics. From the best information in our possession, the above is not far from the truth, showing an increase over last year of about 3,000 members.

CONCLUSION.

[illegible] brethren of the Missionary Union, suffer the [illegible] loudly for prayer. Amid the [illegible] so fitting as to repair to the throne of mercy and find grace to help

in time of need. Our own resources are nothing, and every event of the past year has but deepened in us the conviction that vain is the help of man. Our hopes, our fears, our deliverances and our straits, the blessings we wish to secure, and the disasters we deprecate and seek to avoid, — all shut us up to the "Father of mercies," in whom is our strength. Our fellow-laborers abroad have, for the past year, sent to us their cry with more earnestness and frequency than formerly — "Pray for us," "Pray for us." One of them, brother Bixby, in a recent letter thus urged his plea: —

"God's chosen people have never yet 'travailed in birth' for these poor Shans. God will be 'inquired of' for them, as well as others; and we must not expect a large ingathering until there is wrestling in Zion in their behalf. It must be something more than mouth-prayer: it must be the out-breathing of the heart. There must be fasting and prayer, 'strong crying and tears,' united with the most patient and persevering toil, if we would bring this race from heathenism into God's marvellous light. Who among the churches of our Lord will take upon their hearts the burden of this race, and, as the Lord's remembrancers, keep not silence and give Him no rest till He 'establish, and till He make them a praise' in the earth? To the throne of grace let us go."

MISSIONS OF THE UNION, 1861–62.

MISSIONS.	Stations.	Outstations.	Missionaries.	Female Assistants.	Total Missionaries and Assistants.	Native Preachers and Assistants.	Churches.	Baptisms.	Present number.	Schools.	Pupils.	Contributions.
IN ASIA:												
Maulmain Burman	1	.....	3	3	6	5	1	21	145	4†	270	.....
Maulmain Karen	1	15	2	2	4	15	14	.....	765	11	82	.....
Tavoy	1	22	.....	.....	.....	20	24	.....	1100	20?	?	110 rs.
Shwaygyeen	1	6?	1	1	2	14	10	.....	1170	1?	220	.....
Toungoo	1	147	2	2	4	139	122	686	4325	135	2258	2629
Mission to the Shans	1	.....	1	1	2	.....	.....	.....	.....	.....	.....	.....
Rangoon	1	2	4	6	10	47	50	50	2460	3	60†	140
*Bassein	1	50?	2	1	3	99	61	276	5793	.....	1040	10320
Henthada	1	64	2	2	4	65	53	169	1650	6	.....	.....
Prome	1	5	2	2	4	12	6	21	210	4	.....	.....
Ava	.....	.....	.....	.....	.....	1	1	.....	4	.....	.....	.....
Assam	3	.....	5	5	10	3	3	11	50?	2	16	.....
Teloogoo	1	.....	3	3	6	1	1	.....	24	1	.....	.....
Siam	1	4	2	2	4	2	1	6	43	2	66	$29 47
Tie Chiu	2	6	3	2	5	5	2	3	34	2	.....	.....
Ningpo	1	4	4	3	7	4	2	21	65	2	42	$59 56
Whole number in Asia..... 15	18	325	36	35	71	432	351	1264	17,838	193	4049	.....
IN EUROPE:												
Germany	72	915	.....	.....	.....	125	72	1877	10,372	.....	.....	.....
France	5	6	.....	.....	.....	4	6	23	319	.....	.....	1783 fr. 22 c.
Whole number in Europe 2	77	921	.....	.....	.....	129	78	1900	10,691	.....	.....	.....
INDIAN MISSIONS:												
Delaware	2	.....	1	3	4	.....	2	.....	.....	1	35	.....
Cherokee	5	9	1	1	2	5	13	.....	1600	1	65	.....
Whole number in America..... 2	7	9	2	4	6	5	15	.....	1600	2	100	.....
Total 19	102	1255	38	39	77	566	444	3164	30,129	195	4149	.....

* The statistics of the Bassein mission have come to hand since the summary of the Report was de up, hence some discrepancies may be apparent to the careful reader.

REPORT OF THE TREASURER.

EXPENDITURES OF THE AMERICAN BAPTIST MISSIONARY UNION DURING THE YEAR ENDING MARCH 31, 1862.

Maulmain Burman Mission.		
Remittances, drafts, purchases, and payments	$4,138 44	
Expenses of Dr. Judson's children	121 58	
		$4,260 02
Maulmain Karen Mission.		
Remittances, drafts, purchases, and payments	3,050 72	
Passage of Mrs. Hibbard and child to Calcutta	325 72	
		3,376 44
Tavoy Mission.		
Remittances		95 20
Shwaygyeen Mission.		
Expenses of Mr. Watrous and family in the United States		226 90
Rangoon Mission.		
Remittances, drafts, purchases, and payments		11,340 96
Bassein Mission.		
Remittances, drafts, purchases, and payments		1,489 69
Toungoo Mission.		
Remittances, drafts, purchases, and payments	3,727 22	
Passage of Mrs. Ellen B. Mason	300 00	
		4,027 22
Prome Mission.		
Remittances, drafts, purchases, and payments		2,777 49
Henthada Mission.		
Remittances, drafts, purchases, and payments	5,705 59	
Passage of Mrs. Crawley and child to Calcutta	331 14	
		6,036 73
Shan Mission.		
Remittances, drafts, purchases, and payments		1,766 75
Arracan Mission.		
Expenses of Mrs. Campbell and children	213 60	
Expenses of Mr. Satterlee's child	81 80	
		295 40
Assam Mission.		
Remittances, drafts, purchases, and payments	5,649 40	
Expenses of Mr. Danforth and family	586 75	
Expenses of Mr. Whiting and family	350 00	
Expenses of Mrs. Barker	7 50	
Expenses of Mr. Tolman	434 82	
Less amount received for supplies	80 00	354 82
		6,948 47
Teloogoo Mission.		
Remittances, drafts, purchases, and payments	3,103 67	
Expenses of Mr. Day and family	100 00	
		3,203 67
Siam Mission.		
Remittances, drafts, purchases, and payments		2,216 92

Tie Chiu Mission.

nces, drafts, purchases, and payments - - - - -	$1,736 17	
es of Mr. Ashmore and family - - - - - - - - -	333 70	
		2,069 87

Ningpo Mission.

nces, drafts, purchases, and payments - - - - - -	4,680 43	
es of Mr. Goddard's children (3 to 4 years) - - - -	599 94	
		5,280 37

Mission to Germany.

nces - - - - - - - - - - - - - - - - - -	2,257 81

Mission to France.

nces - - - - - - - - - - - - - - - - - -	805 08

Delaware Mission.

nd payments - - - - - - - - - - - - - - - -	6,771 68

Cherokee Mission.

nd payments - - - - - - - - - - - - - - - -	1,360 93

Ottawa Mission.

nd payments - - - - - - - - - - - - - - - -	298 00

Agencies.

f Rev. S. M. Osgood, one year - - - - - - - - -	1,100 00	
ent, travelling expenses, &c. - - - - - - - - -	718 62	
f Rev. O. Dodge, one year - - - - - - - - -	1,100 00	
ent, travelling expenses, &c. - - - - - - - - -	519 40	
f Rev. J. Aldrich, nine months - - - - - - - -	600 00	
ng expenses, &c. - - - - - - - - - - - - -	124 09	
f Rev. Henry Davis, D.D., one year, - - - - - -	1,000 00	
ng expenses, &c. - - - - - - - - - - - - -	285 06	
f Rev. Reuben Morey, one year - - - - - - -	750 00	
ng expenses, &c. - - - - - - - - - - - - -	180 22	
f Rev. James French, one year - - - - - - -	1,000 00	
ent, travelling expenses, &c. - - - - - - - - -	512 68	
f Rev. Thomas Allen, three months - - - - - -	200 00	
ng expenses, &c. - - - - - - - - - - - - -	38 89	
f Rev. A. S. Ames, one month - - - - - - - -	50 00	
ng expenses - - - - - - - - - - - - - -	3 73	
s of Rev. I. J. Stoddard - - - - - - - - - -	75 00	
ng expenses of Rev. A. H. Danforth - - - - - -	12 24	
ng expenses of Rev. C. F. Tolman - - - - - -	6 60	
ng expenses of Rev. E. P. Scott - - - - - - -	5 55	
ng expenses of Rev. W. C. Walker - - - - - -	20 00	
ng expenses of the Secretary - - - - - - - -	53 05	
		8,355 14

Publications.

pies Forty-seventh Annual Report - - - - - - -	219 09	
xpenses of July Magazine - - - - - - - - -	135 74	
ies Magazine for file and distribution - - - - - -	112 50	
pies Macedonian for file and distribution - - - - -	330 00	
s, &c. - - - - - - - - - - - - - - - - -	46 25	
		843 58

Secretary's Department.

f Secretary, $1,600, less $630 received from fund for		
rs - - - - - - - - - - - - - - - - - -	970 00	
ice and clerk hire - - - - - - - - - - - - -	725 00	
		1,695 00

Treasurer's Department.

f Assistant Treasurer, $1,200, less $630 received from		
for officers - - - - - - - - - - - - - - - -	570 00	
ire - - - - - - - - - - - - - - - - - -	300 00	
		[redacted]

Miscellaneous Expenses.

Rent of rooms	$725 00	
Insurance	11 25	
Blank books and stationery	52 23	
Water, fuel, and lights	101 43	
Furniture and repairs	10 03	
Books, periodicals, and papers	23 10	
Certificates of life-membership	48 14	
Postage	416 30	
Freight, cartage, and wharfage	52 45	
Boxes for packing goods	22 89	
Premium on drafts, discount on uncurrent funds, and losses	602 95	
Interest	165 78	
Legal documents, and expenses incurred in settling wills	63 00	
Porter and care of rooms	158 62	
Expenses at annual meeting	5 50	
		2,458 62
Total expenditures of the Union		$81,127 94
Balance for which the Union was in debt April 1, 1861		11,001 67
		$92,129 61

RECEIPTS OF THE AMERICAN BAPTIST MISSIONARY UNION DURING THE YEAR ENDING MARCH 31, 1862.

Donations, as acknowledged in Magazine	$68,617 97	
Legacies, as acknowledged in Magazine	5,172 06	
From the United States	5,962 50	
From the American Tract Society, New York	1,200 00	
From the American Tract Society, Boston	200 00	
From the sale and rent of property at Maulmain and Shwaygyeen	1,363 64	
From the sale and rent of property at Assam	505 44	
From the avails of press and sundries at Siam	142 11	
From the sale and rent of property at Hongkong (in part)	1,597 80	
From the sale and rent of property, and services of Mr. Lord, at Ningpo	48 29	
From Mr. Jewett's services, preaching at Madras	45 45	
From sale of books formerly belonging to Greek mission	40 00	
From income of J. D. Price Scholarship	30 00	
From income of fund for Native Preachers	30 00	
From one year's interest on bequest of Martha Whiting	66 00	
From one year's interest on bequest of Benj. Porter	50 00	
From sale of property in Northern New York, given to the Union by Phebe Arnold	121 00	
		85,192 26
Balance for which the Union is in debt, April 1, 1862		6,937 35
		$92,129 61

Permanent Fund.

This fund amounts, as last year, to	21,000 00

Fund for Officers.

Interest received	1,260 00
Paid balance of salaries of Secretary and Assistant Treasurer	1,260 00

Fund for Support of Native Preachers.

This fund amounts, as last year, to	500 00

The Jonathan D. Price Scholarship.

This amounts, as last year, to	500 00

Magazine and Macedonian.

Balance January 1, 1861 - - - - - - - - - - - - - - -	$84 36	
Cost of publication for 1861 - - - - - - - - - - - - -	4,723 39	
		4,807 75
Received for subscriptions during the year - - - - - - - -	4,605 82	
Balance to new account, January 1, 1862 - - - - - - - -	201 93	
		4,807 75

N. BOYNTON, *Treasurer of the Am. Bap. Missionary Union.*

Missionary Rooms, Boston, April 1, 1862.

The Auditing Committee, having examined this account of the Treasurer of the American Baptist Missionary Union, for the year ending March 31, 1862, with the vouchers, hereby certify that they find the same correct, and that there was a balance of six thousand nine hundred and thirty-seven dollars and thirty-five cents ($6,937.35) against the Union on the first day of April, 1862.

They have also examined the evidences of property belonging to the Union, and find that they agree with the statements on the treasury books.

J. P. WITHERBEE,
JOSEPH STORY, } *Auditing Committee.*

Missionary Rooms, Boston, May 5, 1862.

PREACHERS AT TRIENNIAL AND ANNUAL MEETINGS.

NAMES.	TEXTS.	MEETINGS.	PLACES.	TIMES.
Richard Furman, D. D., S. C....	Matt. 28: 20.....	Convention,	Philadelphia, ...	May, 1814
Thomas Baldwin, D. D., Mass....	.....	"	"	" 1817
O. B. Brown, D. C.	.....	"	"	April, 1820
William Staughton, D. D., D. C..	Acts 28: 15	"	Washington, D.C.	" 1823
Jesse Mercer, Ga.....	Matt. 28: 19.....	"	New York, ...	" 1826
William Yates, India, ...	.....	Board, ...	Boston, ...	" 1827
William T. Brantly, Pa.	Phil. 2: 16	"	New York, ...	" 1828
Daniel Sharp, D. D., Mass.....	Mark 16: 15.....	Convention,	Philadelphia, ...	" 1829
Charles G. Sommers, N. Y.....	An Address.....	Board, ...	Hartford, Ct.	" 1830
R. Babcock, Jr.,* Mass.	Ps. 67: 1, 2	"	Providence, R. I.	" 1831
F. Wayland, D. D.,* R. I.	Rom. 7: 13	Convention,	New York, ...	" 1832
Baron Stow, Mass.	1 John 2: 6	Board, ...	Salem, Mass.	" 1833
William R. Williams, N. Y.....	2 Cor. 10: 15, 16 ..	"	New York, ...	" 1834
S. H. Cone, N. Y.....	Acts 9: 6	Convention,	Richmond, Va. ..	" 1835
Elon Galusha, N. Y.....	Luke 10: 2.....	Board, ...	Hartford, Ct.	" 1836
Charles G. Sommers, N. Y.....	Ps. 72: 19.....	"	Philadelphia, ...	" 1837
Baron Stow, Mass.	Acts 12: 24	Convention,	New York, ...	" 1838
James B. Taylor, Va.....	Luke 24: 46, 47 ..	Board, ...	Philadelphia, ...	" 1839
B. T. Welch, D. D., N. Y.	John 3: 8	"	New York, ...	" 1840
Richard Fuller, D. D., S. C.....	John 12: 32.....	Convention,	Baltimore, ...	" 1841
R. E. Pattison, D. D., R. I.	Ps. 87: 7	Board, ...	New York, ...	" 1842
Pharcellus Church, N. Y.....	Col. 1: 21.....	"	Albany, N.Y.	" 1843
S. W. Lynd, D. D., Ohio, ...	1 Cor. 1: 21	Convention,	Philadelphia, ...	" 1844
G. B. Ide, Pa.....	Is. 40: 9.....	Board, ...	Providence, R. I.	" 1845
G. W. Eaton, D. D., N. Y.	1 Tim. 1: 11.....	Convention,	Brooklyn, N. Y...	May, 1846
Baron Stow, D. D.,* Mass.	Matt. 27: 45, 51-53,	Union, ...	Cincinnati, Ohio,	" 1847
J. N. Granger, R. I.....	Gal. 2: 9.....	"	Troy, N. Y.	" 1848
M. J. Rhees, Del.	Phil. 2: 5	"	Philadelphia, ...	" 1849
E. L. Magoon, N. Y.	Matt. 20: 26-28 ..	"	Buffalo, N. Y.....	" 1850
William Hague, D. D., N. J.	Acts 13: 38	"	Boston, ...	" 1851
Velona R. Hotchkiss, N. Y.....	2 Thess. 3: 1.....	"	Pittsburg, Pa.....	" 1852
Robert Turnbull, D. D., Conn....	Isa. 32: 20.....	"	Albany, N. Y.....	" 1853
Ezekiel G. Robinson, D. D.,* N.Y.	John 14: 12.....	"	Philadelphia, Pa.	" 1854
Edward Lathrop, D. D., N.Y.....	{Eph. 3: 8, and 2 Cor. 5: 14....}	"	Chicago, Ill.	" 1855
Robert W. Cushman, D.D., Mass.,	Heb. 12: 28, 29 ...	"	New York, ...	" 1856
Nathaniel Colver, Ohio.....	Col. 1: 28.....	"	Boston, ...	" 1857
William H. Shailer, D.D., Mo....	Rom. 5: 3, 4.....	"	Philadelphia, Pa.	" 1858
Silas Bailey, D.D., Ind.....	John 4: 38	"	New York	" 1859
E. E. L. Taylor, D. D., N. Y.....	Acts 4: 31, 33.....	"	Cincinnati, Ohio .	" 1860
S. D. Phelps, D.D., Ct.....	1 Pet. 2: 17.....	"	Brooklyn, N. Y...	" 1861
C. W. Flanders, D.D., N. H.	1 Tim. 3: 16	"	Providence, R. I..	" 1862

* The appointed preacher having failed.

OFFICERS OF THE MISSIONARY UNION.

HON. IRA HARRIS, LL. D., New York, *President.*
HON. T. W. EWART, O., } *Vice-Presidents.*
HON. J. P. CROZER, Pa., }
REV. O. S. STEARNS, Mass., *Recording Secretary.*

Board of Managers.

71LSON, ESQ., N. J., *Chairman.* REV. A. P. MASON, D.D., Mass., *Recording Secretary.*

CLASS I.

Ministers.

. Eaton, D.D., Hamilton, N.Y.
dams, D.D., Cleveland, Ohio.
Everts, D.D., Chicago, Ill.
ry, Philadelphia, Pa.
arles, D.D., Brooklyn, N.Y.
ason, D.D., Chelsea, Mass.
. Rollinson, Rahway, N. J.
earns, Newton, Mass.
rd, Taunton, Mass.
. Richards, Providence, R. I.
r, Concord, N. H.

Laymen.

N. P. Mann, Boston, Mass.
Hon. T. W. Newman, Iowa.
Hon. Alanson Allen, Fair Haven, Vt.
Byron Greenough, Portland, Me.
E. E. Barney, Dayton, Ohio.
Hon. Geo. W. Prescott, Minnesota.
Hon. A. H. Dunlevy, Lebanon, O.
Thomas Cornell, Rondout, N. Y.
Thomas A. Taylor, Philadelphia, Pa.
J. R. Osgood, Indianapolis, Ind.
Cornelius Thomas, Hastings, N.Y.
James Maclay, Chicago, Ill.
Charles C. Colgate, New York city.
Geo. W. Chipman, Boston, Mass.

CLASS II.

Ministers.

. Shailer, D.D., Portland, Me.
. Eaton, Nashua, N. H.
ldwell, D.D., Providence, R. I.
Turnbull, D.D., Hartford, Conn.
ascox, D.D., New York city.
an, D.D., Wyoming, N. Y.
gdon, D.D., Albany, N. Y.
kerson, Wilmington, Del.
rantly, D.D.
amson, D.D., Washington, D. C.
ebb, D.D., New Brunswick, N. J.
nmons, Philadelphia, Pa.
ichardson, Hamilton, O.
pe, Minnesota.

Laymen.

T. J. Harris, Claremont, N. H.
Ryland Fletcher, Vermont.
J. M. S. Williams, Boston, Mass.
Isaac Davis, LL.D., Worcester, Mass.
J. B. Hartwell, Providence, R. I.
J. B. Durbrow, New York city.
A. Hubbell, Utica, N. Y.
D. M. Wilson, Newark, N. J.
William Bucknell, Philadelphia, Pa.
H. T. Miller, Cincinnati, O.
J. R. Doolittle, Racine, Wis.

CLASS III.

Ministers.

. Small, Bangor, Me.
amson, D.D., Brookline, Mass.
. Taylor, D.D., Brooklyn, N.Y.
rop, D.D., New York city.
ish, D.D., Newark, N. J.
ton Smith, Philadelphia, Pa.
t, Dayton, O.
ell, Kalamazoo, Mich.
y, D.D., Franklin, Ia.
unn, Fairfax, Vt.
er, D.D., Chicago, Ill.
lodge, Beaver Dam, Wis.
hnson, Burlington, Iowa.
yfe, D.D., Woodstock, C.W.

Laymen.

A. Colby, New London, N. H.
T. G. Turner, Warren, R. I.
J. H. Duncan, LL. D., Haverhill, Mass.
A. Day, Hartford, Conn.
M. B. Anderson, LL. D., Rochester, N.Y.
S. A. Crozer, Upland, Pa.
J. M. Hoyt, Cleveland, O.
Harvey Edwards, Fayetteville, N.Y.
C. B. Durfee, Woodstock, Ill.
George Cummings, Clinton, Mass.
Daniel Bowen, Buffalo, N.Y.

Executive Committee.

Ministers.

BARON STOW, D.D.
J. W. PARKER, D.D.
J. N. MURDOCK, D.D.
Rev. J. W. OLMSTEAD,
REV. S. R. MASON.

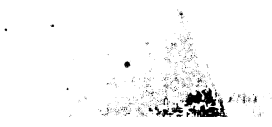
Laymen.

HEMAN LINCOLN,
JAMES W. CONVERSE,
D. SANDERSON,
J. W. MERRILL.

JONAH G. WARREN, D.D., *Corresponding Secretary.*
NEHEMIAH BOYNTON, Esq., *Treasurer.*
F. A. SMITH, Esq., *Assistant Treasurer.*

Auditing Committee.

J. B. WITHERBEE, Esq., JOSEPH STORY, Esq.



THE

IISSIONARY MAGAZINE.

XLII. AUGUST, 1862. No. 8.

AMERICAN BAPTIST MISSIONARY UNION.

TOUNGOO MISSION.

LETTER FROM DR. MASON.

ungoo Karen Associations, 1862.

have two Karen Associations in ;oo,—both meeting in January— mong the Pakus, for the Sgau ng tribes, and the other among the s, for the Bghais and Mopghas.

days most interesting to myself, in ;han thirty years of missionary life, rhaps those spent at these Associa-

The people must be seen on their mountains, to be understood and ;iated. Between one and two thou- ersons, encamped in booths covered ;reen branches, are gathered around e central bamboo building erected e purpose, in which they assemble mes a day.

their annual holiday; and, dressed ir best, a large proportion in new , more especially the women and n, their appearance, in the varied nts of a dozen different tribes and is most picturesque. As I stand midst of them, surrounded by the enery of mountain and vale, dale, and glade, with their wild ponies g to and fro by the dozen,—they ilder than the Bedouin of the des- it when the gong brings the people ship, and a thousand voices join in to God, the scene appears changed enchantment, or by some melo- dramatic machinery. When the young men rise up to address the congregation, we might be in a mass meeting at home, listening to the eloquent discourses of our popular preachers.

Talent of Karen Preachers.

The Karens are a remarkable people, and a remarkable change has come over them, like the change of the lion to the lamb; but the most remarkable feature of all, is the number and talent of the native preachers whom God has raised up.

In one of our conference meetings, I was particularly struck by the earnestness and eloquence of a most inferior looking, sickly little man, who is almost a cripple. He has never been to any school except Quala's, and yet there was not a man in the assembly who could quote Scripture more appropriately, or more tellingly to his purpose, than he did; none in whom the word of God dwells more richly. It was pleasing to find, too, that his people appreciate him. As he is unable to walk much, they have this year bought him a pony. It is still more pleasing to know that he does not preach in vain. A few weeks ago, several young officers rambled into the jungles on a pleasure trip; and on the Sabbath day came to this man's village, to hire a boat to explore the stream on which it stands. Much to their mortification, all their efforts to obtain one were in vain till Mon-

day morning. Then a boat and men were ready to serve them. The gentlemen came back to town, denouncing the Christians there as "the hypocrites." A pious officer, who heard them, asked if they had seen anything else in the conduct of the villagers that they deemed wrong, besides refusing to hire out their boats on Sunday? "Why no," was the reply they were constrained to make; and the Brigadier in command, when he heard the circumstance, said the Karens had acted like consistent Christians, and he commended them for their conduct.

God's Work and not Man's.

That this is God's work, and not man's, we have added proof in the inefficiency of man to accomplish anything, though moving in its wake under the most favorable circumstances. Two or three years ago the Deputy Commissioner burned a Karen village, and seized the property by way of reprisal for depredations which the villagers had committed on their neighbors. On their expressing contrition, promising to conduct better for the future, and engaging to establish a school in their village, he restored to them their Kyee-zees and gongs. We gave them a teacher; but he has never been able to awaken any religious interest among the people, and this year they have dismissed him, and gone back to their old habits. Here all the influence of the government was brought to bear on the side of civilization and Christianity; and yet it has failed to sustain a single feeble school. Were this the work of man, here, where we have nothing, we should have the most flourishing school and most devoted Christian church in the district.

Reports from the Stations.

Reports from one hundred and forty-eight stations were read to the Association: but, in point of fact, there are at present only one hundred and forty-seven. Many of our Christian communities were originally composed of several small villages, which united together and formed one on the establishment of schools. Such villages, in the process of time, often fall back into their original elements, and form two small villages out of one large one. One or two instances occurred last year, and there are one or two more this. Such changes are deprecated, but we do not deem it wise to bring any force to bear on the subject, beyond the force of argument; and I am pleased to find that two villages, which had separated two years ago, have this year re-united, being convinced, by practical experience, that the advantages of living together exceed the disadvantages.

In numerous instances, where the Christian villages were formed, there were little clusters of families that would not unite with them. These still constitute small heathen villages by themselves. It was gratifying to find, from the reports this year, that some half a dozen of these hamlets had broken up and joined the Christians. This proves that the religious communities exert the right kind of influence on their irreligious neighbors.

Since the first introduction of Christianity, a few villages have built zayats, established schools, and commenced the worship of God, that have finally apostatized and returned to their original intemperate habits and the practice of demon offerings. It was interesting to hear read to the Association this year, applications from two such villages for teachers again,—the people professing repentance, and expressing a full determination to worship God in truth and sincerity.

What Schools are Needed.

The least satisfactory reports are those on the village schools. Instead of progress, there is a slight decrease in the aggregate number of pupils under instruction. The churches at home look on High Schools and Theological Seminaries as the principal desideratum; but the great educational need of the Karens, from Mergui to Toungoo, and from Bassein to Prome, is thorough instruction for the masses in elementary education. Parents want the aid of their children in their husbandry, and are ready enough to

p them at home; while their teachers
l preachers dislike the drudgery of
:hing the rudiments, and neglect the
ldren when they come to school. They
: to preach and expound, to lecture on
p things and high things; but for
:hing children the alphabet, they have
taste. The Female Institute will sup-
this want, when it comes into full
ration.

Female Education.

)wing to Mrs. Mason's prolonged ab-
:e in America, the interests of female
cation have suffered. Miss Mason,
) was with us during the past year,
much to revive this interest. She
ght a school of between forty and fifty
ng women, six of whom are now out
hing, and there were more applicants
female teachers at the Bghai Associa-
than could be met. She did much
mprove the singing, and introduced
teaching of music by note, which be-
e a very popular study with both
ng men and maidens. She had some-
:s a hundred in her singing school,
the progress of many was quite as
d as that made by pupils at home.
erever I went in the villages, I heard
girls teaching little coteries of women
new tunes they had learned; while
young men in other places would be
seated in the centre of circles sing-
bass.

ne of the young women who has gone
to teach, writes from her new station,
The people rejoiced greatly at my ar-
l. I have forty-eight in my school,
they say I must stay with them till
: Association; but I do not feel like
ing away from home so long as that."

Statistics of the Churches.

x hundred and eighty-six persons were
:ised last year, while there were only
exclusions. For the admissions, ex-
ions, suspensions and restorations,
native pastors are alone responsible.
ver interfere with the internal ar-
gements of the churches. I lay down
general principles for their guidance, but never take any part in particular cases of church discipline. The churches and their pastors settle those matters between themselves, as independently as if there were no missionaries on the ground, or as churches in England and America. If not interfered with, I intend to give the experiment of mission churches governing themselves and managing their own ecclesiastical affairs, a fair trial. If it prove a failure, the churches at home will then know how to instruct their missionaries hereafter. How far it is likely to prove a failure, these annual reports speak for themselves.

The sum total of money contributed for religious purposes, shows a considerable increase this year beyond any previous one. For the two normal schools in town, fourteen hundred and eighty-eight rupees were brought in; and, for their own teachers, the reports showed that eleven hundred and forty-one rupees had been contributed in cash,—a very large advance on last year. It is encouraging to see the interest in the support of their own ministry deepening.

Chapel Building.

Connected with the support of the ministry, is the building of chapels; and there has been a pleasing increase in the good new teak chapels in course of erection this year. One that I saw in the circuit I made in the villages, had had six hundred rupees expended on it for sawing timber and carpenter work alone. Yet the village has only thirty families in it; but they have purchased more Testaments, in proportion to the population, than almost any other church in the Association; and hence the source of their readiness to make pecuniary sacrifices to promote the work of God.

Such is the record of another year.—We have reached another milestone in our pilgrimage, and on it we would inscribe, more deeply than ever, our constant motto:

"HITHERTO THE LORD HATH HELPED US."

RANGOON MISSION.

LETTER FROM MR. BRAYTON.

First Fruits in a New Region.

T-gong-ding, Feb. 8, 1862.—To-day I have had the pleasure of baptizing Thingzee and his wife, an aged couple, and the first fruits of the Spirit in this vicinity. This place is nearly a day's travel from the nearest Christian.

It is interesting to note the providential circumstances connected with this interesting commencement in this dark region. This man became alarmed through the wickedness of a Chinese trader; and, not knowing what to do, he started off to see and ask advice of a cousin, who is a Christian. The cousin, not willing to venture his own advice in the matter, requested him "to go and see the teacher."

Knowing that we were somewhere in the jungle, his wife started with his cousin to find our whereabouts. On the second day, they learned from some Burmans that our boat had that day entered a narrow passage leading to the city. About sunset they overtook us and explained their errand. After having given the necessary advice about the difficulty, which was a trifling matter, we preached to him Jesus. He hesitated somewhat about going to the city; but finally said, I will go and see the teacher's place. We then separated for the night. The next day, about noon, we cast anchor to wait for the flood tide; and just as our anchor was down, he came along side in his small boat. We invited him into ours, where he remained the whole afternoon, listening with fixed attention and much apparent interest to the story of the Cross.

As the tide turned, we started on our way, and soon reached home. He visited us the next day at our house, and then returned to his home.

Heathen Temple Transformed into a Christian Chapel.

A few days since, we called at his cousin's, who said, "I think Thingzee and his *wife* are interested in the truth; but he *has* been three years in preparing to build an expensive kyoung to further the interests of idolatry and obtain merit for his own salvation. He has the timber all prepared, but the frame is not yet up; and if you will go there now, I think you may be the means, by the blessing of God, of turning that kyoung into a Christian chapel, and thus commence an interest in that place." As this was also the opinion of another excellent brother, who had lately spent a night at the old man's house, we were not long in deciding to go and make a special effort to turn that tide of corruption.

Knowing the deep hold which the system of "merit" has upon the heart of this people, we came with fear and trembling; lest, as we had often seen in other cases, he should cling to his idolatry and reject the self-denying doctrines of the cross. As we drew near the landing, I looked out and saw the frame of the kyoung already up, and several Burmese carpenters at work to hasten it forward. My first thought was, "All is over; we have come too late." But the second thought rebuked my unbelief, and we both knelt down and prayed for wisdom and grace to enable us to discharge our duty, and that God would arrest this flood of iniquity.

As we landed, the old man seemed glad to see us; and, on conversing with him and his wife, we found them ready to do anything the Bible requires, so far as they could understand the path of duty. As to the kyoung, he said, "The building of it was let out by the job, before I heard much of Jesus Christ. When it is done, I shall have it for a Christian chapel." He also said, "From the time I was with you in the boat, my mind has been fully made up to be a Christian, and I am determined to obey God and follow Christ, just as far as I know what to do. I have spent all my life, until I am now a gray-headed old man, in works of merit; but now I see it is all worthless, and I cheerfully throw it all away and trust in Jesus Christ for salvation. I wish to be baptized and follow Jesus."

After a careful examination of himself

and wife, we felt that the evidence of real faith was so clear, it was a rich privilege I enjoyed of burying them with Christ in that holy ordinance. He is a man of extensive influence, has a large circle of relatives and friends, and is in the midst of an extensive population of heathen Karens. As I was yesterday talking to an aged priest of idolatry, he remarked, "Go and teach uncle Thingsee; if you get him, the work is done in this region; for he is our head and leader of us all." Though I have not, of course, the slightest confidence in the remark, so far as the "work being done" is concerned, still, it illustrates the position of the old man among his people.

Proofs of Sincerity.

This interesting couple had taken two very important practical steps, which gives very strong evidence of the new birth. One was the entire abandoning of the system of "merit," connected with the resolution to consecrate the kyoung to Christ and his cause. The other was, the giving up of an idolatrous festival over the bones of the wife's mother. No one who has not been among the people with a knowledge of their language, and seen for himself the tenacity with which they hold on to this venerated custom, can be at all prepared to appreciate the intense anxiety they must feel, and the amount of ridicule and abuse heaped upon them, when they dare to take such a step. During our twenty-four years' labor among the people, this is only the third case we have ever seen where the thing has actually been done. We can conceive of no selfish motive which could be sufficiently strong to enable them to take such a stand.

New Openings.

There have been other interesting beginnings the present year; but I cannot possibly give particulars, without neglecting what I conceive to be higher duties. We do not see any great masses of heathen coming out at once; but new interests are being started here and there in widely different localities, and there is a general agitation on the subject. Our great and pressing want is an army of native preachers, to scour every nook and corner of this extensive delta, besides many other localities where no preachers of the gospel have ever yet penetrated.

HENTHADA MISSION.

LETTER FROM MR. THOMAS.

Burman and Karen Christians Meeting Together.

Henthada, Feb. 21, 1862.—Since I wrote last, we have had the pleasure of meeting with the Burmese Christians,—delegates to the Association. They came from various places in this, the southern part of Burmah, and, with those who belong here, there must have been about a hundred and fifty Burmese Christians present.

I felt obliged to remain in the city the week during which the missionary brethren were present. Indeed, it was an important week for my department of the mission. Many of the Karen Christians were in, from all directions. I was glad to have the Karens see so many Burmese Christians. The Burmans have been those who have reviled and persecuted them, because they have believed in Jesus.—Now these Burmans joined the Karens in praising God and the Lamb. It was a precious sight. God be praised!

Our Karen annual meeting comes off on the full of next moon. O that we may be blessed!

The Chapel Saved from Fire.

Another destructive fire has passed over this city. The fire passed a few rods to the east of our new chapel. Within two hours, three hundred and fifty Burmese houses were reduced to ashes. We received no injury, except what came from fright and weariness.

PROME MISSION.

LETTER FROM MR. KINCAID.

Disturbed State of the Country.

Prome, Feb. 14, 1862.—I have not travelled much this cold season, as the province has been overrun with robbers

parties of armed men, from twenty to forty in a body, have come in from Burmah Proper. Villages in every direction have been successfully attacked and robbed, and in almost every attack one or more have been murdered; and, not unfrequently, helpless females have been tortured in the most brutal manner. Prome itself has not escaped, and among others, the house of the assistant magistrate was attacked and robbed, one of his people killed and two others left nearly dead. The robberies and murders and torturings, committed the past four months, if narrated in full, would fill a volume.

Converts from a Distance.

17.—Saturday and Sabbath have been very busy days with me. Yesterday was our communion Sabbath, and on Saturday we had two services, besides the baptism of two Burmans and one Karen. A good many disciples have come in from a distance. Some live more than thirty miles off. One female has come about thirty miles, to be baptized; her husband was baptized last year. Not long since two Shan converts were baptized,—one an aged man, and the other, about thirty. Both speak and read Burmese. The young man is studying the New Testament with diligence, and intends, as soon as he is qualified to explain the gospel, to go to his own country and kindred, and tell them of the way of life through Christ. Why may we not hope and pray that God will raise up a few mighty men —men of faith and power, who will go forth in the spirit of primitive Christianity and preach to the millions? Among the Karens we have had a few men who were truly evangelists. Among the Burman converts, not a single man has appeared who could have any claim to be called an evangelist. We have some good preachers, but no one has ever planted a church.

The Great Want.

There is something needed, and that something [illegible] Prayer do not [illegible] to win years of examination necessary, in order to believe and be saved. My hope is that we may see a new order of things arise.

BASSEIN MISSION.

LETTER FROM MR. VAN METER.

Bassein Association.

Bassein, March 12, 1862.—The annual meeting of the Bassein churches took place at the full moon of February. The attendance was less than usual, as the place of meeting lay away in the north part of the district. We were glad to find nearly all the Pwo preachers there, and to see them coöperating again so harmoniously with their Sgau brethren. Last year they did not attend, thinking that they must have an Association of their own. Nothing more is said of this at present. It is desirable that they should have, as is now the custom, an annual gathering of their own; but it does not yet seem expedient for them to separate from the Sgau churches.

Conversion of Three Families.

One event of much interest, that took place during the meeting, was the conversion of three Pwo families, living near by, numbering thirteen persons. These people declared themselves believers in Jesus, renounced at once all their former superstitions, freely giving up "bottles" and other utensils pertaining to the service of their heathen vanities, and which were carried off as trophies by some of our preachers. They "threw away the bottle." And "to throw away the bottle" is now becoming a common phrase in those places where the practice of drinking has prevailed, and is equivalent to becoming a Christian. And well it may; for the use of their villanous arrack is utterly destructive of all Christian morality.

The Work of the Year.

The accompanying statistics will be regarded with interest, showing as they do such encouraging progress in all depart-

Statistics of the Bassein Churches for the Year 1861.

	Sgau.	Pwo.	Burmese.	Total.
Baptized,	223	47	6	276
Restored,	46	3	..	49
Excluded,	69	11	..	80
Died,	50	7	..	57
Present number of members,	5287	485	21	5793
" " churches,	49	11	1	61
" " pastors (ordained 9),	49	9	1	59
Licensed preachers,	30	7	3	40
New worshippers, or recent converts from heathenism,	47	59	5	111
Statistics of Schools.				
Pupils in village schools,	611	109	..	720
" normal or station schools,	97	40	..	137
" English schools,	103	2	3	108
" at other stations,	70	5	..	75
Total scholars,	881	156	3	1040

Contributions of the Bassein Christians for Religious and Educational Purposes for the Year 1861.

	Sgau.	Pwo.	Burmese.	Total.
Home Mission Society, Rs.	769	142	15	926
Support of pastors,—cash,	1389	126	..	1506
Do. rice, Sgau, 4774 baskets, Pwo, 722 do.,	1909	289	..	2198
Aid for poor, cash and rice,	176	3	..	179
Paid teachers of village schools,	729	..	..	729
Normal and English schools at the station,	2427	278	18	2723
Rice for do., Sgau, 1168 baskets, and Pwo, 201 do., equivalent to	467	80	..	547
Chapels, including Rs. 59 for gongs,	890	230	..	1120
Paid for Bibles, Hymn books, Commentaries, and school books,	331	61	..	392
Total,	9076	1209	33	10,320

The number of baptisms and new worshippers is larger than that reported for several years past. Of the 276 baptized, fifty-seven are Pwos, and fifty-nine of the new worshippers.

Of the eleven Pwo churches, three have been formed this year; two in new places, and one in the locality and from a part of the members of a church now removed to another part of the district.

Thirty-five missionaries in all have been engaged, some for a short period, others for the entire year. Of these, twenty-two are Sgaus, eleven Pwos, and two Burmese. This missionary band is composed of the "licensed preachers" and young men from our normal schools.

The number of new worshippers or recent converts from heathenism is more than double that reported for last year; and if, to the fifty-nine Pwos be added eighteen of whom we hear through one of the Sgau missionaries, all or nearly all of whom are Pwos, it would amount to seventy-seven,—a larger number, I believe, than ever before reported for one year.

No "Grant in aid"* has been received yet for any of the schools. Some help has come in from other sources. The Sgau

* See Mag. for Feb., 1855, p. 54.

Karens have done nobly, and the Pwos are following on as fast perhaps as we might expect. During the year, as will be seen, they have given over 3000 rupees in cash and rice. A similar amount has just been apportioned among the Sgau villages for the expenses of the current year. The amount given by the Pwos is far beyond the contribution of any previous year. The Sgaus gave also for the Pwo school one hundred baskets of paddy, and some money.

Upwards of 400 rs. have been paid for books, chiefly Sgau. Nearly 40 rs. of this amount were paid by the Christian natives for Burmese books.

Of the seven (Pwo) "licensed preachers," two are from our normal school; three from Dr. Binney's recent graduates. One is an elderly man, a prominent and active member of the Tha-Ya-Gon church; and the last has been laboring several years as a missionary.

Strange Tidings.

Our missions were never in a more flourishing state. Last Sabbath br. Beecher baptized nineteen of the pupils of the English school. Most of the singing and the last prayer and doxology were conducted in Burmese,—a novelty perhaps, but very proper, I think, where such exercises are witnessed by a large number of Burmans.

We hear strange tidings, within a few days, of the conversion of Burmans in Pay Beng, a short distance east of us, which seem almost incredible. A number of persons in nine different houses in one village are reported as worshippers. This report comes to us through Leh-kana, the Teloogoo whom I baptized not long since, and who has himself labored among them.

I have sent Moung Op and Moung Louk to visit this place, and one or the other will stay and labor there, if there is occasion.

JOURNAL OF MR. VAN METER.

Continued from p. 143.

Karens Preaching in Burman.

My last communication was to Oct. 6, 1861, the day on which Tsau Tha was received into the church. On the very same day we were pained to hear from one of our best female members, Mah-ge-lay, that she could not stay with us any longer but must return to Maulmain. We had long been grieved by the conduct of her husband. His name is Ayoke; he is a Chinaman, in a good position in the Public Works Department, and receiving high pay. He is not a Christian, although for many years under the influence of missionaries in our mission schools in Maulmain.

20.—But for the absence of Mah-ge-lay and her family, the largest number of members were present that we have seen for some time. Five Chinese were present. Shwey Dike also, excluded about a year since, is now attending regularly, and seems desirous to be restored to the fellowship of the church. Shwey Bo, one of the Karen ordained pastors, preached for us to-day. He spoke well and was listened to attentively. I make it a practice to have the Karen pastors who are well versed in Burmese, preach for us when spending the Sabbath in the city. It not only affords variety, but most of them have been preaching so much longer than the Burman assistant, and have had so much better advantages, that I wish the church to have the benefit of their instructions. So also when Karens are present in our prayer and conference meetings, as is often the case, they are invited to take part, and if possible to speak or pray in the Burmese language.

Applicants for Baptism.

23.—We had a good attendance, both male and female, at the prayer meeting. Oo Goh asks very urgently for baptism, making the third applicant now before the church. I saw this young man for the first time on the 10th of this month. Ko Bike had met with him some time since, and gave him books. He has not worshipped idols for two months.

27.—All the members but three gladdened us by their presence in the sanctuary to-day. Shwey Dike also was

us, and took part of his own accord in the prayer meeting. He is anxious to be restored. Ko Bike took the second part of the service, and preached on the offering up of Isaac, with evident interest to his hearers. I am more and more confirmed in the opinion that he is the best Bible preacher of any of the Burmese assistants that I have yet met with in Bassein.

Three strangers were present, one an inquirer from Sandoway. He says that he believes and worships Christ, but is not yet ready to be baptized. He has been thinking on the subject two years. He, I fear, is one of a class who are "almost persuaded," but dares not meet persecution for Jesus' sake. I gave notice that we would baptize Shwey Wing (Chinese) soon, if there was no objection. I was pained to learn that the wife of Seh Kon, one of our Chinese members, had robbed and left him, even abandoning her own infant child. She is a heathen Burman. These three instances of similar character, and occurring within so short a time among the members of this small church, reveal perhaps one of the most serious evils the missionary has to meet with in laboring among this people.

30.—Prayer meeting at the house of Ko Han (Chinese). All the Chinese Christians were present.

Moung Op's report for the past month gives the number of houses visited, fifty-eight, and the names of eleven inquirers.

Nov. 3.—A large number of strangers were present, but most of them sat in the verandah. They seem to be afraid of committing themselves to take seats in the chapel. Another large company at the hour of intermission.

Time-Serving Professor.

Had a plain talk with Ko No, one of the nominal Christians of two or three years' standing. He has made a loud profession, and they say has even been preaching in the bazar with much zeal. But if indeed a disciple, why is he not seen more frequently with us? To this he replied, "I must stay at home to take care of the house." This is a common excuse; but as it is sometimes valid, I could not say that it was a mere excuse, although half suspecting it. But again, "you have not yet been baptized, and, more than that, do not wish to be. How is this?" O, he had some doubt as to the expediency or necessity of baptism. This I could not but regard as little less than impertinence, assuming either that he had or had not examined the subject. And, as he is not the only one here who holds such views, I took the opportunity of exposing publicly the inconsistency of such professed adherents. "The command of Christ is plain and positive; by what right then do you pretend to set it aside? Do you dispute the authority of Christ, or the validity of what He teaches on this subject?" "Neither." "Well, then, here is a positive command of Christ; and you say that you believe in Him, worship Him, love Him. Christ says, 'If any man love me, let him keep my commands.'" Pressed thus closely, he, at length, admitted that there were still remaining doubts in his mind in regard to Christianity, and finally that he was ashamed to be baptized, and dared not meet the reproach of the world. In that case, of course he had no right to call himself a Christian, nor could we consider him as such. No man who was ashamed to own Christ could be his disciple.

We warned him of his danger, repeating these solemn words of Jesus, "He that is ashamed of me before men, of him will I be ashamed before my Father and before his holy angels," giving the substance of Mark 8: 38.

ASSAM MISSION.

LETTER FROM MR. BRONSON.

New and Wide Field.

Laukhua-Ghât, Feb. 24, 1862.—The past three Sabbaths I have spent at this place, on the south bank of the Brahmaputra river, sixteen miles from Nowgong. This may be called the depot of Nowgong,

being the nearest point to the great river, where the steamers land and receive freight. It has long been a serious drawback to Nowgong that, in case of sickness, we had no means for getting out comfortably on its banks for change of air. The Government have just arranged for erecting a nice raised house here, and to improve the place, and the road between the river and Nowgong. Here some three hundred men are gathered at work, besides which there is a constant stream of people, passing to and fro.

I find it an excellent place for occasional missionary labors. Day by day I have had the same people to listen to the word preached, and Sunday after Sunday we have many attentive listeners. Applications for books are constant. Here are represented many villages, the people of which have scarcely heard of salvation through Christ. Here, right among the people, sitting down beside them and personally addressing them on the great subject of salvation, I find it easy to interest them; and I cannot but hope that some are receiving truths that will make them wise unto salvation. Our native brethren have found this an encouraging place for labor.

Some parts of this district are not yet recovered from the late disturbance, and it is of no use to venture among them. They can talk of little else than their grievances. I should not be surprised to see another outbreak; but good will come out of all these things. The strong bonds of caste and brahminical power are being weakened and the people are being brought to adopt a more independent course of action.

Last Sunday I had an attentive audience of some three hundred persons, to whom I read and explained the parable of the talents. It is quite a relief to get away from the influence of the bigoted Hindus of the station, and to drop the seed of the gospel into less prejudiced minds.

Rising of the People—Encouragement.

March 3.—Mrs. Bronson has just joined me at this place, and I trust she will not only do good, but get good from the change. There are reports of an extensive rising of the people on the hills near us, and that a native merchant and a European officer have been killed, and a village pillaged and destroyed. I am advised not to travel in their vicinity, and rejoice that there is an open door for us here.

The hearts of several around us are opening, I trust, to receive the truth, and we see everything to encourage us in going forward.

LETTER FROM MRS. WARD.

Retrospect.

Sibsagor, Dec. 30, 1861.—We have arrived at the close of our first year in Sibsagor. With this thought, a crowd of others is associated. The year has passed away so swiftly that it seems not half that length of time since my eyes first greeted this, our home in a strange land. But though all so unconsciously, still we are being borne onward, onward toward eternity, and

"Nightly we pitch our moving tent,
A day's march nearer home."

Yes, we are "homeward bound," though our march lies through a wilderness of heathenism, and yours through a more favored land. Yet the same bright star of Bethlehem is guiding us, and the same bright hopes of a blissful goal animate our hearts.

I glance over the past, and ask, What traces have we left of our march over this stony ground of heathenism, through which we have been passing? If we could look into the book of the recording angel, what account should we find of our journey? Here a blank, where we slept when we ought to have been watching; there an opportunity to do good, passed unimproved; here a prayer, half-hearted and faithless. Only few and scattered are the traces of a soul bent on reaching heaven, and taking all with him whom he could bring under his influence.

are ever saved, it must be not by which we have done, but by sove- grace. "Not unto us, not unto us, nto Thy name give glory."

Missionary Self-Denials.

though, in a retrospect of the ve find nothing in ourselves whereof y, we can and will rejoice in Christ, ice that He has permitted us to live bor for his cause;—rejoice that He ade us the messengers of his love to athen;—rejoice in the privilege of ing home, beloved friends, and, as e, our own life, our children, for me's sake. O, if there were no in the love of Christ, how could ar up under such sacrifices in such field as this? I often think of this nection with our beloved and now ssociates in this mission, br. and Bronson. What induced them to hat pleasant home in Springfield, iety of their children, and the peo- here he was so much beloved as a , to return to Assam? No hun- or even tens of happy converts were o welcome them. Though they had the best of their life here, only a ad acknowledged Christ their Sav- and most of those few, weak and ard. Yet they came, and here they oiled the past year, amidst an al- nbroken scene of severe disappoint- nd trial. O, there is a mysterious in the love of Christ, and nought is could have induced brn. Bronson Vard, in the face of such great sac- , to return to a field where there o little to encourage. They saw lambs of the flock, surrounded by ready to destroy and devour.— remembered that for years the pre- seed of the gospel had been sown nourished and watered by many s and tears. They remembered omises of God, and moved forward. came to save the Assam Mission being given over to the enemy of and the labors of a quarter of a cen- rom being scattered and buried in bbish of heathenism. Shall it be

By the last letters from the Rooms, we learn that all hope for a reinforcement to this mission is in the distant future. We cannot reasonably expect that the already shattered health of br. and sr. Bronson will endure very long in lonely toil in this country; and what surety have we for future health or life? Add to these considerations the present pecuniary embarrassment of the operations of the mission, and I am forced to the conclusion that the Assam Mission hangs upon a mere thread of existence. I fear it has but a slight hold upon the sympathy of the churches at home.

Comparative Interest in Different Missions.

Missions are estimated according to the measure of success; and, as the palm belongs to Burmah, that mission absorbs nearly all the missionary interest of the churches. Men and money can be raised with comparative ease for that mission. Many are found ready to assume the support of schools and preachers; and, in the prayers, there is a proportionate amount of interest. All this is right; we would not have it less. But did it ever occur to the friends of missions that the same amount of interest, effort and prayer would possibly bring similar success to the desert missions among the Assamese, Teloogoos, Siamese and Chinese? The strength of missionary interest among our churches has been given to Burmah, and it has yielded a rich return; but let it not be forgotten that the few laborers scattered at these outposts, toiling no less faithfully, though not cheered with the same amount of success, still need no less their prayers and sympathy.

Review of the Year.

We came here laden with the experience of God's goodness on that ever memorable voyage,* and our hearts were warm with bright hopes that God would still be with us, and manifest his presence in the conversion of the heathen. These hopes have not been utterly disappointed. During the first half of the year, twelve were added to this church, and a general

religious interest was manifested, which greatly encouraged our hearts. We regret to say that this interest has not continued through the year; still there are now several who have for some time been asking baptism, and others who have given up caste and attend worship regularly. This last is a feature of encouragement, which only those can appreciate who know the power of caste; this obstacle removed, we have good reason to hope they will receive the word of life unto salvation.

Our hearts have been made sad by the necessity of cutting off one who had been a recipient of missionary effort for years, and in regard to whom, on account of his acquirements, high hopes had been entertained. But he has gone "out from us, because he was not of us." We trust in the end it will prove a blessing to the church.

Charity for the Erring.

We are often pained, too, by the weakness and wandering of those who have been so long under Christian instruction and influence, that they "ought to be teachers" of others, rather than babes who need to be taught the first principles, and with whom we need to exercise the patience of parents. Yet, when I remember their early training, brought up, as most of them were, in the darkness and viciousness of heathenism,—that all the influences of the world around them are "evil and only evil continually,"—when I remember the walk of Christians at home, surrounded, as they have been from their birth, by all the restraining influences of a Christian land, how few among them lead a blameless life,—I am ready to throw over these poor, erring ones the broad mantle of "charity" that "hides a multitude of sins." Human nature is extremely weak the world over; many, in our own land, who now walk uprightly, when placed in circumstances of great temptation, would be overcome. I tremble to think how many young men, who have led an honest and pure life *under* the sacred influence of a mother's eye and of home society, will now yield to the debasing influence of vicious companions in camp life. May the fear of God be awakened in their hearts, and this noble struggle for right,—for deliverance from the overreaching and crushing power of the defenders of our greatest national sin, not be obscured by the demoralization of our young men, the hope and strength of the nation.

The Girls' Boarding School.

The girls' boarding school is prosperously diminishing. Out of the twelve in school when the year commenced, six have been married, and two more are expecting to be married soon. They have married and settled as a part of our Christian community here in Sibsagor,—a circumstance which gives us great satisfaction, as they will, we hope, add their influence, as Christians, to the strength of the cause here, continue to enjoy Christian privileges, and also be under our watch-care. I have styled this a prosperous diminution of numbers, because the conviction has been forced upon me, and grown with every day's experience, that the best service I can do these schoolgirls is to favor their marriage as soon as a good opportunity presents; and circumstances are such, that this work is as much in our hands as if we were their parents; and more than, even in that case, it would be at home. We have succeeded beyond our own expectations.

The girls have been supported by the mission, almost from their infancy, and have been under the constant instruction of the missionary sisters. When they came into my hands, all but one had reached, what would be considered at home, a marriageable age; but which is five or six years older than is required by the custom of this country. Girls are usually married at twelve years of age; and, to live till eighteen or twenty without being married, is a decided disgrace. Though we may do something towards modifying this sentiment, it is utterly in vain to attempt to engraft our ideas at once upon Indian society. Besides, I see

no advantage to be gained by retaining them in school beyond a certain age.—After they have acquired all the education that will be useful to them in their sphere of life, they become uneasy and anxious about their future prospects, and likely to fall into temptation and disgrace themselves, and bring sorrow to the hearts of those laboring for their good. This is no fancy sketch. This course has been pursued, and these results reached, over and over again in this mission; and this is what we have tried to avoid in favoring their marriage as soon as an opportunity has offered, not likely to endanger their Christian character.

Now that we receive no funds from home for the support of the school, it is especially necessary that the numbers be reduced. They must be provided for, and it would be wholly undesirable to cast them off. I have greatly reduced the expenses by taking the entire charge myself, and by encouraging the girls to industry for their own support. They have earned all the clothing purchased for them during the year, and the three last married earned their outfit. But this has not been done without a great deal of care and time, which I have cheerfully given. The industry and self-dependence acquired, I trust, will not be a useless lesson. They have been generally well behaved, obedient and respectful; and we hope all have been made subjects of Divine grace. Three were formerly members of the church; since January 1st, six have been baptized, and the remaining three have expressed hope and asked for baptism.

THE CHIU MISSION.

LETTER FROM MR. JOHNSON.

Words of Cheer.

Swatow, March 12, 1862.—The blessed Master has been with us. Amid much that has been trying and disheartening, we have had much to cheer,—much to encourage. The truth is prevailing. We may fall in the struggle, but it will be amid shouts of victory. The standard has been set up, and "the chosen ones" are gathering around it. We have four more applicants for baptism, and others are inquiring "what this new doctrine is."

I have recently been invited to visit a place some fifty miles distant, where several are reported asking "the way to Zion, with their faces thitherward." I hope to be able to go soon. It is possible there are other motives than a simple desire to hear the truth; but nevertheless it gives an opportunity to preach Christ, and therein we rejoice.

DELAWARE MISSION.

LETTER FROM MR. PRATT.

Interest at Ottawa—Baptisms.

Delaware Mission, Kan., May 13, 1862.—I have visited our station at Ottawa. Our cause at that place is so full of interest, that I cannot but tell something more about it.

It is evident that our brethren love the cause of Christ, from the unfaltering work they perform in its behalf,—the regularity of their attendance on Sabbath and other meetings. Our services last Sabbath commenced at 11 o'clock, and were not concluded until three in the afternoon. After usual introductory exercises, I preached to them from these words, "Who is on the Lord's side?" The meeting was very largely attended, and the interest, to the close, most affecting.

After preaching, we repaired to the water, and five persons were baptized. The congregation at this ordinance was greatly increased, as was also the interest. Many whites, hearing of the occasion, had hurried to witness it, and were evidently much affected by the manifest presence of the Holy Spirit. Two of the candidates were so young as to attract attention,—one being eight the other ten years of age. These were the orphan children of deceased members of the church. As I was leading the younger

the water, I remarked, "So you ink you love the Saviour?" She ıp at me with a look so pleasing, lied, "Yes, Sir," with such eager ıess, I was quite overcome. Two romen, sixteen and eighteen years seemed so hearty in the path of e,—as specially to influence some whose feelings were previously ex- to follow their example. A young n of members of the church, and l in Ohio, in submitting to the ce, gave much encouragement to specially the Ottawa brethren, as very promising addition to the

baptism we again repaired to the meeting-house. Those just baptized received the hand of fellowship, and the Lord's Supper, which followed. I do not easily surrender at outward appearances; but during these exercises every one seemed so evidently impressed, that I was often under very strong emotion. The goodness of God, his great mercy and love, led me to call out to these affected ones, "Whosoever will, let him come!" After the meetings closed, I was not disappointed to learn that there were several others, whom, before long, we shall have the pleasure of introducing to the privileges of the church.

This church now numbers sixty-eight members.

MISCELLANY.

RUITS OF CHRISTIANITY.

ms rather late in the day to vinnissions to the heathen;—and it lmost supererogatory to present all ıstrious array of positive, affirmaument with which the church sus- r magnificent enterprise, and jus- r resolution under God to give the to the whole world, and her prayert to establish the kingdom of the ıer in all the ends of the earth.

we may sometimes learn from con- by considering opposing principles eir possible results,—what might ıat would be—in the absence of reative agencies we favor, and in sence and power and success of ıg counteracting influences.

s look through a telescope, through e-glass, it brings distant objects ıd magnifies them. But, if we re- he instrument, looking through the glass and pointing the other even r objects, they will retire from us, le, and diminish, until we can hardern them at all, or lose them altofrom the field of view. This seems he process by which they contemhe aspects of the missionary field who argue that it is but a vain and wasteful work to cultivate it. We may look at it then, as we suppose it appears to them, and contemplate what might be and what would be, as to the condition of the church and the world, if they are right and we are wrong; if occupying their stand-point the church had never undertaken her missionary work; or if all that has been accomplished were undone, uprooted and destroyed, the history blotted out, and the world driven back to that condition to which, if their notion had prevailed, it would certainly be reduced.

And we may illustrate our view by suggesting for a moment what would be the actual condition of society, if all that has promoted its progress were still in abeyance; if the dogged enemies of all improvement, invention, and art, and newer institutions of government and education, and war, could have had their way, or rather maintained their stand, and withstood all change; if the whole era of modern history had been strangled in the birth, the dark ages still glooming and oppressing the faculties of men, and mediæval ideas, (if such could be called

ıfty, stolid, tyrannous, profligate) still bore universal sway; if ler had never been invented, nor ner's compass, nor the art of —nor the steam-engine, the tele- ınd the railway, the spinning- d the cotton-gin, and the sewing- , the newspaper and cheap post- he church still governed cabinets s and emperors; if the Protestant tion had never been effected; if ıd not reformed philosophy, and ıare had never written, nor Milton the English revolutions of the the Commonwealth and of Wil- had never occurred, nor the con- n of Europe, nor the overthrow rench monarchy, nor the rise of ı and the introduction of the founded upon a concession of ic sovereignty; and if America r been discovered, nor its inde- won, nor the United States es- in a National Constitution.— l is overwhelmed—the heart is —by the very thought: if all ıtrious progress of society which now were but some daring poet's dream, some frenzied theorist's ion; the sad reality disclosing to ıains, and darkness, and woe, the lled back five hundred years, its tion a purposeless waste, and the it a thing to be repressed by kaiser, and pope and priest, by an, statesman and philosopher, ut and extirpated by inquisitions, ;rews and "autos da fe!"

what would the position of the nd our Christianity be, if the forgetting and ignoring the ex- her adorable Lord, had heeded rlish remonstrance that forbade ce she would do for Him as a expenditure, instead of accepting estive truth which lies couched s commendation: "In that she ıred this ointment on my body, for my burial: Verily I say unto heresoever this gospel shall be in the whole world, there shall , that this woman hath done, be told for a memorial of her!"—*Rev. J. M. Krebs, D.D.*

THE GOSPEL IN THE SOUTH SEA ISLANDS.

The Rev. John Inglis, a Scotch Presbyterian missionary at Aneiteum, one of the New Hebrides Islands, now or lately on a visit to Scotland, thus speaks of the past and the present condition of the Polynesian Islands, and of the cause and the means whereby such great changes have been effected.

In their heathen state Polynesian civilization was of a low type, though not by any means so low as that of the Melanesians. They constructed good houses, made large canoes, manufactured beautiful mats, and prepared useful cloth, or rather a species of strong paper, which served the purposes of cloth; but they had no iron tools when they were first visited by Europeans; they had no printing, no writing, no literature of any kind. To them history, science, philosophy, and theology, were all sealed books. Their moral character was still worse, vastly lower. They were idolaters, they were treacherous, cruel, revengeful, licentious, and given up to all that was abominable. If we collect all the sins and crimes, even the most unnatural, recorded by the apostle Paul in the first chapter to the Romans, and in his other epistles, and if to all these we add the revolting practice of cannibalism, we have a true and faithful picture of heathenism in Polynesia, at least in most of the groups. In some of them they deny being cannibals; but it was, nevertheless, prevalent. The life of a shipwrecked mariner or passengers landing on their shores was not worth two hours' purchase. Forty years ago, those who spoke in proverbs, thought that they had exhausted comparisons for all that was barbarous and cruel, when they had said, "As savage as a New Zealander;" and the same thing might have been predicated of all the Malay Polynesian race. Their number at that time might be about half a million. Such were the people

among whom missionary operations were commenced sixty years ago.

In 1797, the London Missionary Society located missionaries on Tahiti, the Marquesas, and Tonga. The missionary spirit awoke among the churches with great power. In 1814, the Church Missionary Society, guided by the venerable Marsden, the English chaplain in New South Wales, established a mission in New Zealand. In 1822, the Wesleyans commenced operations both in New Zealand and in Tonga. In 1820, the American mission was established in the Sandwich Islands. At first the missionary enterprise was truly uphill work. Most formidable difficulties stood in the way. It was nearly twenty years before a single convert was gained. But, finally, when all hope was lost, man's extremity proved to be God's opportunity, and the labors of all these Societies were crowned with remarkable success. The rapid progress and the extraordinary effects of the gospel in Tahiti, and the other islands of the group, took the churches by surprise. It was a nation born in a day. There was a new chapter added to the external evidences of Christianity. The reflex influence of the mission was, perhaps, even greater and more important than the direct. For many long years not a missionary sermon was preached, not a missionary speech was delivered, but Tahiti and the South Sea Islands were referred to for proofs and illustrations of the power and efficacy of Divine grace. The letters, the journals, and the reports of the missionaries were circulated extensively, and were read with avidity. Ellis' *Polynesian Researches*; Bennet and Tyerman's *Journal*, edited by James Montgomery, the Christian poet; Stewart's *Narrative of the Sandwich Islands' Mission*; Yates' *New Zealand*, and other works of the kind, were eagerly read by the Christian public. The climax of this intense and growing interest in the South Sea missions was reached when, in 1837, John Williams returned to England, and related, with such touching and impressive eloquence, what the Lord had accomplished by himself and his fellow laborers, in opening up the Austral Islands, the Hervey Islands, and the Samoan group, for the reception of the gospel. Nothing had occurred like this since the reformation. In little more than twenty years from the time when the voice of prayer was first heard among the Tahitians, nearly the whole of the Malay-Polynesian race, numbering 400,000 or 500,000—with the exception of a few thousand in the Marquesas, and scattered over eight groups of islands—had abandoned heathenism, and placed themselves under Christian instruction; had given up all their cruelties and all their abominations—war, cannibalism, and licentious night-dances. The arts of peace and the worship of God had come in their stead; life and property had become in a great measure secure; and Williams' *Missionary Enterprises* read almost like an appendix to the Acts of the Apostles.

Mr. Williams was a man singularly qualified both by nature, grace, and education for the work to which, in God's providence, he was called. Physically, intellectually, morally, and spiritually, he was a model missionary, especially for the South Seas. He loved the sea; and never more so than in a storm. He was never sea-sick, did not know, except by report, the meaning of the word. Like Dr. Judson, he seemed to breathe freer when there was nothing around him but the wide ocean. He was quite a contrast to one of his amiable and excellent colleagues, who suffered so much from seasickness, that during their voyages he usually lay the whole time on deck, with his head to the one mast of their little schooner, and his feet to the other, while the text of Scripture that was oftenest on his lips, and seemed to afford him most consolation, was Rev. xxi. 1, "And there was no more sea." One of the chief attractions of heaven seemed to be, that there would be no sea there. It was not so with Williams: heaven would scarcely have been perfect in his estimation without the ocean. Certainly the earth would not. He could have sailed for ever.—Hence his fearless enterprise. He po-

sessed also great mechanical powers, hence his fertility of invention, and his endless resources, and the impulse which he thus gave to civilization and the arts. He had a remarkable facility in the acquisition of language. The ease and accuracy with which he spoke the different dialects gave him a mighty power over the native mind. When the Jews heard that Paul spake in the Hebrew tongue to them, they kept the more silence. This was human nature; and it continues so still. A missionary has little or no power over natives till he can speak to them in their own tongue; and the more command he has of their language, the more will his power be felt. Williams had, moreover, a warm, loving heart; an innate benevolence of character, which attracted the natives to him. He was also a man who entertained large, comprehensive views of missionary work. He could not be shut up within a single reef, while islands and groups of islands lay in heathen darkness around him; and he had strong faith in the word, and Spirit, and providence of God; he looked upon the Tahitian mission as simply an instalment of something vastly greater. Besides, he was surrounded by a body of men of kindred spirit. He was a type or specimen—no doubt a strongly-marked type—a choice specimen—but still simply a type or specimen of a numerous class among the missionaries. Out of the fifty or sixty men sent out in the "Duff," a number effected nothing; but there were among them several who proved themselves to be men eminently adapted for those peculiarly difficult labors. And in 1817, when Mr. Williams went out to the mission, he was accompanied by a number of able coadjutors. Among the former the names of Nott, Henry, Davies, Wilson, and others, were long and often before the public; and among the latter, Ellis, Barff, and Platt, still survive, connecting links between the past and present generations. Mr. Nott, who was one of the principal translators of the Tahitian version of the Bible, had a most intimate acquaintance with all the niceties of the language. He lived generally with King Pomare (Po-ma-ry), who spoke the language not only with correctness, but with elegance. The language of the Court, the most correct and elegant that was spoken on the island, was that into which the Scriptures were translated in Tahiti. The first portion of the Scriptures that was published in Polynesia was printed by the Rev. Mr. Ellis, author of *Polynesian Researches*, *Three Visits to Madagascar*, etc., at Eimeo, an island joining Tahiti, in the year 1818. The Rev. Mr. Davies, another eminent linguist, compiled a dictionary and grammar of the Tahitian language.

These remarkable results were all effected by means which the world would have called foolishness, and failures were experienced only so far as the Societies and the missionaries followed the approved wisdom of the world. It was, and to some extent still is, a maxim with the wise men of the earth, that you must civilize savages before you can Christianize them. The London Missionary Society, but especially the Church Missionary Society, adopted this principle in part; and, so far as it was adopted, it proved a failure. The first agents employed in the New Zealand mission were chiefly artisans, intended to teach the useful arts along with Christianity; but they effected nothing. The Society afterwards sent out missionaries to instruct the natives in Christianity only, and their labors were crowned with marked success. If you wish to civilize a South Sea savage, you must Christianize him. You must begin within; you must bring the truths of God's word to bear upon his understanding, his heart, and his conscience; and his civilization will speedily follow, and that without any special effort.

As an inference from the above principle, it was thought that half or partially educated mechanics would make better missionaries than fully educated ministers. This notion is now all but exploded. Knowledge and skill in a few of the mechanical arts are very useful; but these must be in addition to a thorough education, not as a substitute for it. Usher's

axiom regarding a learned ministry, holds as true in those islands as any where :— "It will require all our learning to make things plain." To reduce barbarous languages to a written form, to translate the Scriptures into languages destitute of all literature, and to instruct the natives in all branches of knowledge, is not a task for illiterate or only half-educated men to undertake.

This work, however, was of God, and it was carried on by God-fearing men. The directors of the various Societies were men of strong faith, great enterprize, and largely endowed with good common sense. Among the agents they sent forth were many men of great self-denial, great honesty and earnestness of purpose; and if they did not possess high literary attainments, they had clear heads, and great aptness both for acquiring and communicating knowledge. The missionaries gave great prominence to the Scriptures. They sought to make their converts Bible Christians; they translated the Scriptures; they printed them; they expounded them, and tried to make the natives understand them. To accomplish this they gave great prominence to education; they covered the islands with schools, and endeavored to teach the whole population every where to read. To accomplish this, and extend the work generally, they employed a great amount of native agency. They did this for two purposes: to complete and consolidate the work on those islands where missionaries were residing, and to act as pioneers in opening up the way on other islands, or other groups of islands for the locating of new missionaries.

The value of the pioneers was very distinctly seen in the commencement of the Sandwich Islands' mission. A band of American missionaries had arrived in those islands; but the natives were jealous of them from their being foreigners, and would not listen to their instructions. At this very time however, Mr. Ellis was on his way to locate Tahitian teachers on the Marquesas; but the winds were so adverse that he was obliged, greatly against his will, to sail to the Sandwich Islands. On his arrival there, he found the American brethren laboring under great discouragement. The Tahitian language is considerably different from the Hawaiian; but they have so much in common that Mr. Ellis and the Tahitians could soon make themselves tolerably understood.—They immediately began and explained to the king and the chiefs what the missionaries had done in Tahiti, and what blessings Christianity had brought to the islands, and what peace and happiness the people now enjoyed. The Hawaiians knew something of Tahiti; and when they saw that men of their own color, men speaking their own tongue, men every way like themselves, had embraced Christianity, they were deeply impressed; the effects were so powerful that the king and chiefs immediately professed Christianity. By a remarkable providence, a year or two before that time, the king, Riboriho, a young, strong-minded, self-willed, pleasure-loving man—a kind of Henry VIII—broke through the native *tabus*, and abolished the national idolatry. When the missionaries came, they found idolatry abolished, and the people without a religion. It was an undisputed maxim among them, that the people must follow the religion of their chiefs. And when the Tahitians explained to them in their own tongue the marvellous changes to the better in Tahiti, and expounded to them the leading principles of Christianity, a people numbering one hundred and fifty thousand, began and placed themselves under Christian instruction, and continued to do so as fast as instructors could be obtained. On the Austral Islands, and Hervey Islands, and the Samoan group, native pioneers opened up the way for missionaries, and greatly facilitated the progress of the gospel.

Both directors and missionaries gave great prominence to prayer. They felt that without Divine power, specially put forth, Satan's kingdom, so firmly established, could not be overthrown. Their prayers, offered up in faith, were heard and answered. God suited the communications of His grace to the peculiar cir-

umstances of His servants. Sometimes He aided them by the special operations of His providence; at other times by the pecial manifestations of His Spirit. In he Sandwich Islands, some natives possessed of singular oratorical powers were aised up to address their fellow-countrymen on the concerns of their souls; and several remarkable revivals took place in he first stages of the mission.—*The Covenanter.*

THE BRAHMISTS IN BENGAL.

The Brahmists, of whom the following account is given, consist chiefly of the class which has been educated in Government schools and colleges. Very few indeed of the young men educated in missionary institutions have joined them. This circumstance is an encouraging one, as indicating that the hostile attitude assumed by the Brahmists towards Christianity arises chiefly from ignorance, while at the same time we have a striking proof of the beneficial effect of the Christian education which the missionaries have so largely given. The number of Brahmists in Bengal is stated to be at the present time nearly 1,700 persons.

"On a Wednesday evening in April 1856, in company with the late excellent missionary, the Rev. J. Lacroix, I visited the hall of the Brahme Somaj. It is situated in the great thoroughfare of Calcutta, called the Chitpore Road, and in the midst of the native section of the city. We entered the lower part of a large native house, and ascending a long flight of stairs, found ourselves in a room, or hall, nearly a hundred feet in length, but of narrow proportions, with benches rising from the centre on either side. Each bench would hold five or six persons. In the centre the hall was paved with marble. Against the wall was a dais, or raised platform, of marble slabs, reached by three steps, occupying a very shallow recess. Opposite to this, in a kind of bow window, was another platform, covered with red cloth, which we soon found to be

"When we entered, there were about thirty persons present. Gradually the place filled up, and by the end of the service there were probably one hundred and thirty individuals in the hall. Soon after seven o'clock two pundits ascended the dais, clad in muslin of great fineness and purity. They seated themselves cross-legged on the dais, and spread out, on two marble stools before them, the manuscripts from which they proceeded to conduct the service. They began by intoning some Sanscrit slokas, or verses, extracted from the ancient Shasters, and then explained them in Bengali, occasionally interspersing prayers in the same monotone. Once the whole assembly bowed in the attitude of adoration. The general subject was the attributes of the Deity, and in the course of the reading one of the pundits enunciated a long list of qualities which the Deity does not possess, the other responding with the attributes which were positive, or antagonistic to the negative. Thus, as the one declared that God was not long, was not short, was not fair, was not earth, was not merciful or pitiful as is man; the other proclaimed God to be infinite, spiritual, clement, and kind.—This was followed by a discourse from one of them on the manifestations of the Divine attributes in nature. 'Thus,' he said, 'who can look upon the sky, the sun and stars which adorn it, some the places of inhabitation, others suns, centres of systems like our own, and not recognize the power, majesty, and glory of Him who formed them.' A quarter of an hour was spent in enlarging on this topic. As the pundit finished, a Bengali gentleman, named Debender Nath Tagore, the leader of this movement, came forward, and standing before the dais addressed the assembly for some twenty minutes. The substance of his discourse was the mutability of human things and the necessity of religion. He pointed out how, amidst all the uncertainties of the present, its vicissitudes, anxieties, and labors, one thing is certain—we must die. No one can escape this doom; all earthly

friend that will cling to us under all circumstances, that will follow us wherever we go, whom affliction will not frighten, whom death cannot hurt—that friend is religion. This friend will cleave to us amidst all changes, and survive the tomb. Now, in order to be religious, one must study the works of God. He is holy. We must become holy, and strive to assimilate our character to His.

"Such was the general nature of the address delivered by this Bengali Babu to his fellow-countrymen, and which was listened to with very great attention.

"The service closed with hymns sung by one of the musicians, with the accompaniment of the native guitar and tom-tom. It was a monotonous hum, minor in tone, with florid turns occasionally introduced.

"The rise of this sect of theists in Bengal is a phenomenon not to be overlooked in our estimate of the progress of Christianity in that land. In the whole of the services there was not a word of controversy, nor was there the slightest reference to Christianity; and yet it had been impossible for these Hindus to have arrived at such a belief, or number of beliefs, about God, unless the doctrines of the Bible had been first disseminated. On inquiry I found the body to be numerous. I was informed that there were at least a thousand registered members in all parts of the country. Indeed I met, in many parts of India, with individuals, who professed to hold the Brahmist faith.

"The origin of this sect must be traced to the writings of the late Ram Mohun Roy. He affirmed that the original doctrine of the most ancient Vedas was a pure monotheism; that the Hindus in the early ages of their history worshipped the one true God. He therefore founded a small society on this basis in 1828. Under the title of the Brahme Somaj (followers of one God), its members were accustomed to assemble for worship, making the Vedas the text-book of their theology and prayers. They renounced all the later Shasters as false, idolatrous, and of *pernicious* morality. They sought to lead back their countrymen to the pure truth of their ancestral religion.

"The society made but very little progress, and on Ram Mohun's departure for England, rapidly declined. Six years after his death it was revived (in 1839), but on an enlarged basis. English education had made great progress in Calcutta. The fountains of western science had commenced to flow through the land, and the ancient documents of the Hindu faith were better known and understood. Vedantism, as Ram Mohun Roy's system was called, was then found to be essentially pantheistic. The Vedas were discovered to be full of errors of fact, of science, of history, and pervaded with the elements of idol-worship. They were accordingly abandoned, and a system of eclectic theism was substituted in their stead. This took place about 1854. In three lectures which were published in 1855, the Brahme Somaj entirely repudiated the Vedas, and the 'volume of nature' was declared to be the basis of their creed. They now boasted that the 'doctrines of the Brahmes were founded upon a broader and a more unexceptionable basis than the Scriptures of any single religious denomination on earth.' They claimed to select the articles of their creed from the books of all religionists, the Christian religion included, and to enfold in their belief all the mighty truths which science or nature could teach. Their theology, they said, was the result of logical processes, of close reasoning on the facts of creation and their cause.

"But the sect has now entered on a third phase; and from publications issued during the last year, it appears that the religion of reasoning and nature is discarded for a religion of intuition. Five years ago Brahminism stood upon the firm basis, as it was deemed, of logic and nature; now, we are informed that 'Brahminism stands upon the rock of intuition—is founded upon those principles of the mind which are above, anterior to, and independent of reflection.' Such is the language of the fourth of the series of tracts issued in September, 1860, with the

title of 'The Basis of Brahminism.' It is no longer in the Vedas, as in the beginning of the movement, nor in induction as in 1855; but true religion is found 'in the depths of human nature.'

"Curiously, there accompanies this new phase a denial of the possibility of a book revelation, meaning of course the Christian Scriptures. These neophytes of an intuitional religion affirm that their creed does not depend on any human utterance or writing. It is a universal and absolute religion, and no teacher, no idea, no abstract proposition, acts as a mediator between them and God; they stand before their Father face to face. Yet, oddly enough, the adoption of these notions is concurrent with the spread in India of the writings of Francis Newman and Theodore Parker, whose very words these Bengali intuitionalists employ. So that, after all, their faith does not come from a perusal of the 'depths of human nature,' but from books, which unhappily scatter the seeds of infidelity wherever they come. Indeed, the last of the series of tracts consists of extracts from the above and other similar writings.

"The effect of these writings is not favorable to the reception of Christianity by those who read them. It is true that they effectually destroy all faith in Hinduism, but at the same time they encourage a taunting tone of antagonism to the Christian Scriptures. Still the movement is a notable phenomenon in the process of that regeneration of the Hindu mind which is unquestionably in progress. It has some remarkable resemblances to a like state of thought which attended the incoming of the gospel into the schools of Greece, and among the rhetoricians and poets of Rome; and it is not without some favorable influence on the superstitious practices and social life of the Hindu people. The Brahmists are ardent advocates of widow remarriage, are the enemies of idol-worship, Kulinism, and priestcraft. Gradually they are emancipating themselves from the trammels of caste, and setting aside many foolish social customs. Many of them have commenced the education of their wives and daughters. By their example they encourage others, and by their activity in scattering information, both literary and scientific, they are preparing the way for that great revolution in sentiment which impends in India."—*Home and For. Record.*

THE GOSPEL ON THE CONTINENT OF EUROPE.

Spain.

Of Spain much might be said if the occasion permitted. It is certain that the Saviour is preparing the way for the triumph of his truth in the Iberian Peninsula. Through the reading of the sacred Scriptures many persons have been brought to the knowledge of the way of salvation in Barcelona, Alicante, Carthagena, Malaga, Granada and Seville. Little meetings have for some time been held in private houses in these cities, for the reading and expounding of the Bible, and for praise and prayer. Incipient churches are thus forming. But the emissaries of Rome have denounced these meetings to the police, and the civil Government, which in Spain has long been the slave of that church, has arrested and thrown into prison a large number of these excellent people, for no other crime than that of turning away from the Romish church. Three of these converts, Matamoras, Alhama and Trigo, have been sentenced to eleven years (not seven, as was first reported) of penal labor in the galleys in Africa, and some half a dozen more to two years' close imprisonment. And where this persecution will stop, we know not. In the meanwhile, the spirit of inquiry is aroused in the cities just named, and the good work is not likely to be entirely suppressed. It may be that this is the commencement of a religious movement that shall at no distant day pervade all Spain. Nor will its influence be then confined to Spain. Spanish America will soon feel it. O how earnest ought our prayers to be, that God would support these persecuted ones in their trials and

sufferings, and make them to subserve for the furtherance of his gospel in all Spain!

The English, Prussian, and Swedish Governments have instructed their respective ambassadors at Madrid to intercede in behalf of these sufferers for Christ and his gospel. And the Committee of the American and Foreign Christian Union have addressed a memorial to President Lincoln, praying him to instruct the representative of our country at that Court kindly to employ whatever influence he may have, to secure, if possible, the remission, or at least the mitigation, of the sentence of these excellent people.

The Austrian Empire.

In no part of the world has there been so great a change within the last two years as in Austria. From being a despotic empire it has become a constitutional one, very much after the form of England, with this exception, that the several States which compose the empire have each a constitutional provincial government, somewhat resembling that of the States in our Union. Austria now enjoys a large amount of religious as well as civil liberty. And for the first time Protestants have been put in possession of their rights of conscience and worship. The "Concordat" made some ten years ago with Rome, has been annulled. A new era has begun to dawn upon that important country, with its many nationalities and its 37,000,000 inhabitants. What a field it will present by and by for missions! In the meanwhile, the first duty is to seek the regeneration of the churches of the 3,000,000 Protestants of the empire. In this great work the Gustavus Adolphus Society of Germany, and the Bible Societies, will naturally take the lead.

The Russian Empire.

Wonderful, too, is the movement in Russia. An enlightened Emperor has ordered the translation of the sacred Scriptures into the modern Russ: already the New Testament has been published, and many thousands of copies have been circulated. The emancipation of 23,000,000 serfs is advancing to its consummation. There is now far more religious liberty than ever for Protestants and other Christians who are not of the Greek church. The question of a Constitution and a Parliament is beginning to be greatly agitated by the people, and the Government itself seems to be growing disposed to consider the subject. Temperance Associations and Sunday schools are increasing. Surely Russia's turn to receive the gospel in its purity will come before long—perhaps before we are aware of it.

Who can contemplate all this without astonishment and thanksgiving? Who can look at France with her more than 37,000,000 of people, so open to the gospel, without the most joyful emotions? In the land of the frightful massacres of St. Bartholomew and the Revocation of the Edict of Nantes, a Roman Catholic archbishop (of Toulouse) is laughed to scorn for proposing to celebrate the slaughter of 4,000 Protestants three centuries ago; and under the protection of a powerful and enlightened monarch, there is not a Protestant church, chapel, or school, that is not now open. And how cheering it is to see that the resuscitation in France of "the faith that saves" is already extensively felt in Belgium, in Canada, in Hayti, and even in more distant lands, that were colonized by the sons of France. Who can contemplate what is doing in Italy, and the wonderful highway for the gospel which our God is opening up in that beautiful but long benighted land, without girding himself anew for the work? Who can think of Spain, without offering up his earnest prayer, that the broken ice of the north, which is beginning to move in some places, may not be emancipated as rapidly increase in force and extent, until the entire Peninsula shall be purified by the glorious gospel of our Lord, and all the darkness banished from the Peninsula, whether in the old world or the new, shall flee the heavenly influence! And who can think of what is doing in Austria and Russia, without feeling an intense desire for the regeneration of those empires, not only for their sake, but for the great countries of the

East to which they are contiguous, and which must probably receive the gospel from them?

Look in what direction we may, the good omens meet our view. The heathen world, the Mohammedan world, the Papal world, and similar portions of Christendom, are becoming open to the gospel. Surely there is a sense in which we may say, that the "fullness of the time draws near." And well we may address our Lord in the language of England's sweetest bard, and say:

"Come, then, and added to Thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy! It was thine
By sacred covenant, ere Nature's birth;
And Thou hast made it thine by purchase since,
And overpaid its value with Thy blood."

Christian World.

THE VAUDOIS CHURCH AND ITS MISSIONS.

In our ancient Valleys we have fifteen pastors, each of whom is at the head of a parish; these parishes vary in extent, but several of them contain as many as 2000 souls; the average number may be about 1500, the whole population of the Valleys being upwards of 22,000. There is, besides, a sixteenth congregation in Turin, formed of the Vaudois, Swiss, and French Protestants settled there. The College of La Tour, and the Grammar School of Pomaret, employ seven ministers. We have four pastors who have retired from duty, in consequence of their advanced age and infirmity. In our different mission stations we have ten pastors employed, and also two at Florence charged with theological instruction and evangelistic work. Our church thus numbers thirty-nine ministers, thirty-five of whom are actively engaged in her service. In 1848, before the passing of the Constitution and the Act of Vaudois emancipation, we had only twenty-one; in 1828, we had only fourteen.

On the state of religion in the Valleys, I may remark that for the last four years there have been Sabbath schools established, one or more in connection with every congregation; and almost in every parish, prayer meetings on week days and on Sabbath evenings have been held, especially during winter. Small elementary schools, to the number of 139, are opened in the Valleys during winter, for from three to six months. These are attended by upwards of 4000 children. In the Valleys, worship and teaching are generally conducted in French, although we are endeavoring gradually to introduce Italian. At our different mission stations the Italian language is used, with the single exception of the mission in the valley of Aosta.

Our stations are the following:—

1. *Pignerol.* We opened a church here two years ago. We have a minister here, with a congregation of one hundred to one hundred and fifty; a schoolmaster, with twenty pupils; a Sabbath school, with an attendance of thirty. *Vigon*, ten miles distant, is a side station, visited regularly by the minister of Pignerol. From thirty to forty persons attend the meetings at Vigon.

2. *Turin.* This is our oldest mission station. It has a church, four schools, besides a Sabbath school, and a congregation of more than four hundred members. We have here a minister, an assistant lay missionary, one male and three female teachers.

3. *Casale* has for a long time contained a little circle of evangelical Christians. A lay missionary labors here, and extends his visits to Alessandria and Asti.

4. *Voghera* and *Pietra Marazzi* have a lay missionary, who also holds an evening school. His meeting is attended by about sixty persons, who are very decided in their attachment to his instructions, a fact which has excited the rage of the priests.

5. At *Verres*, in the valley of Aosta, we have a lay missionary, who holds meetings not only there, but at Arnas, Chatillon, and some other places.

6. *Aosta.* The minister who was formerly at Courmayeur has come here to form a congregation. The number in at-

tendance at his meetings was about one hundred and fifty; but recently owing to the intrigues of the priests, the attendance has diminished. A steady nucleus remains, and their confidence has been greatly strengthened by our having purchased a place of meeting, giving a guarantee for the stability and continuance of the mission. The missionary holds also a meeting at Brissogne, where he has an audience of some twenty persons, who have shown great decision and steadfastness in the face of the menaces of the priests.

7. At *Courmayeur* our work is acknowledged even by our opponents. The little church is making satisfactory progress under the care of its pastor, and there is now an evangelical school for the children. The purchase of a church, a pastor's house and a school-house, and the concession of a burying-ground, have had an excellent effect on the mission.

8. *Milan.* This was at first considered our most unpromising field. For the last three months we have had a minister here, who seems likely to succeed in gathering a congregation. He has an audience now of about one hundred and fifty persons. He has a meeting also at Pavia, and holds a service regularly at Bergamo.

9. He also, once a month, visits *Brescia*, where we have a lay missionary, with a congregation of some sixty or seventy persons, who have maintained great decision for the gospel, in the midst of various difficulties raised by the priests.

10. *Genoa* has a church, school-room, and houses for our agents, a minister, a lay missionary, a school-master and a schoolmistress, a congregation of one hundred to one hundred and thirty persons, forty-five scholars, a Sabbath school, and depôt of religious books.

11. The missionaries of Genoa go once a month to *Favale*, where some forty mountaineers form a little flock, who are under the care of a teacher, a convert of that place.

12. *Florence.* This forms our missionary centre not only for Tuscany, but for *the whole peninsula.* Our evangelical Theological Seminary is here, a new and significant fact for this country. The continuance of our seminary is guaranteed by the laws of the country, by our purchase of the Salviati Palace for its use, and by the royal sanction obtained for that purchase. This year, we have twelve students in attendance. Of these, two are ex-priests from Naples, two are young Tuscans, one Swiss, one French, one a native of Perugia, and five Vaudois. We have an elementary school for boys, and one for girls, with an attendance of forty children. We have a congregation of one hundred and forty persons, of whom eighty are church members. Next month we shall have a printing-press and a religious periodical, the *Buona Novella* (hitherto published at Turin). We have two professors.

13. *Leghorn.* The Mission here has surmounted its first difficulties, thanks to the energy and perseverance of the minister who has had charge of it. There is a congregation here which numbers sometimes three hundred and fifty persons. A school was opened three months ago, and has already twenty scholars. The Mission has been consolidated by the purchase, with royal sanction, of a building for church and school.

14. *Orbetello* is the central point of the mission work of one of our pastors, who labors among the workmen engaged on the railway, which is in course of construction across the Maromme towards Civita Vecchia. This pastor reports that he has a great deal to do, especially in the hospital where these poor workmen are received, and where his ministrations are very welcome. There have been very many cases of illness from the marsh fever and some cases of death.

15. *Elba* has been added to our stations this year. A missionary (an ex-priest) has been sent there to continue a work commenced by our students. He holds several meetings at Porto Ferrajo, Longone, and Rio Marino.

16. *Palermo* is the only town in Sicily where we have a minister. Our missionary has had to encounter many difficulties, but he has testified to the truth in a

way which cannot but have made an impression, and already some precious fruit is beginning to appear.

Everywhere the priests employ the same weapons to destroy the work of the gospel—calumny, falsehood, insult against the Word of God and against those who preach it. Then, if they can, they have recourse to force—no longer now through the agents of the Government, for Government wishes to give liberty to all, and to the conscience of all—but by stirring up the fanatical populace. If our agents persevere, as they generally do, and confront those who are employed to carry on the intimidation, these people soon tire of their work, and come to see that the priests had deceived them.

We have depots of tracts and religious books at Florence, Leghorn, Genoa, Turin, and Milan. The pastor at Nice is still counted as one of us, notwithstanding the annexation.—*Rev. Dr. Revel.*

MISSIONARY WORK AMONG JEWS.

The following journal of Mr. Gans, at Dantzig, gives us a picture of missionary work. It exhibits some of the various ways in which the Christian evangelist is enabled to approach the Jew. The interesting instance which is given illustrates the value of an instrumentality, often perhaps lightly esteemed, viz., the tract; whilst at the same time it exemplifies the necessity of the living teacher, seeing that "it pleases God through the foolishness of preaching to save them that believe."

"After my return from my missionary journey, I resumed my labors amongst the Jews at Dantzig. I endeavor to form little meetings of Jewish brethren, wherever it is possible. The manner in which I try to attain this end is this: I make every effort to find out such Jewish brethren as are especially favorable to me, and who are glad of my coming to see them. By little and little I ask them to invite their neighbors to attend our conversations. Sometimes they refuse to do so, because they are not intimate with each other. But sometimes they are good friends with each other, and then they go to call their fellows when I come. Up to this time, I have succeeded in bringing about such little meetings in two places. As soon as I enter into the shop of the one or other of my favorers, he immediately goes to his neighbors to the right or left to tell them that I am there. They then come, if their circumstances allow it, and we converse as long as time and inclination permit. Sometimes one or another is called away to his business, but if possible he returns. These hours of my missionary work are among the best of those spent in intercourse with my Jewish brethren. I consider them a good means, also, by which I hope to move some of my auditors to attend my sermons. In this way I trust to do much towards removing the prejudices which the Jews entertain towards missionary sermons held in a Christian church. The Jews in these little meetings were very curious to know what reception I had found among their brethren abroad, during my missionary journey. In respect to this they put many questions to me, which give me a welcome opportunity for speaking about such religious things as otherwise could scarcely be touched upon.

Some hotels afford another opportunity for bringing the gospel near to the Jews. In these places, those engaged in travelling are especially my auditory. Of one of them I must relate something. This son of Abraham, a merchant, lives at ——, and was here for the transacting of business. When he arrived at ——, I was just at the railway station. He came accompanied by a Christian friend of mine, who introduced him to me. As he was very polite and friendly, I took a tract from my pocket and gave it to him with these words: 'Accept this little book, and read it this night, before you go to rest; to-morrow we will speak about it.'

"He replied, 'This is the first time in my life that I have been received in such a manner at a railway station. You wish me to read this book; I will do so, and I shall expect you in my hotel to-morrow.'

"The following day I went to the hotel, and met at first my Christian friend, who said to me, 'My fellow-traveller has asked me after you already; he is gone out, and has left in my hand the book which you gave him yesterday. He told me that he had underlined all those passages which seemed to him especially important, and about which he desires to know your views and explanations.'

"I took the book, and found it as my friend had said. After a little while, my Jewish acquaintance returned. 'We will not converse in this room,' he said, 'we shall be disturbed here; come, please, to my chamber, where we shall have quiet.'

"This proposal pleased me very much, and showed me that I had to do with an earnest man. When we were in his room, he remarked: 'That little book I have read with great pleasure; but you must not conclude hence that I agree to its contents. I am a Jew, and in this book assertions are made which directly contradict Judaism. There are some passages in it, respecting which I must ask for your opinion.'

"We then read those passages. One, for instance, referred to the Messiah as a Person. This he denied, asserting that Messiah was not a person, but a certain happy state of mankind in the world to come. Another concerned the Divine authority of the New Testament, of which he asserted, that it was written only by men who had not any intercourse with God, whilst the pious men who penned the Old Testament had spoken to Him from mouth to mouth. And so with respect to other similar points. As I saw that, in spite of his opinion of the Messiah, he was an orthodox Jew, who believed in the inspiration of the Old Testament, I found a good ground in him upon which I could build further.

"When I had finished he said, 'I was at first determined to give this book back to you; but in consequence of your remarks I will keep it, in order to read it once more.' I gave him some others, still remarking that he should read them with *prayer to God*, to shew him the right way to find the truth. I am sure that this man took away an impression with him, which he will not be rid of soon. My friend, in whose company, as above mentioned, he had travelled, told me afterwards, that this Jew had said to him that he regretted coming to —— so seldom, as he desired to speak oftener with me.

"There are but few travelling Jews that may be compared with this one; but now and then I meet such in one or other of the hotels, who make amends for the sad experiences so frequently made. The railway station is another place where I can speak many a word to those Jews who are going to start. Not long ago, on occasion of the King's visit to ——, after his coronation, many Jews were gathered at the railway station, expecting him. I succeeded in commencing a conversation with some of them, in which I directed their attention to that King who was the King of all kings, and their King too.

"'You are right,' I said 'that you show your love and reverence to that King whom you are expecting now; but you are not right that you do not take care of that King of whom Moses in the law and the Prophets did write, Jesus of Nazareth, who is the Son of David, and likewise the Son of God, before whom the king of Prussia, and also every other king, must bend the knee in adoring worship. What would become of you, if this King now came, instead of the king of Prussia? And He certainly will come, and at a time, indeed, when you will not expect it, and in an hour when you look not for Him; but woe to you, then, if you do not believe in Him! Consider, therefore, what is written in your Bible: "Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are they that put their trust in Him.'

"Some laughed at me, and to these I could not help saying: "You belong to those whose character is described in the second Psalm; but there is written also, 'He that sitteth in the heavens shall

laugh; the Lord shall have them in derision.' The others were more earnest, and one said to his fellows, 'Can you know whether he is right or not?'

"About the same theme I spoke in many a Jewish family, and do so still. Such a circumstance as the coronation of the king has been, in which the Jews take a lively part, must always be a subject for the missionary, of which he ought to make use in carrying on his work. I know by experience that the minds and hearts of our Jewish brethren are especially excited by such and similar events, and it is not without blessing that we refer all such things to their religious state and feelings. This should be constantly done in our days, in which the Jews are full of hope for their external condition in the state, whilst they do not care at all for their position in the kingdom of heaven."—*Jewish Records.*

AMERICAN BAPTIST MISSIONARY UNION.

CHANGE IN THE AGENCIES OF THE MISSIONARY UNION.

To the Baptist Church in —— with the Pastor and Deacons.

Beloved brethren;

Since the Annual Meeting of the Missionary Union at Providence, the Executive Committee, acting in view of all the facts in their possession, have decided to modify the Agencies of the Union, in form and number, so as to correspond with the following plan.

1. They have divided the entire Home field, for missionary culture and the collection of funds, into four districts, to wit:

The Eastern District,—to consist of the New England States.

The Central District,—to comprise the state of New York, Canada West, and that part of New Jersey bordering on New York city.

The Southern District,—to include the remainder of New Jersey, the states of Pennsylvania and Delaware, and the District of Columbia.

The Western District,—to embrace all the states west of New York.

The head quarters of the several districts are Boston, New York city, Philadelphia and Chicago.

2. To each of these districts, except the Eastern, the Executive Committee have assigned a District Agent, who shall have the supervision of the agency service in his own field; and they have appointed Rev. O. Dodge, for the Central District, Rev. James French, for the Southern, and Rev. S. M. Osgood, for the Western. The Eastern District they have committed, for the time being, to the care of the Corresponding Secretary.

3. The District Agents are required to give their whole time to the cultivation of their respective fields, and, by sermons and addresses on the Sabbath, at Associations, Conventions, and other public occasions, by correspondence with pastors and others, by originating and superintending missionary mass meetings, distributing tracts and books, and laboring to increase the circulation of the missionary periodicals, and to promote the observance of the monthly concert of prayer, they shall seek to cultivate the missionary spirit in our churches, induce habits of systematic and liberal giving, and call out the largest practicable amount of gratuitous labor in the collection of funds; it being understood that the District Agents and Corresponding Secretary are authorized, with the concurrence of the Executive Committee, to employ such helpers in the prosecution of their work, as shall, from time to time, be found necessary to secure the best results. The District Agents are required also to make monthly returns to the Treasurer of moneys received, and an annual statement of labors and results, to the Executive Committee.

Such is an outline of the plan. A few Explanations and Suggestions will render

more obvious its purpose and practical workings.

1. The Districts are made large that the agency may partake, necessarily, of the character of supervision. It will seek to render unnecessary, on its own part, the detail labor of gathering money, leaving that duty to be performed by churches, with the coöperation and guidance of their pastors.

2. By this plan an increased responsibility is devolved on the members of churches; a responsibility which belongs to them, and which, on every account, it is best they should recognize and cheerfully meet. What they do, will be done; what they fail to do, they alone will be responsible for. It is not, however, proposed to withdraw all assistance; for,

3. There will be kept up an effective intercourse with the churches, and various methods will be used to encourage and strengthen them in doing their own proper work, and, should they become delinquent, in reminding them of their duty.

4. It is the great end and aim of this plan, which all must favor, to reduce, as fast as practicable, the expense of agency service, and, in its stead, to bring into activity a class of unpaid laborers. It is not proposed to diminish, but vastly to increase, the total amount contributed to missions. The Executive Committee believe that for an object like Foreign Missions, which must draw its nourishment annually and for an indefinite period, from the beneficence of the churches, one dollar bestowed by a self-moved heart and hand, is worth two dollars obtained by an agency purely foreign. That one dollar is at once the fruit of an intelligent interest already existing, and the pledge of its perpetuation and increased fruitfulness.

5. It will be important that every church should adopt some plan of making collections, a plan both simple and easily worked, and one that makes sure of frequent and regular gatherings in small sums. The masses have small means, but warm hearts; they can give little at a time, and repeat that little often.

6. *Be sure to enlist*, as the responsible actors, the persons,—of whom there are some in every church,—who are known to have an intelligent and permanent love for missions. Put the laboring oar into their hands, and by that act render them happy and make sure the success of your undertaking.

7. As the District Agents are located at great social and commercial centres, it will be convenient for most of the contributors to pay over funds to them; and the Executive Committee would for a double reason encourage such a course; as it will help keep the District Agents acquainted with what is done within their respective fields, and afford them a fitting opportunity for giving expression to words of encouragement, or making timely suggestions. Outside of New England, correspondence in reference to the periodicals will be most conveniently carried on through the District Agent.

For a fair trial of the measures herein proposed, your brethren, members of the Executive Committee, bespeak your earnest and united action, and they cannot but believe that good results will follow, the treasury filled, new missionaries sent abroad, those on the field more vigorously sustained, and, in time, the circle of evangelizing effort greatly extended. The present moment, the Committee regard as being, on some accounts, most favorable for inaugurating such a plan. Not only does the public mind seem to be ripe for it, but the state of the treasury is such that a change of this kind can be attempted without any great risk. With such efforts as the friends of missions are capable of making, and will not suffer themselves to fail of making during the year, we look for liberal contributions, and an advance on the income of last year.

H. Lincoln, J. N. Murdock,
B. Stow, J. W. Olmstead,
J. W. Parker, J. W. Merrill,
J. W. Converse, S. R. Mason.
D. Sanderson,

Executive Committee

J. G. Warren, *Cor. Sec.*

Missionary Rooms,
Boston, July 1, 1862.

P. S. The pastor or other person who

receives this, is requested to embrace the first suitable moment to present it formally to the church, secure action relative to it, and report the result of such action at once to the Secretary or District Agent from whom it is received.

J. G. W., *Cor. Sec.*

DEPARTURE OF MISSIONARIES.

Rev. E. P. Scott and Mrs. Scott, of Illinois, appointed to join the Mission in Assam, sailed from Boston in the "Art Union," Thursday, June 20.

DONATIONS.

RECEIVED IN MAY, 1862.

Maine.

Mt. Vernon, ch. 10; Warren, Ladies' Bap. For. Miss. Soc., Mrs. Eliza A. Kennedy tr., 12; Camden, 2d ch., young ladies 17; Dover and Foxcroft Village, ch. 5; Foxcroft, N. Hopkins 5; Fremont, friends 5; 54.00

New Hampshire.

Hudson, Mr. Merrick, for Assam Mission, 5; South Hampton, Esther Cutler 1; 6.00

Vermont.

Rutland, ch., a member 2; West Topsham, A. Sanborn 100; Franklin, Elias Truax 90 cts.; Burlington, 1st ch., E. A. Fuller tr., 6.75; Fairfax, ch. 10; 119.65

Massachusetts.

Boston, a sister 20; Roxbury, a friend 10; Brookline, ch. and cong., Dea. Geo. S. Brooks tr., mon. con. 20.39; Somerville, Perkins st. ch., of wh. 59 cts. is fr. Eddie Horton, 3.59; South Reading, Benj. B. Wiley 1; Chelmsford, Central ch., Miss Arelise Spaulding 200; 254.98

Salem, 1st ch., Chas. H. Price tr., of wh. 25 is for sup. of student in Rev. Dr. Binney's sch., Rangoon, Burmah, 425; Haverhill, 1st. ch., Geo. Appleton tr., 50; 475.00

New Bedford, Mrs. Lydia B. Green 1.00

Worcester, Oread Institute, Miss A. Kemp tr., mon. con. 6; Still River, Rev. A. Dunn 4; Mary E. Chase 1; Webster, ch., Dea. Solomon Robinson tr., 33.68; Agawam, Sab. Sch. 2.52; North Amherst, Miss L. C. Fish 4; 51.20 — 782.18

Rhode Island.

Providence, coll. at Annual Meeting of the Am. Bap. Miss. Union, at the First Bap. ch., 76.53; C. G. Love 1; 77.53

Connecticut.

Pequonnoc Bridge, of wh. 3 is fr. S. A. Morgan, 2 fr. D. C. Westcott, 1 ea. fr. D. Morgan, F. Gallup, Rev. J. E. Wood, Hannah Gallup and F. E. Maunierre, 10.00

Correction—Cromwell, ch. 4; entered in March, erroneously, as fr. *Cornwall.* — 10.00

New York.

New York city, Amity st. ch., Heman L. White tr., 606.03; Troy, North ch., Sab. Sch. 23.62; Copenhagen, Mrs. Lydia White 3; Albion, ch., to cons. James Christie H. L. M., 100; Rochester, Sab. Sch., Samuel G. Beach's class, for Mrs. Telford's Mission School, Bangkok, Siam, 5; Churchville, Mrs. Ann E. Bliss 10; Clinton, ch. 3; West Plattsburg, ch. and soc. 11; Cassville, ch. 16; 771.65

Onondaga Asso., G. N. Harris tr., Syracuse, 1st ch. 35; 2d ch., Mrs. Larabee 1; 36.00

Washington Union Asso., Lakeville, ch. 13; Ft. Miller, A. Caswell 10; Mrs. Williams 2; Ft. Ann, Mrs. Rathbun 5; Mrs. J. V. Baker 1; J. Corning 2; Granville, ch. 36.75; Glens Falls, ch. 11.14; D. Newman 3; H. Colvin 1; Sandy Hill, ch. 21.75; Ira Laraway 8; Ft. Edward Village, ch. 10; per Rev. O. Dodge, agent, 124.64

Saratoga Asso., Schuylerville, ch., per Rev. O. D., agent, 7.60

Hudson River South Asso., New York city, E. Archer 35; Pilgrim ch. 6.14; Master J. F. Folwell 1 ct.; Oliver st. ch. 160; per Rev. O. D., agent, 201.15

New York Asso., East Marion, ch. 10.79; L. I., Greenport, ch., of wh. 18 is fr. Sab. Sch., 62.68; per Rev. O. D., agent, 73.47 — 1214.51

New Jersey.

New Brunswick, 1st ch. 325.00

East N. J. Asso., New Market, ch. 19.07; Scotch Plains, ch. 21.19; per Rev. O. Dodge, agent, 40.26

West N. J. Asso., Columbus, ch. 14; Jacobstown, ch. 31-.13; Pittsgrove, ch. 5.92; Moorestown, ch. 8.50; Upper Freehold, ch. 25.20; Bridgeton, 2nd Cohansey ch., H. V. Mulford 50; Cape May, 2nd ch. 10; Newport, ch. 3.48;

Vincentown, ch. 8.25; per Rev. James French, agent, 156.48 — 521.74

Pennsylvania.

Pittsburg Asso., Pittsburg, Union ch. 26; Salem, ch. 10.25; Peters Creek, ch. 1; per Rev. James French, agent, 37.25

Philadelphia, 4th ch., of wh. 2 is fr. Rev. G. M. Condron, 129.15; 11th ch., Charles Abbott Tracy and Mary E. Tracy 1 ea., 2; Tabernacle ch., C. Griffin 50 cts.; Penningtonville, ch., of wh. 6.50 is from Sab. Sch., 27.63; Marcus Hook, ch., J. M. Tage, for sup. of nat. pr., Shwaygyeen, Burmah, 40; per Rev. J. F., agent, 199.28

North Philadelphia Asso., Pequa, ch., per Rev. J. F., agent, 4.29

Central Union Asso., Phoenixville, Sab. Sch., of wh. 6.70 is fr. Miss Beavens' infant class, tow. sup. of nat. pr., care Rev. B. C. Thomas, Henthada, per Rev. J. F., agent, 12.81

Tioga Asso., W. Jackson, per Rev. J. F., agent, 4.04

Centre Asso., Scottsville, ch. 10; Stone Creek, ch. 1; per Rev. J. F., agent, 11.00

Ten Mile Asso., Pleasant Grove, ch., per Rev. J. F., agent, 2.00

Abington Asso., Benton, ch., per Rev. J. F., agent, 10.00

Northumberland Asso., Jersey Shore, ch., of wh. 25 is fr. Phelps Mills, 31.12; Williamsport, ch. 3.75; per Rev. J. F., agent, 34.87 — 315.54

Ohio.

New Lyme, Vinton B. Way 5; Cincinnati, Mt. Auburn ch., H. Thane Miller tr., 73.90; 78.90

Miami Asso., Loveland, ch., per Rev. H. Davis, agent, 10.00

Auglaize Asso., Harrison, ch., per Rev. H. D., agent, 4.29

Meigs Creek Asso., Salt Creek, ch., per Rev. H. D., agent, 6.20

Caesars Creek Asso., Greenfield, ch., per Rev. H. D., agent, .75 — 100.14

Indiana.

Indianapolis Asso., Southport, ch., A. L. Hooper, per Rev. S. M. Osgood, agent, 1.00

Illinois.

Alton, 1st ch., R. Flagg tr., to sup. Tha Ooo, nat. pr., care Rev. A. R. R. Crawley, Henthada, Burmah, 20.01

Bloomfield Asso., Urbana, ch., Sab. Sch., per Rev. S. M. Osgood, agent, 1.00

Chicago Asso., St. Charles, ch. 3; Elgin, ch. 2; per Rev. S. M. O., agent, 5.00

Fox River Asso., Aurora, 1st *ch. 2.50; Joliet, Mrs.* Hurlburt, tow. sup. of Mrs. Brayton, Rangoon, Burmah, 2; per Rev. S. M. O., agent, 4.50

Illinois River Asso., Canton, ch., per Rev. S. M. O., agent, 15.00

Illinois River East Asso., Pekin, ch., per Rev. S. M. O., agent, 2.00 — 47.5

Michigan.

Ann Arbor, ch. 5; Jackson, ch., tow. sup. of Sau Doo, nat. pr., Henthada, Burmah, care Rev. B. C. Thomas, 5.34; Adrian, Sab. Sch., Chamung Whitney tr., 16.43; Grand Rapids, Rev. C. C. Miller and two other friends 4.50; 31.27

Flint River Asso., Imlay, ch., per Rev. S. M. Osgood, agent, 1.50 — 32.77

Wisconsin.

La Fayette Asso., Tafton, ch. 4; Juda, ch. 20.10; Monticello Prairie, ch. 8; per Rev. S. M. Osgood, agent, 32.10

Lake Shore Asso., Scott, ch., per Rev. S. M. O., agent, 13.00

Winnebago Asso., Waupun, a friend to missions, for Henthada Mission, per Rev. S. M. O., agent, 3.00 — 48.10

Iowa.

Davenport Asso., Zion, ch., John Lincoln, for Africa, per Rev. S. M. Osgood, agent, 1.00

Keokuk Asso., Fort Madison, ch., per Rev. S. M. O., agent, 5.20 — 6.20

Minnesota.

St. Clouds, Rev. W. C. Phillips, per Rev. O. Dodge, agent, 5.00

Missouri.

St. Louis, Western German Bap. Miss. Association, D. A. Winter tr., 50.00

District of Columbia.

Washington, three friends, per Rev. C. F. Tolman, for Assam Mission, 15.00

Canada West.

Kingston, Capt. J. Sanderson, H. B. M. 62nd Regt., of wh. 2.50 is for Mrs. Wade's school and 2.50 for the Maulmain Burman Mission, 5.00

Germany.

Mission churches, per Rev. J. G. Oncken, 81.22

3493.09

Legacy.

Miami, O., Mrs. N. G. Moore, per Rev. J. L. Moore, D.D., Exr., 25.00

3518.09

Total from April 1 to May 31, 1862, $6017-

DONATIONS.

RECEIVED IN JUNE, 1862.

Maine.

Camden, 2nd ch., Young ladies, bal. 50 cts.; Rockland, 1st ch., bal., 50 cts.; Warren, Ladies' Bap. For. Miss. Soc., Mrs. Eliza A. Kennedy tr., 12; 13.00

Vermont.

Whiting, J. Q. A. Ware 13.50

Massachusetts.

Boston, Bowdoin Square ch., C. H. Moulton tr., mon. con. 14.04; Miss Ann Covell 50 cts.; Mrs. H. Wood 1.50; Widow's mite 3; Cambridge, Mrs. Emma P. Kendrick 2; Somerville, Perkins st. ch. 4.50; Melrose, Sab. Sch. 12; Brookline, ch. and cong., Dea. Geo. Brooks tr., mon. con. 17.14; Oakdale, Misses Abby C., Hellen M. and Mary O. Brooks, 1 each, 3; Belchertown, 1st ch. 3; Andover, ch., A. M. Greene tr., 15; Monterey, E. P. Dowd 1; Palmer, ch. 10; Ashland, ch. 9; Gloucester, Rev. L. M. Woodruff 1.75; 97.43

Rhode Island.

Providence, Marshall Woods, for the Shan Mission, care Rev. M. H. Bixby, 100.00

Connecticut.

West Woodstock, ch. 6.79; East Thompson, ch. 17; Meriden, 1st ch., Daniel Hart, to sup. nat. Karen pr., 25; 48.79

New York.

Hamilton, Madison University, S. T. Goodell 5; Homer, Miss. Soc. of the Cortland Academy, tow. sup. of students in Rev. E. B. Cross' school, Toungoo, Burmah, 19.73; Romulus, a friend of missions 20; Adams Village, ch., mon. con. 9.86; Rochester, German ch. 5; 59.59

Genesee Asso., Attica, ch. 2; Batavia and Pembroke, ch. 6.61; Wyoming, Rev. A. A. Russell 2; Oakfield and Alabama, ch. 9; per Rev. R. Morey, agent, 19.61

Chautauque Asso., Jamestown, ch., per Rev. R. M., agent, 7.00

Ontario Asso., Manchester, ch. 12; Bethel, ch. 17; per Rev. R. M., agent, 29.00

Buffalo Asso., Boston, Rev. A. J. Wilcox, per Rev. R. M., agent, 3.50

Genesee River Asso., Nunda, ch. 12.56; Grove and Portage, ch. 10.05; per Rev. R. M., agent, 22.61

Steuben Asso., Avoca, ch., per Rev. R. M., agent, 3.00

Niagara Asso., Clarence, ch. 1-.25; Akron, ch., of wh. 2.24 is from the Weaver estate, 8-.72; per Rev. R. M., agent, 9.97

Orleans Asso., Yates ch., per Rev. R. M., agent, 26.30

Monroe Asso., Webster, ch. 2; Pittsford, Michael Parker 10; per Rev. R. M., agent, 12.00

Wayne Asso., Ontario, ch. 3; Homer, Jared Babcock 10; per Rev. R. M., agent, 13.00

Hudson River South Asso., Calvary, ch. 25; Oliver st. ch. 50; Mt. Vernon, ch. 18.25; per Rev. O. Dodge, agent, 93.25

Hudson River North Asso. 12-.64; Waterford, Thomas J. Eddy 50; East Hilladale, ch. 5; Kingston, ch. 27.95; Saugerties, ch. 6; per Rev. O. D., agent, 101.59

Washington Union Asso., Granville, ch. 13.75; Rupert, ch. 6; Ft. Edward, ch. 2.85; Ft. Edward Village, ch. 8; White Creek, ch. 5; Ft. Ann Village, ch. 6.56; West Hoosick, ch. 11.91; Sandy Hill, ch. 10.50; Glens Falls, ch. 5.50; Adamsville, ch. 1; Cambridge, ch. 4.84; West Hoosick, B. Herrington 50 cts.; A. Joslin 1; Miss P. Eddy 2; S. Herrington 1; Bottskill, ch. 101.85; Hoosick, ch. 19-.20; per Rev. O. D., agent, 201.46

New York Asso., Nyack, ch., per Rev. O. D., agent, 25.00

Broome and Tioga Asso. 7.85; Binghampton, ch. 42.89; Castle Creek, ch. 7.07; Nanticoke, ch. 3.07; Whitney's Point, ch. 3; Conklin, ch. 2; per Rev. O. D., agent, 65.91 — 692.79

New Jersey.

West N. J. Asso., Woodbury, ch. 5.55; Blackwoodstown, ch. 17.88; per Rev. J. French, agent, 23.43

Pennsylvania.

Philadelphia Asso., Coleraine, ch. 3.50; Penningtonville, ch. 2; Lower Providence, ch. 4.25; Lower Dublin, ch. 74-.95; Philadelphia, 5th ch. 272.14; per Rev. J. French, agent, 356.84

North Philadelphia Asso., Pequa, ch., per Rev. J. F., agent, 2.00

Abington Asso., Clinton, ch., per Rev. J. F., agent, 6.88

Beaver Asso., Harmony, ch., per Rev. J. F., agent, 2.00

Bradford Asso., Troy, ch. 3.63; Smithfield, ch. 73 cts.; per Rev. J. F., agent, 4.36 — 372.0

Ohio.

Cincinnati, Ninth st. ch., Fem.

Bur. Miss. Soc., Maria B. Goldsmith tr., to sup. Sau Quala and other nat. prs., care Rev. Dr. Mason, Toungoo, Burmah, 159; Marietta, ch. 9.50; Columbiana, Mrs. Elizabeth McCulver 1; 169.50

Illinois.

York, of wh. 3.25 is fr. Mrs. Nancy J. Bailey, avails of gold beads, and 25 cts. fr. a friend, avails of gold ring, per Rev. E. P. Scott, 3.50; Alton, 1st ch., Sab. Sch., for Rev. Dr. Binney's school, Rangoon, Burmah, 15.50; 19.00

Chicago Asso. 11.88; Barington, ch. 1.50; Crystal Lake, ch., Rev. John Young 1; Elgin, ch. 7.25; McHenry, ch., Rev. E. Going 1; Waukegan, ch., Sab. Sch., to sup. "Waukegan," a pupil in Rev. B. C. Thomas' school, Henthada, Burmah, 25; per Rev. S. M. Osgood, agent, 47.63

Dixon Asso., Sterling, ch., per Rev. S. M. O., agent, 2.00

Fox River Asso. 15.06; Big Rock, ch. 16.25; Chicago, 1st ch., Sab. Sch., infant class 17.04; Kanesville, ch. 4.50; Newark, ch. 5; per Rev. S. M. O., agent, 57.85

Galesburg Asso. 8.50; Ontario, ch. 8; Monmouth, ch., Mrs. A. Tucker 1; per Rev. S. M. O., agent, 17.50

Illinois River Asso. 8.35; Kewanee, ch. 12.50; Toulon, ch., Rev. A. J. Wright 1; Canton, ch. 19.68; per Rev. S. M. O., agent, 41.53

Illinois River East Asso., Delavan, ch., per Rev. S. M. O., agent, 1.00

Nine Mile Asso., Galum, ch., R. S. Hood 4; Sparta, ch., of wh. 11 is fr. L. A. C. Brown, in part tow. sup. of nat. pr., care Rev. B. C. Thomas, Henthada, Burmah, and 1 fr. Sab. Sch., 12; per Rev. S. M. O., agent, 16.00

Ottawa Asso., Sublette, ch. 1; Deer Park, ch. 1; Lamoille, ch. 12; per Rev. S. M. O., agent, 14.00

Rock Island Asso., Edgington, ch., per Rev. S. M. O., agent, 7.60

Rock River Asso. 16.73; Burritt, ch. 3.70; Rockford, 1st ch., B. C. Sears 1; State st. ch. 3.75; Marengo, ch. 23.59; Stillman Valley, ch. 5; Freeport, ch., A. H. Wise 5; per Rev. S. M. O., agent, 58.77

Springfield Asso., Springfield, 1st ch., H. L. Field, tow. sup. of Rev. E. P. Scott, Nowgong, Assam, per Rev. S. M. O., agent, 25.00 — 307.88

Iowa.

Burlington Asso., Pisgah, ch., per Rev. S. M. Osgood, agent, 11.88

Turkey River Asso. 15; West Union, ch. 4; per Rev. S. M. O., agent, 19.00 — 30.88

Indiana.

Aurora, Ebenezer ch. 5.21; Miss Priscilla Dils 1; 6.21

Elkhart River Asso., per Rev. S. M. Osgood, agent, 6.30

Curries Prairie Asso., Terre Haute, 1st ch., Sab. Sch., to sup. E. G. Taylor, a pupil in Rev. B. C. Thomas' school, Henthada, Burmah, per Rev. S. M. O., agent, 35.00 — 47.51

Michigan.

Kalamazoo, 1st ch. 31; Ionia, J. R. Stone, for the Burman Mission, 4; 35.00

State Bap. Convention, Samuel H. Ransom tr., 60.00

Hillsdale Asso., Coldwater, ch., per Rev. S. M. Osgood, agent, 6.75 — 101.75

Minnesota.

Southern Asso., Chatfield, ch., per Rev. S. M. Osgood, agent, 8.00

Wisconsin.

Winnebago Asso., per Rev. S. M. Osgood, agent, 4.25

Maryland.

Baltimore, of wh. 12.21 is fr. Madison Square Sab. Sch., and 50 fr. "Semarf," to sup. nat. pr., care Rev. H. L. Van Meter, Bassein, Burmah, 62.21

Canada West.

Woodstock, ch., of wh. 5 is fr. Rev. R. A. Fyfe, D.D., 12-21; Woodstock, Judson Miss. Soc. of the Canadian Literary Institute, 12.50; St. Catharines, ch. 11.50; per Rev. S. M. Osgood, agent, 36.21

$2,129.21

Legacy.

Varick, N. Y., Ezekiel Beech, per John Beers, Exr., 500.00

$2,629.21

Total from April 1 to June 30, 1862, $8,646.34.

Donations in Medicines.

Philadelphia, Pa., Dr. D. Jayne & Son, two cases, for Karens, care Rev. C. Hibbard, 170; two cases for Rev. H. L. Van Meter, Bassein, 97; and two cases for Rev. E. P. Scott, Nowgong, Assam, 101; 368.00

Providence, R. I., Perry Davis & Son, one case Pain Killer, for Rev. J. W. Johnson, Swatow, China, 36.00 — 404.00

THE

MISSIONARY MAGAZINE.

VOL. XLII. SEPTEMBER, 1862. No. 9.

AMERICAN BAPTIST MISSIONARY UNION.

THE RANGOON BURMAN MISSION IN THE LAST TEN YEARS.

BY E. A. STEVENS, RANGOON, BURMAH.

The period named is one of special interest, as marking the enlargement of missionary operations in Burmah, consequent on the opening of the country by British occupation.

In 1851, Rev. E. Kincaid and Dr. J. Dawson had arrived at Rangoon from America, and commenced their labors in preaching and teaching, and healing the sick, when disturbances broke out between the Burmese and English Governments, which compelled them to flee, and to retire to Maulmain. During the six months in which these labors were prosecuted, four persons were baptized,—so that the Burmese church at Rangoon then numbered nineteen members.

On the capture of Rangoon in April, 1852, the missionaries returned to their posts, and, notwithstanding the distracted state of the country, had the happiness of receiving twelve more persons to communion before the close of the year, making the number of the church twenty-six.

About the middle of 1853, Rev. L. Ingalls, of the Arracan Mission, was transferred to Rangoon; and toward the close of the same year, Mr. Kincaid removed to Prome, to commence a new station. Mr. Ingalls labored abundantly and successfully until March 14, 1856, when he entered into his rest. Mrs. Ingalls continued in the country about a year after her husband's decease, going on, with the aid of native assistants, in the same work in which she had been engaged with him, until April, 1857, when she returned temporarily to America.

In December previous, Mrs. S. H. Knapp had joined the mission from Arracan, and in March, Rev. E. A. Stevens, with his family, reached Rangoon, on their return from America.

The missionaries engaged in this field, therefore, for the ten years specified, were Messrs. Kincaid, Dawson, Ingalls and Stevens, with their wives, and Mrs. Knapp. But of these, only Dr. Dawson has been on the ground the entire period.

Of the native assistants, the principal were the aged and venerable pastor, Ko Thah A, who died only a fortnight after Mr. Ingalls,—Ko Shway Doke, Moung Thah-zan, Moung Shway A, Moung Thet-nau, and Ko En, the present pastor of the church, and successor to Ko Thah A. Besides these, who were all ordained, much valuable and efficient service has been rendered by other preachers also.

During the entire period, the number baptized, on the profession of their faith in Christ, is 237. But, of these, a considerable number were from villages

remote from Rangoon, where they could not enjoy stated religious worship, nor careful pastoral supervision. As a consequence, some have disappeared; a good many, without relapsing into idolatry, have grown lax in religious duties; and a number, also, have apostatized. Others, again, although thus isolated from the body of the church, have maintained their distinctive character, and, by the grace of God, letting their light shine, have been the means of leading others around them to Christ.

This is especially true of the district of Thongzai, about three days north of Rangoon, a place formerly noted for its wickedness. In 1855, five persons were baptized here. They were visited, from time to time, by native preachers and missionaries. Subsequently Mrs. Ingalls, after her return from America, went and resided several months among them, and then made their village her home. Two successive years, also, Associational meetings, of several days in continuance, were held there. The result has been, through the blessing of God, that the little band has grown to forty-one members. Nor is this all. From this place visits were made to Letpadau, a day's journey beyond, where the preaching of the word has been blessed to the raising up of another church of more than twenty members.

The Associational meetings, that is, meetings for preaching, prayer and consultation, composed of delegates annually chosen from different churches, and held several days in succession, have been very much blessed of God. At first the Rangoon church was in association with the Karen churches of the Maubee district. But those churches being many, and for the edification of the greater number, the annual meetings being conducted almost wholly in the Karen language, the Burmese delegates could derive but little profit, and consequently felt comparatively little interest in them. It was determined, therefore, as there were several churches with which to make a beginning, to form a Burmese Association, of which the annual meetings should be conducted in the Burmese language. The effect has been most happy in strengthening the courage of the Christians, increasing their mutual love, and stimulating their zeal in the Master's service. Three such meetings have now been held, at each of which were manifest tokens of the presence of the Holy Spirit, converting sinners, as well as quickening and edifying the people of God.

Besides the Thongzai and Letpadau churches, other branches, also, have shot forth in other directions, but not with equal vigor and fruitfulness.

The first in order was formed in Kambet, about four miles north of Rangoon, where, and at Ananben, about the same distance beyond, thirteen members resided. These were formed into one church, and a deacon ordained over them. But we are sorry to add, that that insidious enemy, opium, has gradually found its way into the portion of the church residing at Kambet, almost destroying its vitality. At Ananben, however, it is different, and some fruit has been gathered, and signs appear of larger increase.

At Pazoondoung, also in the east, and at Kemendine, in the north, suburbs of Rangoon, separate churches were formed under their respective pastors. But Ko Shway Doke, the pastor at Pazoondoung, died. Moung Thah-zan, pastor at Kemendine, has removed to Arracan, and his successor, unhappily, fell into sin, and the members, from various causes, scattered in different directions; so that those churches have ceased to exist, as distinct bodies, their few remaining members being reckoned with the Rangoon church.

At the last Associational meeting, held at Henthada in February, 1862, Moung Thetnau was ordained pastor over the churches at Thongzai and Letpadau, where, in connection with Mrs. Ingalls, he had already been laboring more than two years. From such a good beginning, we may surely look for the best results.

The importance of systematic contributions for the support of religion, has not

been overlooked by the Rangoon church. The native members of the church and congregation raise by subscription more than ten rupees a month towards the support of their pastor; the sacramental contribution is maintained, and the "missionary box" gathers its weekly pice from children and others, besides occasional collections for specific objects; so that, probably, the entire contributions of the native members of the church and congregation, for the period under review, have averaged rather more than one hundred rupees annually.

The prominent feature of the plan of labor in the Rangoon Burmese Mission, has been the direct preaching of the word of God in the vernacular tongue, both in the town and in the rural districts. Schools, indeed, have not been wholly neglected, but they have been of a primary character, and generally teaching the ordinary rudiments in the vernacular only. There have been such schools at Kambet, at Kemendine, at Thongzai, and in Rangoon itself, where the principal one has been supported by the ladies of the Burmah Female School Society, under the immediate superintendence of Mrs. Knapp. It numbers about twenty-five pupils, and has been instrumental of much good. Besides these primary schools, the government school has been accessible to the male children of the Christians, where English is taught as well as Burmese.

In thus looking back on the last ten years of the Burman Mission, we feel that we have great cause to thank God and take courage. Substantial progress has evidently been made. The number of church members has been greatly increased, and out of them God, we trust, has raised up some faithful preachers of the word; systematic contributions are made by the Christians for the support of the gospel among themselves, and for sending it to others; several distinct churches have been formed, over which ordained pastors are settled; partial provision exists for the instruction of the children of the Christians, and the churches are organized into an Association for mutual encouragement and combined action. Interesting individual cases of conversion have occurred from among the Armenians, the Mohammedans, Teloogoos and other races of India, besides the Burmese. And of these last, one is a prominent certificated pleader in the civil courts, and others were priests. The leaven of the Divine word is evidently working in the town and in the country, and there is every indication that, with proper supervision and the continued blessing of God on our labors, the churches will continue to grow, and will be multiplied; and we pray that it may yet be our privilege to record, that "great grace was upon them all."

RANGOON MISSION.

LETTER FROM DR. BINNEY.

Review of the Academical Year.

Kemendine, March, 1862.—In reviewing the past academical year, of nine months, I find very little to report, except to repeat what has been already received and printed. The pupils have manifested the usual good disposition, both as students and as Christians, and the course of study has been as indicated in my last report. They have found it necessary to write more, as they engaged in subjects of which they had no textbook,—nothing but what they received in the class-room. Their only hope, therefore, of permanent improvement, was to write out the subjects as we proceeded.

Their progress has been, generally, all I could reasonably expect. There has been unusual health during the year; and there has been nothing to interrupt study, even for a day. Visitors always appear satisfied with the pupils' progress. They do not note, as I do, the defective points; they see only the surface under favorable circumstances. They think of what is attained, without consider-

what ought to be attained, and what, with suitable provision for the pupils, might be attained. For myself, I cannot overlook, and, in writing to the Rooms, I ought not to overlook, what ought to be and what may be done. Any failure, so far as it is apparent to me, seems owing to the want of suitable instruction.

The Karen teachers do as well as we could expect; but everything they do requires close supervision, and every difficult point in their instruction must be first made plain to them. It will readily be seen, with so many subjects and classes of pupils, how largely the teaching department devolves upon me. When it is considered that the most difficult of our studies are conducted without text-books, that the matter and arrangement have to be prepared anew, or selected and arranged, that often the very terms used must be constructed or transferred, as we proceed, it will be plain to every one that no one man can do all this well, as it should be done. Should any man at home pretend to do well what here devolves upon one man, he would be at once regarded as a deceiver, or a very foolish man. Sure I am, that what I gain in surface work, is lost in its quality and depth. I can only say, the pupils have all there is of me. I do nothing else. And the progress of the pupils has done *them* credit during the year.

The Pupils and Teachers.

The average number of pupils for the nine months has been fifty-seven (57). Of this number, seven, (7) comprising the class that have been five years in study, left us at the close of the term. Three others, belonging to the same class, so earnestly asked to remain another year, that I have yielded to their wishes. One of them will aid me in teaching, as Pah Poo leaves to establish a school of his own in Maulmain. During the past year we have had the aid of two Karen teachers, and at times the more advanced pupils have aided in teaching the younger classes. This has been done for their *own* improvement, as much as to aid the *teachers*.

The young men who have just left us, having passed over all the studies included in our present course, are more or less qualified to become intelligent preachers and teachers in the different studies they have pursued. They have necessarily taken the course irregularly, as some of the subjects belonging to the earlier stages have been introduced at a later period. Still, a statement of the course of study gives a fair view of what the class has done.

Course of Studies.

The first two years, supposing the pupil not to have the preparatory study, are given to arithmetic; the whole of Cross' and Stilson's geography, a grammatical study of their own language, and rhetoric. During this period, they have a daily exercise in the New Testament, partly for its moral influence, and partly to accustom them to the study of the Bible. After this, they enter upon their Biblical and theological course in about the following order: the exegesis of the Pentateuch, with an informal application of the rules of interpretation; they then review the Pentateuch, collating the peculiarities of the Mosaic dispensation, especially the Jewish fasts, sacrifices and feasts.

With this knowledge they continue the exegesis into the Book of the Kings, analyzing the whole, and collating, as they proceed, the history of the theocracy. During this second stage, they take up the formal study of the Rules of Interpretation, and apply them as they continue the exegesis. After having completed this period, they cease the exegesis, except in particular passages, and only analyze and collate the subjects till they finish the Old Testament. They then take a brief historical view of the period intervening between the closing of the Old Testament and the opening of the New Testament; after which they enter upon the exegesis of the whole New Testament. Here they are rigidly held, so far as is possible for them, to the rules of interpretation, with rhetorical rules as far as they are connected with the object

of the study. As they proceed, they analyze the whole, and compare the Old and New Testaments, so as to understand the relation of the two dispensations.

Having completed the direct study of the Bible, they commence that of systematic Biblical Theology, adhering strictly to Scriptural proof and illustration, according to the sense before assigned to each passage in their exegetical course. In like manner they consider the church and its province; the relations and duties of church-officers and members. At the same time, they take up the principles of rhetoric and logic in their application to speaking and writing, and especially the analysis and arrangement of theological subjects. So far as I am able, I persuade them to adopt the textual treatment of subjects for the pulpit. If it is not best for Americans, it is certainly best for the Karens.

It will be seen from the above that the course of study is far from being complete; partly for want of time, and partly for other reasons. They receive more or less instruction in prophecy; but as I know but *little* about it myself, and know of no work that I would dare take as a guide, my teaching is very indefinite, and largely made up of cautions not to attempt to *teach* what they do not themselves know. The history of the church and of doctrines, true and false, is taught informally, but only so far as to aid in more clearly seeing subjects directly or indirectly otherwise before them. The great object is to enable the pupils to understand and to feel the teaching of the Bible, and then simply, but clearly and forcibly, to present it to the minds of their fellow-men.

Character of the Pupils.

The class that has now left were not all equally successful, nor all successful in the same branches; but they will, I trust, all be intelligent preachers, perhaps good pastors and teachers. They have not the age and experience of the men who left me when in Maulmain; but they appear to be good, Christian young men, a little timid but honestly anxious to work for the cause. Should this prove to be their character, they will gradually get into their work without rashness, and will do no harm while getting experience.

Examination by the Bishop of Calcutta.

During the past term, the bishop of Calcutta, while in Rangoon, visited the school and examined this class, as only an experienced teacher could do. In the most simple manner he opened the subject, secured their confidence, and in about forty minutes led them through the prominent points of the Old Testament, its types, sacrifices, feasts,—a little history and biography, and their relations to the New Testament; then into the gospels, its history and parables, and an occasional exegesis; then into the epistles, from which he started doctrinal questions, regeneration, justification, sanctification, faith and works; and why the pupils thought as they did about all these points. He asked no leading question, but it was all so simple that I found no difficulty in interpreting for him literally; and the pupils found no difficulty in understanding what he wished to know. They had no previous knowledge of what he would do. It was not decided until all were in the room. I told him what they had studied, and left him to ask just what he pleased, and he did it very informally, but very thoroughly. He commended the class very warmly, and told them he should be greatly disappointed if they did not hereafter become useful men.

The bishop and his lady then visited the school-room and Karen houses, and closely observed our entire operations, including the mode of instruction, discipline, living and working. They saw everything in its every day aspect, and expressed their approval very freely. Indeed, he said that the demands of his own field were so great, that his rule was not to give to other bodies of Christians; but, he felt so much interested, that he must in this case depart from his rule, and at once sent a donation to aid in the work. The following is a [illegible] visit, taken from the "[illegible]

The Bishop's Report.

"The bishop of Calcutta, during his visit to Pegu, inspected the Karen Mission Institute at Rangoon. He reports that the answers of the lads in training for the native pastorate showed an accurate and thoughtful acquaintance with Scripture. Nothing can be more encouraging than the accounts given of the Karen missions, numbering 30,000 Christians. There are fifty candidates for the ministry, lodged in neat but plain houses, built in Dr. Binney's compound, after the model of those to which they are accustomed in their native villages. This is the true style of work; but the Karens were prepared for the gospel, as the Hindus and Mussulmans are fortified against it."

The bishop's intelligent, but kind, examination and deep interest were very beneficial to the pupils; and his kind approval and words of cheer were not less so to the teachers. In fact, we dwell so much and so anxiously on defects that are all the time before us, that we fail to appreciate our actual progress. Flattery does us no good; it may be very kind, but we know too much to be ourselves deceived by it. But when an intelligent, honest, disinterested man, like the bishop, gives us a kind word, it does the heart good, and the head too. For that reason I state it to the readers of the Magazine. I fear you need it as much as I do.

Let then our friends and supporters at home know, that buried we may be, we are; but we are not dead. There is certainly both work and device in *our* grave. Let them pray for us, that we may not "work in vain."

LETTER FROM MR. BENNETT.

Printing at Rangoon in Ten Years.

Rangoon, April 16, 1862.—Having lately been called upon to furnish statistics for a work of Dr. Mullens, who is about getting up a work to show the progress of missions in India for the past *ten years*,—I have been led to go over, in some measure, our printing operations; and the result is as follows:

Printed in the last ten years, 38,287,700 pages; of which 7,000 were Sgau Karen New Testaments, and 45,500 parts of Scripture, and 351,075 books, tracts, &c.

There were issued in the same time from the depository, Scripture and parts of Scripture, 60,175 copies; of tracts, &c., 827,500 copies.

Burman Bible and Tract Society.

A meeting has been held here, at which was commenced, and the Constitution adopted, a "Burmah Bible and Tract Society," which I hope will be for British Burmah, what the Calcutta Bible and Tract Societies are for Bengal; and, Providence favoring us, I hope will raise for Bibles and tracts from 1,500 to 2,000 rupees for the present year.

Wants of the Printing Department.

There is some talk of attempting to print a Sgau Karen Bible; but I fancy only a few, if any, have a correct idea of what it will cost. We ought, most assuredly, to have another edition under way. Probably there are nearly 20,000 Karen converts, and as yet only 3,000 entire Bibles have ever been printed.

A year or two must elapse, after the work is commenced, before it can be completed and ready for delivery; and the edition should not be less than 5,000. This, at the least calculation, will cost 25,000 rupees when bound. One-half, if not two-thirds of this sum may be reasonably expected to be returned from sales.

A few hundreds of rupees will suffice to print a 24-page tract; but the entire Bible cannot be compassed short of thousands. Many of our tracts are out of print; and for them there are orders in the depository which cannot be supplied, as we have no funds to print them.

LETTER FROM MR. STEVENS.

Baptisms.

Rangoon, April 15, 1862.—On Sunday, the 6th inst., Dr. Binney baptized in our baptistery, Mr. —— and Mrs. ——

and the recently married wife of one of our members, an East Indian, who has been very useful among the people of his own class in the cantonments. The person first named will probably be the Secretary of the Bible and Tract Society, recently formed. On attaining his majority within the last year, he distributed 550 rupees among the different departments of our work, as a thank-offering, we suppose, to the great Giver. This is a fair indication of the spirit of the man.

* * * * * * * * *

At the same time that these persons were baptized, Ko En also baptized seven Burmese and one Teloogoo, the latter having lived in a Burmese kyoung three years, two of which he spent under the yellow robe of the priesthood, at Henthada, where he still belongs.

HENTHADA MISSION.

JOURNAL OF MR. THOMAS.

Tour South of Henthada.

Henthada, Dec. 2, 1861.—I am this evening in Toung-botia, about eight or ten miles south of Henthada. We intended to have taken an early start; but this we were pleasantly prevented from doing by a call of an hour or two from Dr. Kincaid. On arriving near this place, on the banks of the river, we were obliged to walk through wet paddy fields for half an hour, in order to reach the little chapel, or Karen meeting house.

This afternoon I have visited among the heathen and Christian Karens in this vicinity, and found the members of the church in a tolerably good state, but no special interest among the heathen.—Preached this evening in Sgau Karen; but on the coming day the meetings must be in Pwo Karen, as the church is composed mostly of that tribe.

3.—We have spent this day in holding meetings and in administering the ordinances. All the services have been in Pwo. Four were baptized.

This is one of our older churches. Quite a large number have been baptized in this place; but many of them, having removed to another, have been formed into a separate church. There are many heathen Pwo Karens here. And six months ago, we fondly hoped that many of them would, ere this, have been numbered among the disciples of Jesus. But it seems now, that it was a worldly motive which caused many here to think of worshipping God! The motive having been withdrawn, all are again insensible to the welfare of their souls!

4.—I am this evening in Kyunta-nau, a place where I baptized the first Karens after coming to this part of Burmah. The little church, formed seven years since, still exists. It has at times numbered more than fifty members; but at present the number is less, not from defection, but from removals.

5.—Though I slept among the Christians at Kyunta-nau, I did not administer the ordinances there. That was done by Totah, who made the church a long visit a month since. I make this tour especially to labor among the Pwo Karens.

A Ten Dollar Meeting House.

Early this morning, leaving most of my goods in the Kyunta-nau chapel, I left to spend the day among the Pwo members a few miles off. There is a very pleasant chapel, and a few houses of thrifty Pwo Christians. One of their own members acts as teacher, or preacher; but this duty he does in addition to his daily labor, and free of expense to any one. The church have a pleasant house of worship, which, instead of costing fifty thousand dollars, cost nothing except the labor of the members of the church, which would amount to less than ten dollars.

I met the members of the Sgau church again this evening, with whom, after a sermon, I spent much time in conversation on the interest of the cause around them.

Prosperous Church at Zalong.

6.—I expected this morning to have crossed over the Irrawadi, and to have visited a small church of Pwos there; but

on hearing that they were not ready to receive us just now, we went immediately to Zalong. Here we find a permanent wooden meeting-house. This is a church distinguished also by energy and intelligence. The preacher has studied some in the Henthada normal school, and is a man of great common sense and energy. I have tried to have this preacher constantly employed in preaching among the Pwos here; and as he has a family to support, I have sent his name to the church in Jackson, Ind., as a recipient of their money. May those dear brethren in Indiana not forget that this minister of Christ is unable to spend all his time in preaching the gospel for want of support.

Here in Zalong God has poured out his Spirit and converted souls. Four new families have been added to the Christians here. Seven of these, it has been my privilege to baptize. This has been a happy Sabbath. Just seven years ago this time, we spent several days in this region. There was then one man who made high professions, but only hoped to get an office from Government by becoming a professed disciple. He is dead. He never made any nearer approach to being a Christian. But there was in that crowd a modest, intelligent-looking young man, who had in his hand a Pwo Karen spelling book, given him by br. Brayton. He continued his inquiries and was baptized. He is now the pastor of this church, of some twenty-five members, one of our most firm and active churches.

Cordial Reception.

7.—We left Zalong this morning early. It was my intention simply to make a call on the church in La-ming, as that is mostly a Sgau church, and has been visited by an ordained man. But my resolution was at once forgotten in the very hearty greetings of the members there, and by the news of candidates for baptism. I found a most interesting family, one was a Pwo Karen, asking for baptism. So again I was permitted to baptize converts in La-ming. Three were baptized, and the communion service celebrated. *There are indications of good here yet.* Three families more are apparently even now Christians.

8.—This morning we came down the river, two hours, when we reached Kyung Shah, a region of Pwo Karens. I gave an account of my visit to this place last year, when I baptized five converts. I also remarked how strong were my hopes that others would believe in Jesus.

New Converts—Baptisms.

9.—My most sanguine expectations have been realized. Some ten families have become Christians since last year. O it was a happy time for me to see and converse with these newly converted disciples! Out of the new converts, fourteen were baptized here to-day! The baptism was in a natural tank. A more perfect baptistery could not be made by the hands of men. The candidates were all heads of families! Let God be praised! Aye, let Him be earnestly prayed to that other new inquirers may be led to Christ.*

Soon after I had finished the commemoration of the dying love of Christ, tidings from home caused me to spend the night in returning.

Darkness Still Lingering.

Henthada, April 1, 1862.—I have already sent an account of my tour down the Irrawadi to Kyung Shah, in the early part of December last. Need I say it? Such accounts must not be expected from all our tours. My very next tour was made a few days afterwards, and was only a few miles distant from the former tour; and yet, it presents a striking contrast. I went to the south-west of the city, and on nearly to the borders of the Bassein province.

In starting on this second tour, I passed through Kah Lah, a Karen village, a part of which is visible from the mission house. Here there is not one disciple of Christ. The Karens, in addition to their own stupid customs, imitate their Burmese neighbors and worship idols. This is the very first place I visited with Mrs. Thomas, on

*The teacher here, Thah Hlay, has labored nobly. He has long been aided by the Sabbath school in Terre Haute, Ind.

arriving in Henthada. We slept there in a native house two nights. But I now saw the old man who then received us, carrying rice to the yellow cloth priests! Perhaps there are none of God's elect in Kah-Lah.

A Beam of Light.

Hence, passing on four miles, we came to Ta-koo-ding, where the grace of God has been displayed during the past year. I have written about the origin of the good work there, and announced that fifteen converts had been baptized. Since that account, two others have been baptized. We have reason to think that the Spirit of God has touched the hearts of others in this place. I spent the Sabbath in Ta-koo-ding on this tour, and we had most solemn meetings. I shall be disappointed indeed, if I do not soon hear of new converts there.

From Ta-koo-ding we went to Nar-mau, where there are many Burmans and several villages of Karens. But none of the latter had ears for the gospel of Christ.

In Pyah-ka-tah, a place four miles south of Nar-mau, are many, many Karens; but they seem to be following an influential chief to perdition! For several years, there has been here a small church. But the inundation of the place by water two years past has scattered the little church to other places, only one family of the disciples remains. But we hope God will turn some of these heathen to Himself. Our hope is in Him.

In Mo-goke, as for several years past, I found one old apostate from Bassein, who still exerts a baneful influence. However, the head of one family there professes to be a convert. We often see him in the city. In fact, we see him too often; so often that we fear he may still be a follower of the Nat-Thah-Mee, the Karen woman who professes to be an inhabitant of the upper world, or Nat country.

Faithful Laborer.

From Mo-goke I went five miles, and came to one of our most populous regions of Karens, Pouk-tan. I spent much strength here in going to different parts of the place, or in going from village to village. Last year there was a Christian government officer, his family, and one aged man, a villager, who we hoped would be the foundation of a church in Pouk-tan. But the revenue officer has left, and the old man alone remains of the "salt of the earth" in that place. He seems to be a true disciple, and his faithfulness and zeal give us much joy. He went about the place with me, and was not ashamed to try to preach and to sing the praises of God. I found a few very promising inquirers there also. But I was not able to establish an assistant or preacher there. We cannot hope to see the work of conversion progressing, unless a preacher is among the people. "Faith cometh by hearing." O may the people soon be willing to receive a messenger of salvation in Pouktan.

In returning to Henthada, I went a little to the west, and came home by another route. I saw many Karens, but they were still more insensible than were those we saw on our way out. Most of the people I saw on my return were followers of the famous Karen woman, of whom I have written. They seem to be waiting in sullen silence to see what turn matters will take with their goddess. They would hardly look at the "missionary of the cross."

Here is an opportunity to exercise faith. Let our friends pray for the Karens among whom I went in the tour now described—even for these—the most hardened Karens in our field. God is able to turn them to Himself.

TOUNGOO MISSION.

JOURNAL OF MR. CROSS.

Wayside Teaching.

I left town Jan. 23d, to attend the Bghai Association. I parted with Dr. Mason on the 19th, on our way back from attending the Paku meeting. He made his way to the north, but my affairs compelled me to return to town. The place of meeting is only a little more than a half day's brisk walk for a native from the town; but it took me three

days. I however made the blunders of our ignorant guide, (whom I had to dismiss altogether on the morning of the third day), the occasion of a good lesson to my pupils, some of whom were with me. They acknowledged, from the lesson, that to undertake the work of spiritual guides to multitudes of people, without suitable qualifications, would be an infinitely greater fault than that of the Karen soldier, who had so readily undertaken to be our guide, when, in fact, he knew only enough of the way to mislead us; and hence to be so much worse than no guide at all.

24.—We slept in a place infested by wild elephants; a herd of eighty or more had recently passed along in our path. Our people wished to find a place to sleep where they could climb trees, provided the elephants should make their way back in the path. In this they did not succeed. In the evening, a heavy, distant sound was heard, and even the dark faces of the natives seemed to turn pale. The sound proceeded from our own elephant, and we were permitted to sleep unmolested, and arise from the ground refreshed from our weary journey of the day before, and with the prospect of reaching the place of meeting in a few hours more.

Preparations for the Bghai Association.

25.—I arrived at the place of the meeting, "Sat-teh" about ten o'clock in the morning, and found Dr. Mason. He had eaten no bread since I left him eight or ten days before, his stock having been exhausted about that time. I was happy to supply him with some only three days old. I find a vast enclosure and shed for the meeting, covering nearly a half acre of ground. I did not expect to see this shed filled; but I was disappointed. I think there were more people present than at the Paku meeting.

Orderly Behavior of the People.

This is the first time I have seen the Bghais in their own country. From what I had seen of them in town, as pig-hawkers, that is to say, clothed with filthy garments and a hog lashed be[illegible] *bamboo slats* to their backs, I [illegible] expect to see much order or cleanliness. I did not see any too much; and yet I did see flocks of women and children, many of them with clean clothes, and all behaving in the most decent, civil, and Christian manner. Although a vast multitude of these so recently wild people were collected without police, not a thing occurred to mar the peace or the quiet of any body. I think this could not be said of any three or four days' camp-meeting in America, even. During the hours of recess, and in the evening after meeting, there was nothing to indicate to the ear the presence of a great multitude, except the low hum of conversation. No boisterous singing, hallooing, or tricks played for mischief. The meetings all began at the appointed time, and closed at the proper hour. This is all a matter of course to us among the older Christian Karens; but the Bghais are the wildest of the wild. And it certainly should not be regarded in Christian lands as so much a matter of course as to pass unnoticed, as a signal triumph of gospel power. Why was this thousand or more of wild Bghais now so sober, so orderly, so intent on hearing rebukes of sin and exhortations to honesty, justice and holiness? Certainly, no human power could have made them so. The explanation is that the gospel is true, and precisely what it professes to be,—"the power of God unto salvation to every one that believeth."

Any sane man, who could have marked the change in this people which had taken place, all within four, five or six years, must see that the gospel is true; and that to send the gospel to the ends of the earth, to every Bghai or Bushman, is to introduce to him the power of God to save him from the borders of bestiality, and elevate him to the habits of the best of men. This is the work for which Christians in America are called upon to give something of the abundance which God has given them.

Preaching through an Interpreter—The Bghai Language.

[illegible] evening, 25th, I preached to the [illegible] discourse through an interpreter;

annot speak Bghai;" yet the lan- and idiom is so near that of all Karen, that but few words were in preaching which I did not un- d. Dr. Mason speaks the Bghai, ght I see, as well as he does the which he has been in the habit of g for thirty years. As a written ge, the Bghai seems the most un- chopped up, unlawful attempt at ge which ever came to my notice; en spoken with earnestness, it has f the flow and consistency of sound lence which the other Karen dia- ve, and is by no means an unpleas- guage or unsuited to eloquence it- The native preachers seem quite as , and speak with quite as much any other Karens.

-Sabbath. Dr. Mason preached morning in the Bghai language. he speaks all the varieties of the unless it may be the Red Karen tern Bghai, which, however, he eady begun to print in. This his marvellous facility in acquiring ge.

The Association.

-The meeting of the Association o-day. Rev. Shapau was appoint- lerator, and two young men were ted clerks. About eighty villages presented in this Association, and llage sent in a letter. This must give some idea of the time to be occupied in reading the "letters of the churches." There are not eighty churches, but every village which has received a teacher reports to the Association by letter and by delegates.

The tables below show a comparative view of the two Associations, Paku and Bghai.

The Work Advancing.

We see from the tables that the Bghais are advancing. One thing, however, is to be noticed; this Association is not composed wholly of Bghais. Many of the churches are of the tribe called Mopghas, and these are decidedly the most efficient and liberal Christians for all enterprises of benevolence.

Our meetings continued with unabated interest till the 29th. The gospel among the Bghais is still advancing. New villages are opening to receive teachers, and new villages are becoming Christians. Many of the habits of the people are very low as heathen; and it is difficult for the people to shake off all their habits at once when they become Christians; but it is encouraging to see the transformation steadily advancing. Some of the habits of the heathen Bghais are too filthy and gross even to be named. This makes the power of the gospel in converting and purifying them the more plain, and is so much the more an occasion of encouragement and rejoicing.

Statistics.

	Bghai.	Paku.	Total.
d preachers,	1	3	4
ined preachers,	75	64	139
for school and preachers,	79	68	147
schools,	74	61	135
n schools,	1381	805	2186
d the past year (1861),	332	354	686
members died,	105	69	174
mber of deaths,	563	326	889
eported,	326	435	761
number of church members,	2189	2544	4733
of churches,	56	67	123

Contributions in Money during the Year.

	Bghai.	Paku.	Total.
For the schools, male and female, in the city, . .	Rs. 741	Rs. 747	Rs. 1488
For village schools, ...	326	564	890
For ordained preacher, ...	85	101	186
For Rev. Quala, ...	21	2	23
Other itinerants, ...	39	0	39
For teacher Cross' house, ...	127	320	447
Donations, besides work, ...	0	14	14
Totals, ...	1339	1748	3087

BASSEIN MISSION.

LETTER FROM MR. VAN METER.

Accessions to the Christian Ranks.

Bassein, April 10, 1862.—As the first quarter of the year 1862 is just past, let me give a brief account of what has taken place in our field during this time. The number of new worshippers or converts from heathenism is unusually large. No three months of our missionary life has, perhaps, witnessed such cheering accessions to the Christian ranks. I have already communicated intelligence of the three families—thirteen persons—converted at the time and near the place of the annual meeting in February.

Shortly after this we heard, through one of the Sgau missionaries, of eighteen persons in a village some distance north of Bassein, mostly Pwo Karens. The above are included in the one hundred and eleven new worshippers mentioned in the last annual report, as they occurred before or at the time of the annual meeting.

But the most encouraging cases have come to our knowledge during the past month. On the 5th ult. I visited Myatlay-khyoung, a name now becoming familiar to the readers of the Magazine, and had the pleasure of meeting with a number of Karens who had declared themselves Christians only at the beginning of *that* week. There were nineteen in all, including children, who in this case go with their parents, making a Christian community in that place of forty-seven persons.

As they are needing a chapel and house for the preacher, I had some hopes of getting the kyoung, a large building and nearly new, for that purpose. The owner (so called, others have aided in part,) said that he was willing, but his children and the others opposed it. He received and entertained all our company of Burman and Karen Christians, and declares that he will be a Christian. There are several Burman houses at this place, but none are Christians. They are still wedded to their priests and idols. Otherwise, we might hope soon to see this a Christian village.

The kyoung is now vacant, but the priest may come back at any time. O pray for us that there may be a complete triumph here of the light over the darkness.

It is now a little more than a year since Tha Bwa began laboring here. He is gaining influence daily, is now building a good house in a central place, and the people, besides other aid, have already given thirty rupees toward it. Tha Bwa's support is provided for by the West Chester, Pa., Sabbath school.

Others from this vicinity have joined the Christians since. On the 27th ult.,

two more men, heads of families, came in to me to give their names as disciples, and on the 29th another man came and did likewise. These, with wives and children, make sixteen in all.

Heathenism Renounced.

From Pay Beng, a little to the north-east of this, and where is one of our best churches, word comes that two families, ten persons, have renounced heathenism during the past month. A new interest also is just beginning on the Bassein river, about half way to the sea. A delegation came in a short time since, with a young Sgau man, who speaks Pwo, to get my consent to his going to live with them as their teacher.

But the most surprising, and to the reader, doubtless, the most interesting news, is that of the sudden awakening of a large number of Burmans in the Pay Beng. The messenger sent to visit them has returned. He spent several days with them. Nine houses have unitedly begun to worship Jesus. Some have come in to see the teacher and to get books. A few are already asking for baptism. In view of what has here taken place, we do rejoice, but it is with trembling. May it be that we shall see here among the Burmans, what has so often been witnessed among the Karens! I am now making arrangements for a teacher or preacher to live among them and instruct them. The Teloogoo man, who began this work, is not a preacher, but a business man of influence among the Burmans and Karens of that district.

And still they come! Only last Saturday old Ko So brought in a Burman, never seen by me before, to say that he, with wife and children and two of his neighbors, with their families, are now professed disciples. This man has been reading our books for the year past; has not worshipped idols, nor priests, nor attended heathen festivals during this time. The other two families have united with him, only for two or three months past. They live at Pa-douk-bin, on the Duggah, some twenty miles north of Bassein.

ASSAM MISSION.

LETTER FROM MR. WARD.

A Colporteur Raised Up.

Sibsagor, April 8, 1862.—Last evening, at our monthly concert, I was thinking what we were to do with the money sent for colporteur, &c., when a brother whom I baptized a year ago, who is a very grave, sedate, and well behaved young man, while engaged in prayer, alluded so earnestly to the one talent, that I at once wondered that I had not thought of him to travel and labor with our older brother Kolebor, in testifying of the gospel of the grace of God. I called him this morning, and asked him whether he would prefer to remain in the printing-office, or to go out among the people and tell them about the great salvation. He at once replied that his labor in the office was for a livelihood; but to labor for Christ was to do something for establishing his kingdom; that he had earnestly desired to do this work, but his want of qualification deterred him from speaking of his desires. He has been accustomed to avail himself of opportunities to labor for souls, and to talk with his neighbors and acquaintances; and I think, from his stability, his quiet thoughtfulness, and his disposition to talk of the Scriptures, he may prove to be useful in talking among the people. So I propose to send him out.

Secret Believers.

The narratives given every Saturday evening at our prayer-meetings by Kolebor are exceedingly interesting; and I only wish that I could take some of them down as they fall from his lips.

Among other interesting cases mentioned at our last meeting, he spoke of one man in an adjoining village, who said to him that he believed our religion, and that he himself was a pilgrim, or like a pilgrim. On being asked what he meant, he replied that he had one of our books, a "pilgrim book," and that he read it and believed, and was ready to embrace our religion; but that it would be about as much as his life was worth to come out alone. He was like the pilgrim

that dared not start on his journey. On being asked if the English were not the rulers, he replied, "O yes; but it would be little benefit to me to be killed first, and then have justice done me afterwards!" He said there were many of his neighbors, also, who secretly believed much as he did; but fear held everything in bondage. He was waiting for something, some change in the minds of others, which would make it safe for him to confess Christ. He was told that this was a worldly, selfish spirit, and not of God. He knew it, but had not the courage nor strength to move.

Another man at the court, a man of standing and intelligence, hearing Kolebor talking one day to the people, angrily said to him, "You have destroyed yourself, and now you wish to destroy others also!" Kolebor asked him in what respect he had destroyed himself. Instead of having destroyed himself he felt that he had rather obtained mercy of God, and he desired others to obtain the same blessing. This man stood and listened a few minutes and went away: but as soon as he could speak with Kolebor alone, he sat down and had a long talk with him, asking him many questions with much interest and earnest thoughtfulness. After talking some time he drew a deep sigh, and, with a sad expression of countenance, went away. This man was from Bengal, and knows that these things are true.

Reminiscences of Gov. Briggs.

April 24.—I have lately been reading the sketch of the life of Gov. Briggs, contained in the Magazine for January, and I trust with benefit to myself. In this day of the slackening of the bonds of religious principle, such a life will arrest the attention of a large class who have thought lightly of experimental piety.—For myself, my mind is almost oppressed and awed by the contemplation of the character of that great and good man. Such a rotund fullness, such symmetrical evenness, withal such true nobleness, one cannot but think poorly of himself as he regards him, and desire to be unselfish, honest, pure and good like him.

I never passed a word with him but once,—it was but a word—but *such* a word! It was at the meeting in Buffalo, in 1850. After we, who were under appointment for the East, had all in turn delivered a short address, he addressed us all in turn, in such paternal words that at the close of the exercises, though not introduced, I could not refrain from speaking to him; and, as it were instinctively, I exclaimed, as he extended his hand to mine, "I can hardly refrain from calling you my father." With an earnest grasp of the hand, and a look and utterance in which his whole heart spoke to me, he replied as instinctively, and with instant promptness, "I will remember you, my son." That was all,—neither of us spoke another word; what could we have said more?

I shall never forget his earnest plea for ministerial humility, uttered on that occasion, and the dignified rebuke with which he held up the example of the disciples of our Lord, disputing which of them should be the greatest. At that very time the governor of a noble Commonwealth, himself a striking illustration of humble greatness, his words impressed the large audience in a most unusual manner.

I can hardly realize that this great and good man is now no more of earth.—Standing in the midst of universal mortality, with the long generations of our race all carried away as a flood, it still seems strange that such men should die! There is, in spite of reason and faith, a kind of incongruity between such immortal worth and the cold work of the destroyer, Death. It is this that makes us exclaim, as the good, the gentle, and pure, the rare and choice spirits of earth, who have walked by our side along the pathway of life, are taken away,

> But, O! so unexpectedly,
> Death always comes at last.

As we look about us for such men as Bennett, and Kendrick, and Gov. Briggs,

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in it a strong argument for the immortality of the soul, and the perfected state of the great coming life of the endless future.

After all our pain, and surprise, and bitterness at the death of those who seem so necessary to us and to the great cause we serve, how really brief and almost unreal is separation in point of time between ourselves and them.

MISCELLANY.

ORK STILL TO BE COMPLISHED.

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in Australia 2,000,000.

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ı of souls, are Christians?
the world, according to the most probable and reliable computation, Jews, 8,000,000; Mohammedans, 120,000,000; Pagans, 880,000,000; and nominal Christians, 275,000,000. This last number, we must bear in mind, includes all the Greek Church, all the Armenians and Nestorians, all the Roman Catholic Church, all the Protestant denominations, orthodox and heretical, and the entire population living in those countries which are nominally Christian, as distinguished from heathen: England, Ireland, Scotland, America, France, Germany, Russia, Spain, Portugal, Italy, etc., etc., making in all not quite one-fifth of the world's population.

But what proportion of these 275,000,000 of persons in nominally Christian lands, are the true disciples of Christ? Of Romanists there are 135,000,000; of Greek, 50,000,000; of Armenians and Nestorians, 5,000,000; and Protestants, 85,000,000; this last number including all, whether professing religion or not, those of some religious faith, true or false, those of no religious faith, sceptics and infidels. How many of these are truly the disciples of Jesus Christ? If we say one-twentieth of the whole number, (and this seems a large allowance,) then there are not quite 14,000,000 of real Christians in existence. And how many of these are cold and inactive in the service of Christ! But if we believe the declaration of the Scriptures, then Judaism, Mohammedism, Paganism, Popery, and infidelity are all to give way before the

power of the Cross of Christ, and a time come when the knowledge of the glory of the Lord shall cover the earth, as the waters cover the sea. So that, according to the present population of the globe, there are altogether, including unbelievers in Christian as well as heathen lands, twelve hundred and seventy-four millions 1,274,000,000, of souls yet unconverted to the truth as it is in Jesus! And for the accomplishment of their salvation, instrumentally, there are, according to the liberal allowance of one-twentieth just made, 14,000,000 of truly converted persons, three-fourths of whom, certainly, are lukewarm, uninterested and idle in the work of the Lord, leaving about three millions, 3,000,000, in all the world, to engage actively in advancing the kingdom of Christ, and leading sinners to the Saviour! In view of all these considerations, well may we exclaim "Who is sufficient for these things?" How mighty is the task! how stupendous the undertaking! What gigantic proportions does the missionary enterprise assume, as we think of the millions upon millions in the world, who in heathen lands have not yet learned the name of Jesus, not to mention the millions more in Christian lands, who hear it with indifference, dislike, or hatred! What prayer! what labor! what expense! what self-denial! what patience, and faith, and love, and hope are required! And as we contemplate the multiplied obstacles that stand in the path of missionary progress, the natural opposition of all mankind, immemorial idolatries, savage customs, false philosophies, despotic political organisations, and all that Satan, the world, and the carnal heart can array against the gospel of Christ, it is, to human apprehension, folly and madness to urge upon the church the duty of addressing herself to a work the dimensions of which are so unparalelled and prodigious, and the difficulties of which are so apparently unconquerable and appalling as these. So impossible does it seem to the eye of carnal reason, that the world should, one day, be converted to Christ, and so much does the mind stagger back, overborne by the contemplation of the thought, that mental relief is only obtained by the present relinquishment of all hope.

Nevertheless, the glorious work shall be triumphantly and magnificently accomplished. Leaving out of consideration the various and conflicting theories built upon various views of the order in which prophecy is to be fulfilled, and the method by which predicted events are to be grouped, the fact is beyond all contradiction that the knowledge of the glory of the Lord shall cover the earth as the waters do the sea. In Christ, the promised Seed, in whom all the families of the earth are to be blessed, the assurance given to Abraham, the father of the faithful, that he should be the "heir of the world," finds its fulfilment. The covenant of grace secures the world to Christ. God's promises have pledged it, Christ's blood has bought it. The heathen are already given to Christ for his inheritance, and already the uttermost parts of the earth are his possession, in purpose, in promise, in fact, though not yet in the universal diffusion of his grace, nor universal display of his glory. But the time hastens on, amid judgments and mercies intermingled, when graciously and gloriously too, He shall have dominion in the hearts of men "from sea to sea, and from the river to the ends of the earth." "All kings shall fall down before Him; all nations shall serve Him." "Men shall be blessed in Him; all nations shall call Him blessed." "All his enemies shall be put under his feet." All systems of error, oppression, iniquity, irreligion, false religion, superstition, and idolatry, all obstacles, shall be entirely removed. Judaism, Mohammedism, Paganism, Popery, and infidelity, with every corrupt practice and policy in the governments, institutions, and kingdoms of men, shall utterly disappear, and the one glorious kingdom of Jesus Christ be established over all the world, and embrace mankind. The promise is explicit, "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the

rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." "As I live, saith the Lord, the whole earth shall be filled with my glory." Here are God's averment and oath, and heaven and earth, and all that ever God made in them, shall sooner pass away, than one jot or tittle of what He has said shall fail! To Jesus Christ, every knee shall bow, and every tongue confess! Though the work is stupendous, and human instrumentalities are weak, and human hearts are cold, still the promises of God are unfailing, and the power of God is all-mighty. Upon these, the church, as the ordained evangelist of the world, goes forth depending, and in her holy progress, reaps the present earnest of a future, glorious and complete success. If but sixty years have accomplished so much already, since the modern missionary work began, what may not be accomplished before the close of the present century? And if, as we are entitled to believe, the Holy Spirit is to be poured out in mighty, copious, and continuous effusion, in the last days, more abundant in times of refreshing and restitution than ever before, what amazing results may we not anticipate, what multiplied facilities what increase of power, what amazing victories of grace, all preparing the world for the meridian blaze of millennial splendor and glory! This, then, is our greatest encouragement, even the almighty power of God, promised in Christ, to give success to the church. Faith lays hold of the power and the promise together, while hope reaches forth to enjoy, in blessed anticipation, the glorious result. The missionary cause is one to which we can commit ourselves with all confidence and zeal, for it is the cause dearest to the heart of the triune God. Its principle is love, its end is salvation, its path is suffering, its crown is glory.—*Rev. N. West, in For. Miss.*

A MONTH'S WORK IN INDIA.

On the day before Christmas last, we left home on a missionary tour in the country around Futtehgurh. We had with us twelve native preachers, of various grades—catechists, readers, and colporteurs—all of whom were able, with greater or less ability, to proclaim the gospel; and after travelling a circuit of seventy-five miles, being at no time more than twenty miles from Futtehgurh, we returned, having been absent just one month.

Our plan was to travel short distances, often not more than four or five miles, and to remain at one place, if the work required, as much as two or three days. We had it thus in our power to visit all the villages within a reasonable distance of our encamping ground, and I believe, as a fact, that but few escaped us. As a general remark, the people of the villages collected in satisfactory numbers to listen to our message; but we were specially favored in being able to attend many of the villages on market day. On these occasions the people of many neighboring villages are collected together for the purpose of buying and selling, and the concourse affords a fine opportunity for preaching. Frequently during the time of our journey, we were able to attend these gatherings. At one market place I believe we delivered, in the course of the afternoon, at different places, not less than fifty or sixty addresses to attentive and apparently interested audiences. On other occasions somewhat less may have been done, but almost always there was a regular stream of discourse at two or three different places, and most of the people who had come to the market heard more or less of what was said. When it is remembered that the listeners were composed of the people of many surrounding villages, it is evident that the Word of the Lord was sounded out widely. We did not, however, leave them to hear merely in these market places, but visited most of them, also, in their own villages. It is impossible to say exactly, but I think not less than three hundred villages were visited during the course of the month.

With regard to the manner in which our message was received by the people,

I think there can scarcely have been a doubt that they listened better—with less opposition and prejudice, and with more apparent interest and intelligence—than in former times. The following remarks convey the impressions derived from our tour.

1. We think that idol-worship is losing its hold of their hearts. We met very seldom with a man who would stand up to defend it. On the contrary, most of our hearers were prompt to acknowledge its falsehood, and not a few openly ridiculed it. This does not mean that they do not still practise the worship of idols; but it does mean that it has lost its hold of their hearts, and has dropped out of their faith, being only a dead ceremony.

2. We find less prejudice against us than in former times. The people are beginning to understand better what Christianity is, and they do not shrink from us so much. On this point I believe that the course which Mohun-Lal has taken has had a good effect. While making himself known decidedly in all cases and everywhere as a Christian, and uniting with us in the ordinance of the Lord's Supper, he has yet retained all his Hindu customs in eating and dress, so far as they are not idolatrous. While he is quite willing to eat from my hand, and has actually done so, in order to show that he does not maintain caste, he yet continues to eat the same things he always did, and has it prepared in the same way, being a Hindu in everything that is not idolatrous. He is, therefore, looked upon as less unclean than the rest of us, and does not outrage their prejudices so much. He is thus able to show the people practically that Christianity is not meat and drink, but righteousness.

His mode of argument with the people is mainly this: That if you become Christians, you may remain almost as you are, as to all that is external. You must, of course, believe on the Lord Jesus Christ as the true incarnation—the Saviour of sinners; you must be baptized in his name, and there is one rite commanded *by Christ*—the Lord's Supper—in which all must eat together. Of course you will all become of one caste—a caste of Christians; but after this you may eat what and how you please, and need not give up the customs of your country; for Christianity does not consist in eating and drinking, or in any particular mode of living. Of course this is almost the substance of what we all say. Mohun-Lal shows it in his life, and says it with more effect.

Heretofore Christianity has presented itself to the Hindus as a system which, if they embraced, they would be led to embrace along with it, all manner of what appears to them unclean living. Mohun-Lal's object is to show them that this is not the case. Having been a brahmin of high degree, he still appears before them as a Christian brahmin, not indeed being in caste, but being essentially clean, and thus not unnecessarily outraging their prejudices. I believe that he is about right. There is, perhaps, danger of his Hinduizing too far, as the first Jewish Christians Judaized too much; but now, as then, Christianity is a mighty, concentrating power, and we have good grounds to expect that it will in the end bring all right.

3. We find an increasing impression on the minds of the people that Christianity will triumph and Hinduism fall. Formerly this conviction was rare, and more rarely expressed. Now it is one of the most common remarks we hear, and I think the impression is every year increasing in intensity. No doubt it arises from various causes. They know that missionaries are scattered about over the country. They often come in contact with our native Christians, and hear us and our native preachers. They have no confidence in their own religion, and see that it cannot stand the shock of Christianity. Railroads, canals, and telegraphic wires have stretched their lines over the country, and show the more thoughtful of them that all things must change.

More than all, this is a Christian government; and however much the rulers

may ignore Christianity, still the people cannot but believe that they wish it to prosper, and, as soon as they consider it safe, will take measures to make it spread. This impression, no doubt, gave the mutiny much of its power in many places. In all these cases it was an effort to crush and stamp the life out of Christianity. But they have seen it rise again with more vigorous life and strength. All that had been swept away has been restored, and the government which, in their eyes, is the embodiment of Christianity, is a more colossal power than ever, while they are reduced to impotency, with no sepoys to cast their hopes upon—no forts, no artillery, and stripped of the arms which they formerly had. Many, therefore, believe that force will soon be used to make them Christians. Others, taking a more spiritual view of the matter, say that they will, of their own accord, come round; and that when a few have made the move, the multitude will follow as a flock of sheep follows the leader. Whatever the views entertained as to the *mode* of the change, it is certain that the change is widely expected—I will not say hoped for.

4. Still more, we find a considerable number who profess to receive Christ as a true Saviour, and at the same time express entire want of confidence in their own religion. They are not indeed ready, as yet, to come out and be Christians publicly; but they know more or less of it, and profess to worship Christ in secret. Certainly such a faith is not of much account as a power in the heart; but it may be of great significance in the spread of Christianity, and may be the dawning of a spiritual life.

On this whole subject I always desire to speak guardedly and without exciting undue expectations. I am always restrained by the consideration that this is not yet the actual embracing of Christianity, and that it may all pass away, and come to nought; and that even should it go on, it may still be years before we reap the fruit. I can, however, hardly be mistaken as to the facts; for they are not merely my own observations, but I think also of the missionary brother who was with me, and also of all the native brethren, who, if they were asked to present their views, would speak much more decidedly than I do.—*J. L. Scott, in For. Miss.*

SUMMARY OF THE LORD'S PRAYER.

The Lord's Prayer has three parts: an introduction, a series of petitions, and a conclusion. The introduction consists of one great thought, branching out into various others. "The family of the ransomed" is the thought which fills the Christian's heart, as he proceeds to present this prayer." The whole family in heaven and earth: this is the key-note to the whole. It is the prayer of a child for its own family; but that family embraces all. There is the father, the child, the brotherhood, and the home. "Our *Father*," the prayer begins, and in that aspect God is seen throughout it. "Our Father!" is the utterance of one who feels himself a child. "*Our* Father!" says the Christian, even though alone in his closet, and all through he contemplates the brotherhood of believers. "In heaven," the home of the family for which he prays.

Then follow in order the various petitions, which are not scattered hither and thither as they might occur to the mind, but proceed step by step, building up a Jacob's ladder, "which reaches from earth to heaven." The first three petitions refer to God, the last three refer to man. The first three respect the name of God, the kingdom of God and the will of God; the last three respect the daily food of man, body and soul, the pardon of sins, and grace to keep from evil. The first three seem to regard the persons of the Trinity; God the Father's name, God the Son's kingdom, God the Spirit's will. The Christian is taught earnestly to ask that the Father's name be hallowed, Christ's kingdom come, the Spirit's will be done; and this embraces all that we

can desire for our fellowmen. Our brethren will all be blessed, indeed, if these petitions be granted. The last three petitions are all the utterances of want, the cries for mercy, which humble, empty souls cannot but present. The craving for pardon does not come first. The child who prays in trust to a father has already come to him, and has already known what pardon is. The first of these petitions is for preservation of life—not neglecting the body, but chiefly regarding the soul. And then, as we need pardon every day for each new sin and failure in duty, forgiveness is next entreated; and asking it, we ask for the spirit of forgiveness also. Then, feeling how apt we are to fall, the Christian child is taught to ask that it may not be tempted, but that, if tempted, it may be able to withstand.

Brethren, there are but six petitions here in all; of these three only are for man. But I know not, in all our wants and yearnings, amid all our desires and prayers—I know not a single petition which a Christian asks for, or has asked since the death of Jesus, that may not be comprehended in one of these. It is a prayer so short and simple, that a child of three years old may learn it; and a prayer so full and deep, that the whole Christian church has not exhausted, and has hardly yet been able to enter into it. And then comes the conclusion, in which prayer passes into praise, the spirit of earth rising into the spirit of heaven. The petitions swell into a doxology which includes the whole prayer, and sets it, as it were, to music. We ask all these things, because (mark the force of every little word—not a jot or tittle can pass from this prayer without losing something of its spirit and purport)—we ask these things, *because*, Thine, O Jesus Christ! is the kingdom; Thine, O Spirit of God! is the power; Thine, O Father! is the glory. And all these for ever! The prayer is done. But angels and the ransomed above, almost, we might think, mistaking this prayer of earth for a song of heaven, join the believer in the closing word, Amen!—*Rev. J. E. Cumming.*

THE GOSPEL AMONG SLAVES IN SOUTH INDIA.

The Rev. H. Baker, a missionary of the English Episcopal church, writes the following narrative.

"During one of my itinerating journeys, passing along an elephant track by the side of a lofty mountain, I observed a thin volume of smoke rise from among the rocks. The guide assured us that no one lived in these wild spots. As we climbed up silently, expecting to find either hunters or smugglers, to our surprise, in a hut hid in the nook of a granite cliff, we discovered two men, with their wives, in a most destitute, wretched state. The men were clothed in pieces of bark beaten into a matted substance; but the poor women had no covering but small green twigs tied to cords, as a fringe round their middle. They were slaves who had fled from the plains nearly a hundred miles distant, from the tyranny of their masters, and had lived many months here on wild honey, roots and chance fruit, collected in their daily rambles. They had returned almost to a brutal state of existence, but yet even here had attempted a species of worship. A stone had been placed erect under a tiny shed. Fruits, and toddy drawn from wild palms, were the offerings to the demon represented; and the older of the men we heard acknowledge himself as "the priest of the devil."

I was at this time about establishing a central Christian village at Mundakyum, some six or seven miles distant; and after much difficulty, I persuaded the poor creatures to remove, promising them protection and their rice and salt. After a few days, they made their appearance, but were very timid, lest their owners should discover them. They were of considerable use in helping to drive away elephants and guard the crops from other wild animals, our Christian people paying them the hire of free laborers. They contrasted the treatment they now received with their former state, and showed deep scars, and wounds, and burnings, when working as slaves.

Mr. Moody was the Corresponding Secretary of the Church Missionary Society at Madras at this time, and came to visit Mundakyum. He was greatly pleased with these fugitives, and was told that many others were to be found in various parts of the jungles, living in little cultivations redeemed from the forest, but utterly uncared for by the more prosperous natives. These facts were related by him in a letter to some friends at Stamford, where he had once been curate. An answer came, requesting to know what would be the expense of sending a native Christian to instruct these refugees. The letter reached me when I was holding a meeting of my communicants. I interpreted it to them. For a few moments no one spoke; they looked at each other. Then an old man said, "Well, sir, years ago I used to take salt, cooking vessels, and iron tools to these escaped slaves. I will go, if you think me capable. Give me but food and clothing, and I am satisfied. My oldest son will provide for my family."

Verkey Moopen had been a sad character, but was now striving to live right; not very advanced in holy things, but a sincere believer in God's love and answers to prayer. My next question was, how much the food and clothing would be considered worth. All agreed that thirty rupees a year should cover all necessaries. I wrote the answer the same night. Soon came a letter, breathing out the fervent love and prayers of friends to Christ at Stamford, and that they would support the man. Nobly did they keep their promise. For years they sent the £3, and with them constant, faithful prayer was offered. Hence the blessing which followed.

We began by sending out Verkey to hunt up these poor slaves, talk to them, and invite them to attend a Sunday-school at Mundakyum. We began the school with the four individuals first discovered and a very few others; gradually the numbers increased to twenty, then to thirty. They collected in a large shed made of bamboos and thatched with elephant grass. About eight in the morning each brought some roasted roots, or jaca fruit, or rice boiled and tied up in leaves for the mid-day meal. They were divided into classes, some taught by individual communicants of the congregation, others by one or two young women who had been in the girls' boarding school.

A slave school had been commenced at another station of the Church Missionary Society called Malapalli; but the schoolhouse had been burnt down, and the slaves driven away. Some of them came to the neighborhood of Mundakyum, and joined our little band. Most of them who were attending our school were of a class called Eastern Palaries, who would eat beef like the pariahs of the plains, though distinct from them. The new comers from Malapalli wished to be considered of better caste than these. This was refused, and after a little difficulty all united. After the usual teaching and services in the churches, I or the catechists who officiated, usually addressed and prayed with these poor creatures, who appeared thoroughly awakened to a sense of their lost condition. The Catechism of the Church of England, Watts's First and Second Catechisms, numerous texts and hymns, were eagerly learned. Many appeared to be living consistent Christian lives, and could give a good account of their hope, and the reasons and evidences of it. Our numbers amounted often to 130 or 140; about 170 had received various degrees of instruction.

One Sunday afternoon, I had been speaking of the oneness of Christians in their head Christ, and I noticed that significant glances were exchanged. On this, I asked them what they were thinking of? The once priest of the devil said, "Sir, can *we* be baptized?" I answered as Philip did the Ethiopian eunuch; when a poor woman named Tlachee, who had been teaching some of the others very diligently, exclaimed, "O, this is what we have long, long, been praying for!" I promised them a full answer shortly; and at the evening class for our Christian men, I proposed the subject. These men

were once Brahmins, others Chetnies, Nairs, Chogares, and Syrians, Arrians, and others present, now all one in profession and many, I trust, by the sanctification of the Spirit. The only objection made was, that some were not consistent; none hinted caste as any barrier: "We left that behind, when we ate together," said a brahmin convert. From this time, at every occasion of baptism, several slaves were usually found offering themselves.

Some months, perhaps, had elapsed, when some of the men came to me, and said, "You told us the other day, of St. Paul's writing to Philemon, and sending his escaped slave back to his master. Is it our duty to return to ours? We left them as heathens; should we not, as Christians, return?" I told them, "If this is a question of conscience with you, I should say it is your duty to offer yourselves again to those to whom you owe service. Go, and God help you." Thirteen men went, and several of them who had been dispersed from the slave persecution at Malapalli, also returned home, and were kindly received, and aided in restoring the schools there among their class. Two of the thirteen quickly came back, fearfully beaten by their masters. I told them that they were free, having discharged their duty; but I heard nothing of the others. I feared whether they might not have relapsed. Among these were the devil priest, and his wife. He had formerly practised very curious arts, professing to be able to cause devils to enter or go out from an enemy. He made clay and wooden figures, calling them by the names of persons intended to be tortured, and used to act towards the inanimate objects, as though he had the individuals themselves in his power. He believed in his own power; and I discovered that numbers of them in the plains, who knew him as a heathen, believed in him as a sorcerer, and paid him. About a year previous to his baptism, he had publicly broken a number of these clay figures, two sticks of ebony, and a roll of thin beaten copper, all marked over with stars *and curious signs*. Such a marked change had been noticed in the conduct of this man, and two or three others of the party, that I could not think them hypocrites.

Harvest time now approached, when thousands of low country people enter the hills to help to gather in and house the grain; and now we were gladdened by seeing the lost ones come back with a crowd of strange slaves. They had been kindly received, and had brought their friends to reap, and also to hear the gospel in our school. For six weeks we had a very large school, and at the end of this period they came to me to say they were returning, and desired letters to any missionary in the plains, who would teach them. I wrote to Mr. Andrews, then in charge of the Cottayam district, together with my old charge of Pullam, and most heartily did this devoted missionary enter into their desires.

The work grew; he could not find teachers for them. The boys of the Cottayam College at once nobly volunteered to teach two Sunday-schools, and they subscribed to pay a master on the week days. The printers at our mission house, all converts, in the spirit of holy rivalry paid another master. The Rev. Messrs. Hawksworth, and Cashi, who succeeded Mr. Andrews at Cottayam, ably fostered the work, and have baptized nearly 200 in their schools. At Pullam, Mr. Andrews has a very prosperous work going on among the slaves; persecution in its severest forms has failed to check it.

I believe that more than 400 have already professed to be Christians in my mission and the two now mentioned from the slave class alone, within the last four years, from the movement originating and fostered by the £3 annually sent by the friends at Stamford. Faith and fervent prayer at home held up our hands. Verkey Moopen soon went to his rest; others soon took his place. The Christians at Cottayam were stirred by generous Christian love.

The little stone not cut out by hands is growing, and smites the iron and clay image; that crumbles away; it grows into the great mountain, which shall fill the

whole earth. The slave movement in the Tirnuarilla district originated at Malapalli, and is also extensively spreading. It had no connection with ours, except in our being able to give protection in the wild jungles to its persecuted ones. Christians at home need no longer doubt respecting the reality of the work. Give much if you have it; give, if even only a little; but O, pray truly, 'Thy kingdom come,' while giving, and we shall return rejoicing, bearing precious sheaves."

Coral Mag., April, 1862.

MADAGASCAR.

In the Magazine for May, pp. 147–150, it was stated that six missionaries were about to sail for Madagascar, with ample supplies of New Testaments and tracts in the native language. It was also stated that Mr. LeBrun, French missionary at Mauritius, had visited the capital, and been received in a most affectionate manner by the Christians. Mr. Ellis writes concerning the latter—"So far as I can learn, no defections in faith or practice have occurred among the Christians. Their zeal and activity seem to have suffered no abatement. Their religion is still characterised by unremitting prayer. Several of them tell me in their letters that they still observe the hour from seven to eight on Thursday evening, as originated in England, for special prayer to God, or rather to praise Him for his distinguishing goodness to them. Their numbers have increased in a manner almost incredible to themselves. David Johns says the forty-five cases of Scriptures, and also of tracts, will not be enough. The best men for character and ability in the country are now numbered with the Christians. Among the signatures to one most excellent letter, are the names of three officers of the palace." Mr. LeBrun says—

At a great distance from Antananarivo, I was met by a deputation from our Christian friends, who had been anxiously waiting for us. It was evening when we reached the place where they had halted until our arrival, sending daily, during the interval, messengers to the capital to soothe and quell the impatience of those who had sent them. After the usual salutations, and having satisfied them on many points which to them were of vital importance, we all sat down to our humble repast, which was closed by singing hymns, reading a portion of the Scriptures, and prayer. O, how happy we all appeared to be! How truly we felt the blessed influence of that "unity of the spirit in the bond of peace," which the apostle exhorts Christians to "endeavor to keep." What seasons of holy fellowship we enjoyed at every station on the way to the capital. They had many explanations to ask, many doubts to solve, and many difficulties to overcome; and while they pointed out to me, in the Malagasy Bible, passages on which they wished some light to be thrown, I showed them in my French Bible, how the Holy Spirit had already, in foresight of our frailties, so ordered the teachings of prophets and apostles, that one obscure passage was explained and illustrated by another or others more clearly expressed. They seemed delighted by this mode of answering their questions and quieting their minds upon many important points of doctrine and discipline.

When we arrived near the capital, we passed the night at Prince Ramonja's place. Here we were, as in fact everywhere, well received and congratulated by the inhabitants of the village. I was really struck and delighted to see so many children who had followed me, as, before starting, I perambulated among the rice plantations about the place. A school established here would, I think, be of great benefit to this part of the country; and as there are, within a radius of a few miles only, a great many hamlets and villages, a missionary station might be founded here with every prospect of success.

As we were only a short distance from Antananarivo, the Prime Minister sent me a letter, giving me a hearty welcome in the name of king Radama II., and expressing a wish that I would not enter the city until several officers of the palace had come to show me the house his majesty had prepared for my reception.

At 2 o'clock, P. M., three officers thus appointed came and introduced us into

the city. Numbers of people flocked around us, while others were looking over their walls to see us pass. Scarcely had we been settled in our new home, before his majesty sent us a present of a bullock, a few fowls and geese, and some rice.

The next day, being Sunday, I wrote to king Radama a respectful note, thanking his majesty for the kind reception I had met at his hands, and begging he would be pleased to excuse my devoting the Lord's day to visiting the churches, and thus doing my Master's work. The king sent me an answer, stating that his majesty approved of my resolution, and would in a few days be glad to receive me into his royal presence.

Our Christian friends were so highly delighted to see a missionary come to pay them a visit in their own country, that that Sunday was to me anything but a day of rest. I was taken from church to church, from 9 o'clock, A. M. to 2 o'clock, P. M. During that time I visited five assemblies for worship; prayed in English at the express desire of pastors and people, and preached in French, my friend David Johns being my interpreter. Wherever I went I was saluted with tears and expressions of joy; and whenever I pronounced the blessed name of Jesus Christ, it was truly affecting to witness the utterance of deep emotion by which they testified their faith and gratitude.

There are eleven houses set apart by the king for the use of our Christian friends, as places of public worship; but although he takes such a lively interest in the spiritual concerns of the churches, he does not, it appears, exercise any authority over them, or interfere in the least in their internal government.

Two or three days after, I had an audience with Radama II., in which we spoke on many points connected with the future prospects of Christianity in Madagascar. The king seems to be actuated by noble and liberal motives; his anxious desire and only ambition is, to make his people happy. Liberty of commerce, open and *constant* intercourse with civilized nations, but especially the general diffusion of education among his people, are the means he intends to employ in order to attain such a desirable end. Upon my observing that there is no true happiness, no real prosperity for a nation, nor for individuals, without sincere piety and devotedness to God, he acquiesced, expressed the wish to see our mission renewed, and was not a little disappointed when he learned that I was not to remain long in Madagascar. Our friend, Mr. Ellis, is impatiently expected by king and people. The sooner our missionaries arrive the better; everything is ready for their reception. The priests are trying to get a footing in the capital, but their success is doubtful; the king is for liberty of conscience, and tolerates rather than approves their movements. . . .

Shortly after my audience with his majesty, I was seized with an attack of the Malagasy fever, and was laid up for nearly a month on a bed of suffering. Though I was all that time in much danger, I felt then, and do still realize, that it was a season of refreshing from the Lord; and, notwithstanding that my health is much injured by its deleterious effects, yet that disease has been the means of calling forth the most lovely features in the Christian character of the Malagasy. It would be difficult to depict the kind, watchful solicitude with which our beloved friends tended me during that long month of weakness and pain. Day after day, night after night, it was the same loving care, mingled with prayer and supplication. O how fervently did they pray as they knelt by the side of my couch! What tears of fraternal love and Christian sympathy they shed, as they administered medicines, and watched, with anxiety, their effect upon me!

It cannot be astonishing that a people so devoted to their Lord, and composed of so many "good Samaritans," should be highly blessed and feel the need of the regular and faithful labors of an earnest and zealous ministry; nor is it wonderful that the living Spirit of Christ should animate and direct such a body of hum-

ble and devoted disciples. Their number increases; but that is not so essential as to know that they themselves increase in the knowledge and grace of our Lord Jesus Christ. When, in truth and sincerity, we can bear such a testimony of a large Christian church, we cannot but admire and adore the free and sovereign grace of God.

I had the pleasure, before leaving the capital, to see several who had been reduced to slavery, and were once more privileged to confess the name of Christ before men in times of prosperity and peace. But I shall never forget the feelings of sadness, mingled with joy and gratitude, which filled my mind, as I heard the story of one beloved sister, who was nothing daunted by the violence or fury of persecutors. Often had she been sought after by the blood-thirsty emissaries of the late infuriated queen. But the Lord was always with her, giving her, as it were, timely warning of her impending danger. She never discontinued the prayer meetings she held in her own house for the benefit of her neighbors. Once she was nearly caught; but in this instance her cruel persecutors were themselves struck with awe, and were compelled to admit that God was on her side. They had, in fact, ransacked the whole house to no purpose; for, to satisfy her friends, she had hidden herself under a staircase that led to the upper story of her dwelling. Here, in a dark corner, she was praying to Him who seeth in darkness, and can everywhere be a shield and a rampart to his children. Her persecutors, knowing that poultry was generally kept there, merely extended from outside their arms in every direction within, but failed to touch her person, and thus discover her retreat. They left dismayed, and fully persuaded that some supernatural or Divine influence was exerting itself in favor of the object of their hatred. You may imagine how thunderstruck they must have been when, a few days after, they were informed she was still holding her prayer meetings! Such constancy vanquished the pertinacity of her persecutors. She died in peace, regretted by all, and, though dead, her memory is still dear to her surviving brothers and sisters.

I had a long conference with the pastors on the duties of the ministry, and especially on the danger which threatened them from the introduction of a new religious system into the country. After the conference they kept singing hymns, and separated rather late in the evening, thanking me for my faithfulness in speaking to them the truth in Christian charity.

When the day came to take leave of them, O how grieved I felt, and how anxious they were not to let me go! With tears they urged me to remain; but tidings from Mauritius, and especially my aged father's failing health, induced me to leave ere the bad season had fairly set in; and I did so with the less regret, as I had received intelligence that Mr. Ellis was on his way to Madagascar from England, and felt conscious that his presence even at Mauritius, and the assurance he could give our Christian friends that an effective and zealous band of missionaries were ready to devote their energies to their service, and would soon be in the midst of them, was likely to calm their anxiety and give them patience to await their arrival.

In conclusion, my impression is that everything is ready, and all that the Missionary Society has to do is to send men of God to preach the gospel and baptize the people in the name of the Father, Son, and Holy Spirit, commanding them to keep all his commandments, and trusting the promise of the Lord, "Lo, I am with you alway."—*Lond. Miss. Chron.*

EARLY STAGES OF THE ENGLISH BAPTIST MISSION.

The ministers and churches of the Baptist denomination in London stood aloof from the undertaking. Residing in the metropolis of England, they considered themselves the magnates of the body, and were unwilling to commit themselves, as

they said, to an enterprise struck out in the heat of enthusiasm, by a few ardent spirits, in an obscure country Association. Of all the ministers in the metropolis, only one could be induced to countenance it. A meeting was convened in the city, to consider the propriety of forming an auxiliary Society to that which had been formed at Kettering; but the proposal was negatived by an overwhelming majority, though some were anxious to cover their pusillanimity by individual donations. Dr. Stennett, one of the most influential ministers in the denomination in London, treated Mr. Carey with great personal respect, but would have nothing to do with the mission. The feeling then prevalent in London was thus described by Mr. Fuller at a subsequent period:—"When we began, in 1792, there was little or no respectability among us, not so much as a squire to sit in the chair, or an orator to address him with speeches. Hence good Dr. Stennett advised the London ministers to stand aloof, and not commit themselves." Great allowance, however, must be made for the caution of the London ministers. The men with whom the mission originated were comparatively obscure, even in their own diminutive denomination. Mr. Fuller was just beginning to attract public notice as a divine; but neither he nor Mr. Carey, whose genius and labors have contributed to shed so much lustre on the denomination, were, at the time, men of any "mark or likelihood;" and their undertaking seemed to be so far beyond their strength, as to resemble rather the dream of enthusiasts than the sober project of reasonable men. Little did the respectable ministers of London foresee that the plan from which they shrunk was the germ of a magnificent enterprise, destined ere long to enlist the zeal and energy of every class and rank in England and America, and to embrace in its scope every heathen tribe under the sun. The only minister from whom Mr. Carey experienced any warmth of sympathy was a member of the Established Church, the *venerable John* Newton, who "advised him with the fidelity and tenderness of a father."

The feeling which was thus found to pervade the minds of the most respectable Baptist ministers in London, on the subject of missions, was not confined to that denomination. In other quarters the project of missions was treated with even greater contempt and aversion. The national mind was callous to the enterprise. Three years after the formation of the Baptist Missionary Society, to which belongs the merit of breaking up the lethargy of the age, a proposition to establish a foreign mission was brought forward in the General Assembly of the Church of Scotland, and it was treated not only as an unnatural, but a revolutionary design. The proposal was introduced in 1796, when the Rev. Mr. Hamilton asserted that "to spread abroad the knowledge of the gospel among barbarous and heathen nations seemed to him highly preposterous, inasmuch as it anticipates, nay, reverses the order of nature. Men must be polished and refined in their manners before they can be properly enlightened in religious truths." After extolling the simple virtues of the untutored Indian or Otaheitan, he ventured to affirm that Christianity would neither refine his morals nor ensure his happiness. The venerable Dr. Erskine indignantly denounced these assertions; and calling for the Bible turned to the Epistles, and reminded the Assembly that an inspired apostle had declared himself debtor, not merely to the polished Greeks, but to the unlettered barbarians; not merely to the wise, but to the unwise, to preach to them the gospel which was the power of God unto salvation to every one that believeth. But Dr. Hill, notwithstanding this remonstrance, pronounced the missionary Societies highly dangerous in their tendencies to the good order of society; and Mr. Boyle, in his address to the meeting, said he was impressed with a sense of the alarming and dangerous tendency of the measures proposed, which the House could not too strongly oppose, and which all the loyal and well-affected

members of the Assembly would be unanimous in opposing. He averred that "as for these missionary Societies, since it is to be apprehended that their funds may be in time, nay, certainly will be turned against the Constitution, it is the bounden duty of this House to give the overtures recommending them our most serious disapprobation, and our immediate and most decisive opposition."—*J. C. Marshman.*

THE FIRST BAPTISM AT SERAMPORE.

Krishnu was in daily intercourse with the missionaries, and he received the truths of the gospel, not only with avidity, but affection. His wife and daughter, to whom he communicated the glad tidings which had warmed his own heart, expressed their determination to unite with him in embracing Christianity, and they all offered themselves as candidates for Christian baptism. It was a season of high and hallowed enjoyment for the missionaries. In writing on the subject, Mr. Ward observes, "We think it right to make many allowances for ignorance, and for a state of mind the fruit of a corrupt superstition; we therefore cannot think of demanding from the candidates before baptism more than a profession of dependence on Christ, and submission to Him in all things. We now begin to talk of baptism. We yesterday fixed on the spot, before our gate in the river. A difficulty has been started that, if we baptize in the river, the natives will think we suppose there is something sacred in the Ganges. Others reply that they would rather think we defiled it by the ordinance." It was therefore determined to baptize the candidates in the river. On Monday, the 22nd of December, Goluk and Krishnu openly renounced their caste, by sitting down to the table of the missionaries, and eating with them, to the great surprise of the servants. "Thus," again writes Mr. Ward, "the door of faith is open to the Hindus, and who shall shut it? Thus is the chain of the caste broken, and who shall mend it?" In the evening, Goluk, Krishnu, and his wife and daughter, came before the church, and narrated the progressive steps by which their minds had been led to embrace the religion of Christ. This season of delight, however, was not without its alloy. Mr. Thomas, who was present on the occasion, became frantic with joy. It was seventeen years since he had commenced his labors among the heathen; and the fruition of his hopes, after so many disappointments, destroyed the balance of his mind, and he began to exhibit symptoms of insanity. Within three days he became so violent, as to render it necessary to place him under restraint.

The next morning, Sunday, the 28th of December, the ordinance of baptism was performed under circumstances the most solemn and distressing. The missionaries assembled with the congregation in the chapel, and Mr. Carey walked down to the river with his eldest son, about to be baptized, and Krishnu, on either side of him. Mr. Thomas, who was confined to his couch, made the air resound with his blasphemous ravings; and Mrs. Carey, shut up in her own room on the opposite side of the path, poured forth the most painful shrieks. At the ghat, or landing stairs, the governor and several Europeans, and a large body of Portuguese, and a dense crowd of Hindus and Mohammedans, were waiting to witness this novel ceremony. To this assembly Mr. Carey explained that they did not believe there was any Divine virtue in the river, but regarded it as the simple element of water; that Krishnu was formerly of their creed, but professed by the present act to renounce his belief in the gods, and to become a disciple of Jesus Christ. The most perfect silence and a feeling of deep solemnity pervaded the whole assembly, and the governor was melted to tears. In the afternoon the sacrament of the Lord's Supper was administered for the first time in the Bengali language.—*J. C. Marshman.*

THE LONDON MISSIONARY SOCIETY AND MR. HALDANE'S MISSION.

It was in the year 1795 that the Missionary Society, which afterwards took the more specific designation of the London Missionary Society, was formed in London. It was a large and comprehensive association, intended to embrace and concentrate the efforts of those sections of the Christian church which were in accord on the subject of baptism. One of the most eminent men of the day describes it as "the large new London Society, formed chiefly by Dissenters of various denominations and irregular Churchmen." The members of the Independent denomination formed the sinews of the society, and on them the task of perpetuating and enlarging its operations has since devolved. The torch of this society, as one of its founders gracefully admitted, was lighted at the missionary altar which the Baptists had raised. It was Mr. Carey's communications which kindled this flame, and became the immediate occasion of organizing a missionary agency, which, during the last sixty years, has been second to none in zeal and efficiency. The Rev. Mr. Bogue and Mr. Stephen happened to be in Bristol when Dr. Ryland received the first intelligence from Mr. Carey and Mr. Thomas after their arrival in Bengal. Dr. Ryland had previously made Mr. Bogue's acquaintance, and, under the impulse of his feelings, sent a messenger to request him and his friend to come and hear the letters read. After listening to this report of the first proceedings of the missionaries, they knelt down and prayed for a blessing on their labors, and then retired to their own residence and discussed the question of forming a society in their own connection. They then called on Mr. Hey, a gentleman of great weight in the city of Bristol; and having received the promise of his support, sent a communication to the "Evangelical Magazine." Soon after, a meeting was convened in London, and the London Missionary Society was established.

A few months after the formation of *the London Missionary Society*, an effort was made by Mr. Haldane, one of its warmest supporters, to go out to Bengal and plant a mission there. Mr. Haldane was the descendant of an ancient and distinguished family in Scotland, and inherited large landed property, to which he had retired after a career of honorable service in the royal navy. The perusal of the first number of the Periodical Accounts, the journal of the Baptist Missionary Society, which contained an account of the labors of Mr. Carey, produced so powerful an effect on the mind of Mr. Haldane, that he determined to sell the valuable estate of Airthrey, which he had been employed for ten years in beautifying, and to devote the proceeds to the support of his mission. Ample funds were provided for the undertaking by this noble and disinterested sacrifice, and three of his friends, Mr. (afterwards Dr.) Bogue, Mr. Innes, and Mr. Greville Ewing, animated with the same impulse, consented to accompany him to India. It was also intended to take out a well-equipped printing office, and a staff of catechists, itinerants and school masters. When the arrangements were completed, application was made to the India authorities for permission to embark for India. Mr. Dundas, the President of the Board of Control, was a family connection of Mr. Haldane, and had known him from his childhood. Mr. Haldane addressed him on the subject of the enterprise with a manly frankness, candidly stating his object, and asking the assistance of his position. Four months appear to have been passed in attempts to obtain the necessary permission to proceed to India, and at the end of this time Mr. Wilberforce came up to London and used all the influence he possessed with the ministry on Mr. Haldane's behalf, but it was all to no purpose. Both Mr. Wilberforce and Mr. Haldane were baffled by the diplomacy of Cannon Row. It has been surmised that Mr. Haldane's extreme political opinions stood in the way; but he neither felt nor had expressed any democratic opinions; and if he had, in embarking in the mission he renounced pol-

itics; but it is certain that if he had been as pure a Tory as Mr. Dundas himself, he would not have been allowed to go out to India and establish a mission. Mr. Dundas's feelings on the subject of Indian Missions coincided with those of the India House, though he never went so far as to say, as one of the Directors was reported to have said, that he would rather see a band of devils in India than a band of missionaries. When Mr. Haldane applied to the Court of Directors for permission to proceed to India, he received a very complimentary reply and a very peremptory refusal. The Court were convinced of the sincerity of his motives and appreciated the zeal which had led him to sacrifice personal convenience "to the religious and moral purposes described in his letter;" but then the Court had 'weighty and substantial reasons which induced them to decline a compliance with his request;" and so this noble scheme fell to the ground.—*J. C. Marshman.*

EVANGELICAL MISSION AT BASLE.

The organization of the Evangelical Mission Society in Basle took place at the close of 1815, and in the spring of 1816 the "Mission College" was opened, in an humble building rented for the purpose, with eight students, and Rev. Mr. Blumhardt as its inspector. Ministers and laymen from the city of Basle constituted the committee.

The society in the beginning had only in view to give able young men, from different countries, of decided Christian character, and who felt called to the work, and who were recommended by trustworthy men, a practical and scientific training, and then leave them to be sent out by the larger missionary societies of Holland and England to their different stations. Although in some years the committee found itself in the position to establish its own missions in foreign lands, yet its main aim still was and is the prosperity of the mission college. From year to year not only the number of students has been increased, but also the greatest attention has been paid to have the instruction more and more suited to the requirements of foreign missionary work.

To accomplish this important object with more success, the college in 1844 was divided into two departments, the one the preparatory, where the scholars stay two years, and the second the college proper, where in the course of four years, the higher scientific and theological instruction are given by a most able body of theological teachers, some of whom would be an ornament to any university, with the trustworthy inspector, Rev. Mr. Jasenhand, at their head, in whose hands the work has been greatly blessed and prospered. As in the commencement, the committee is still able, after supplying their own missions, to give some of their graduates to other societies, especially to the English and North German, who, in their turn, pay the expenses for the training of such young men. In the course of forty-six years, no less than four hundred missionaries have been trained and sent from this institute to all parts of the world, some of whom are men whose names will for ever be an ornament in the history of missions.

Last year a large and beautiful college building has been opened and consecrated to the God of missions, which has been built at the cost of about $100,000. This money has been raised by legacies and other means. One gentleman contributed 200,000 francs, so that the mission money proper has not been applied for this purpose. It is now occupied by the teachers and their families and about ninety students.

As it was mentioned, the committee felt able to establish its own missions. By several providential circumstances it was led to commence in 1821 a mission in Russia, which prospered very much and extended itself even into Persia, till in 1833 a ukase of the emperor forbade the work, and the field had to be given up. In the mean time (1826) the society had already occupied a second field in West Africa, and after much sad and discour-

aging experience, found a foothold on the Gold Coast. Here the work progressed slowly, till of late it begins to yield to the self-denying labors of the brethren a rich harvest. The mission now consists of 21 missionaries, 16 female missionaries, 22 teachers and catechists, 6 female teachers, 540 scholars in their schools, and 600 members in societies. Several negro youths have already been admitted into the mission college at Basle, to be trained for the work in their native land.

East India, their most important and successful mission, occupied since 1834, has been blessed with great progress. The work of evangelization extends to the following provinces: North Canara, South Canara, and Malabar. It counts 44 missionaries, 26 female missionaries, 156 catechists and teachers, 3,000 scholars, 2,880 church members.

Not only the common people heard them gladly, but even some brahmin youths came to the knowledge of the truth, one of whom has been ordained at Basle and sent home as a missionary; the same has been the case with young men out of other castes. The Society has its own printing establishments. The missionaries have translated parts of the Bible, and have been the authors of school-books and tracts in the several languages of the country.

The committee has in China three missionaries, 159 members in society, and 21 girls in school.

Invalid missionaries are employed by the committee at home, in the different parts of Europe, to attend anniversary meetings, and by these means increase the interest for missions. The students too are employed, especially in their vacation, in holding meetings in their different homes and stopping-places, to give the people missionary information. Annually there is the great anniversary at Basle, which is attended by the friends from all parts of Europe, especially from Switzerland and South Germany. On this occasion the report is read by the inspector, speeches made by missionaries who have returned for the restoration of their health, and graduates ordained who are ready to be sent out. This is generally a time of refreshing.

The Society is supported from different parts of the world by the reformed and more liberal Lutheran Christians; while the old Lutheran party has not only left their ranks and established their own societies, but think it almost a sin to contribute to a society which does not make the "Lutheran Confession" and symbols their shibboleth. We think it is and will be the strength of the society to preach only Christ and Him crucified.

Quite a number of their students, especially such as lacked the talent to learn languages, have been sent to the United States, where they have become members of different synods, and are now laboring among the Germans in those parts.

The children's mission-house, stands near the college. Here the children of the foreign missionaries have their asylum, where they are educated and trained, and in their fourteenth year dismissed to be employed in some business which they may choose for themselves. This school now numbers 32 boys and 15 girls.

The income of the society has been last year 641,580 francs; the expenses, 695,747 francs. For the children's mission-house, 33,772 francs; expenses, 97,650 francs. Income raised for invalid missionaries, their widows and orphans, 22,332 francs; expenses, 6,672 francs.—*Rev. L. Nippert, in the Christian Advocate.*

ENGLISH BAPTIST MISSIONARY SOCIETY.

The seventieth annual meeting of the Baptist Missionary Society was held at Exeter Hall in May last. Ten years ago the Society sustained, in its various missionary labor in India, Ceylon, the West Indies (including Jamaica), Africa, and France, forty-five missionary brethren and one hundred and fourteen natives as preachers and pastors over native communities. These have increased to sixty-six missionaries and one hundred and forty-eight native preachers and pastors, and China has been adopted by the So-

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low from it, and the large number
of youths who come under daily instruction.

The work of colportage has been vigorously carried on in France, and upwards of 800 volumes of the Scriptures, both of the Old and New Testaments, have been sold, besides 127 volumes of other religious works.

With respect to the finances, the Committee report that in their statement last year they had to record with gratitude that, notwithstanding the extreme severity of the winter, whereby the cost of all articles of subsistence was greatly increased, the receipts for general purposes were £2,853 in advance of those of the previous year. They have the satisfaction of reporting a further increase of £1,081 for the present year; the total receipt under this head being £19,952, 17s. 4d. Early last year, the late Mr. Charles B. Robinson, of Leicester, gave a donation of £1,000; and besides liberal bequests to various denominational institutions, he has left to the Society a further sum of £2,500, and they have reason to believe that the recent gift of £2,000, under the name of "A Thank-offering," came from the same munificent hand. There has been a diminution in the contributions for native preachers to the amount of £150. In the Widows' and Orphans' Fund there was last year a considerable falling off. This year it has not only recovered again, but exceeded the amount given in any former year,—being within a trifle of £700.

The contributions to the Translation Fund, especially from the Bible Translation Society, are also in advance of previous years—the Committee of this institution having voted £1,650 in aid of the versions now being printed in India, Ceylon, and Africa.

The entire income of the Society for the present year from all sources is £33,151, 4s. 10d., the largest income the Society has ever received, with the exception of the Jubilee year. The total expenditure for the past year has been £32,743, 2s, 3d.

PROGRESS OF MISSIONS DURING THE PRESENT CENTURY.

Truly marvellous is the progress that missions have made within the present century. At the beginning of the century, as Dr. Macleod has shown in an interesting paper in "Good Words," there were only ten missionary societies throughout the whole Protestant church. Now the Protestant church can boast fifty-one such societies—the great majority of which have more laborers and larger incomes than all the Protestant societies together before 1800. "There are now twenty-two missionary societies in Great Britain, fourteen in North America, and fifteen on the continent of Europe. These employ, in round numbers, 12,000 agents, including ordained missionaries (probably 2000), teachers, catechists, &c.; occupy 1200 stations, have 336,000 communicants from heathendom, 252,000 scholars, 450 students training for the ministry, and are supported by an income of $4,300,000 per annum." Mr. Sampson Low, jun.—a good authority—has estimated the aggregate income of our great religious Societies as considerably larger than this. It reaches, according to him, about a million and a quarter pounds.

The larger of these sums is, after all, but a fiftieth part of the national taxation for a year, and is mainly drawn from the middle classes. When once the higher and the lower classes begin to own proportionately the same impulses, there will be a greatly increased extension of the present missionary field, wide as is the area which it now covers.

Let us be, in the mean time, thankful for the work that is being done. Missionaries are maintained alike in the tropics and in the frozen regions of the pole. In India, at the commencement of the century, there was only the small Baptist Mission at Serampore, and the missions in Tanjore, in Southern India; now the missionary travels unmolested every part of India. Schools and churches are everywhere planted. Colleges have been founded; and if the vast structures of brahminical idolatry or Mohammedan delusion are not undermined, they have been yet powerfully modified. Infanticide has been prohibited; Sutteeism abolished; Mohammedanism has ceased to advance, and is uneasy under the excitement of coming change.

This is only an illustration of the general advance of missionary enterprise; and many more striking illustrations might be furnished. Polynesia, or the islands of the Pacific, for example, have been in great part, in the course of the century, delivered from a dark, debasing, and sanguinary idolatry, and are now enjoying the civilizing influence, the domestic happiness, and the spiritual blessings which Christianity imparts. In the Sandwich Islands, where the American mission commenced its labors only in 1824, "not a vestige of idolatry remains. And not only do the natives support their own clergy and schools, but have their own Bible and Foreign Missionary Society. They raise for these objects about $20,000 per annum, and support six missionaries to the heathen islands around them."

Nor do these distant missions draw off attention from the less romantic Christian labors that are so urgently needed at home. On the contrary, it is found that the same enthusiasm which hails the noble enterprise of a Livingstone, a Mackenzie, and a Krapf, in Central and Eastern Africa, or of an Ellis in Madagascar, or a Williams in Polynesia, is enlisted by every good work, however prosaic, among the ignorant and degraded in the crowded courts and alleys of our own towns. The records of the London City Mission, of Bible-women and colporteurs, and the reformatory institutions and ragged schools, amply testify to the great Christian work that is carried on at home as well as abroad.—*Home and For. Record.*

DONATIONS—NOTE.

On account of a pressure of duties incident to the removal to the new Missionary House, 12 Bedford St., the list of donations for July is deferred to the Magazine for next month.

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THE

MISSIONARY MAGAZINE.

VOL. XLII. OCTOBER, 1862. No. 10.

AMERICAN BAPTIST MISSIONARY UNION.

NINGPO MISSION.

LETTER FROM MR. KNOWLTON.

Storming of Ningpo.

Ningpo, May 14, 1862.—In my last letter, I gave some account of the position of the English and French with reference to the rebels, and stated that a battle was expected every day. On the 10th of May, the storming of the city by the "Allies," after a bombardment of a few hours, took place. The rebels fired the first shot at the English man-of-war, from the wall at the Salt gate; and immediately a terrific broadside was fired upon the parapets and the buildings over the gate, knocking them all to pieces, and no doubt killing several rebels. There were two English men-of-war and two gunboats, also two French gunboats engaged. There were also a few Koh-mang-ting, (west coast pirates), that tried to do something. Two shots were fired into Vaen-da-jing's (the chief general's) head quarters, one a bomb, which shattered the building. The rebels fought well from their fort at the east gate, but they could not stand on the wall; for wherever they appeared, the parapet was knocked down upon them. They tried to conceal themselves behind our house, and Dr. Parker's,* but the steamer was in a position to batter down the parapet, without hitting but slightly our houses, except that the doctor's hospital had the roof knocked in. Dr. Macgowan's old house was all cut up.

They scaled the wall with ladders just back of Dr. Parker's, and had quite a sharp fight on the wall, in which three English were killed; after which, and a few slight skirmishes, the rebels broke and fled in great confusion, at the west and south gates, where many were crushed to death in their haste, three or four horses with the rest.

The people have visited the city, to look at their ruined, empty houses, by thousands. They are very thankful to foreigners for driving the rebels out. But the people in the vicinity of Z-chi† are being killed, men, women and children, and their dwellings being burned.

Afternoon. Two gunboats have just gone up to stop the progress of the rebels in this direction, and put an end to the slaughter and burning. Gyin Sin-sang has been taken captive by the rebels at Jih-z-kong. We can get no clue to him, and unless, in the providence of God, he is set at liberty, I see no way for his return to us. It is a great affliction. The rest of the Jih-z-kong brethren and sisters are safe. Chu Tehpiao is still at Kinghwa, and Dong Sin-sang has returned there. I tremble lest Chu should be taken captive also. Chusan, of course, is all quiet. It is quite probable that the rebels will be

* Dr. P's premises join ours on the north. The Salt gate is south of us.

† The first walled city above us.

driven out of Nanking, and their power be broken. But the revolution cannot be put down; if it does not appear in one form, it will in another. The government is so rotten that it cannot stand firm.

State of the Country.

Affairs here are in a very unsettled state; robbery and murder are the order of the day wherever the rebels or the mandarin soldiers are. I am glad that you are not obliged to be in the midst of these terrible scenes. Yesterday and to-day, hundreds of boat loads of distressed persons have arrived here from the vicinity of Z-chi, where the smoke is seen from here, rising in dense columns from burning dwellings, as from a great furnace. Truly the vials of the wrath of the Almighty are poured upon this wicked and abominably corrupt nation. Idolatry, no doubt, has received a great shock, but Satan's kingdom is still firm in the hearts of the people.

Native Convert Taken Prisoner by the Insurgents.

I have heard that Gyin is at Z-chi, and employed by the unlettered rebels as a kind of secretary. There is nothing I can do for him, but to pray for him. Ah Yin, O ahu-teng's boy, (our good old Christian cook) was a captive five months, and has just fled from them. He says that he prayed continually that he might be set free, and that God would forgive his sins; and as soon as he got away from them, he knelt down and thanked God for his deliverance. I trust he will be a better boy hereafter.

I am very busy just now in trying to save the poor men who were taken captive up country and brought to Ningpo, and were left shut up, in the headlong flight of the rebels, from being put to death by the miserable mandarins. The mandarins and their satellites are worse, if possible, than the rebels.

There is no burning to-day, and the people are getting quiet.

LETTER FROM MR. LORD.

Political Condition of Ningpo.

Ningpo, April 14, 1862.—The state of things here is very unsettled. The rebels still hold the city, and all the surrounding country, excepting the small portion on the opposite bank of the river, which, for the present, is under foreign protection. Most of the missionaries are now stopping there. Only our own and one or two others remain on the city side. None reside in the city now, nor is there any missionary work there to be done.

In my own neighborhood, outside the North Gate, things are tolerably quiet, and opportunities for labor are increased rather than diminished. My congregations are very good, and several of my neighbors express a wish to become Christians. This state of things may not long continue; any day or any hour, all may be thrown into confusion. The English and French have been fighting the rebels near Shanghai, and it is not improbable that they will come here and do the same. If they should, it would fare hard with us. We might save our lives, and perhaps some of our goods; but our houses would, in all probability, be destroyed. The people, too, would suffer immensely, far more than they have yet done. Foreigners residing at Ningpo, almost unanimously deprecate anything of this kind; but their remonstrance, I presume, would have little weight with the authorities.

TIE CHIU MISSION.

LETTER FROM MR. JOHNSON.

The Cause at Hongkong.

Swatow, June 4, 1862.—In Hongkong, I found the members of the church, so far as I can judge, doing well. I was two Sabbaths in Hongkong, and met good congregations of Tie chiu people on both days, and administered the Lord's Supper to eight brethren and sisters still resident there. We had a good season. I regretted that I was prevented by sickness from doing all I wished to do while there.

Six Converts Baptized at Swatow.

In my last I spoke of several candidates for baptism at this place. We received six the first Lord's day in May. Three of them are men of more than ordinary literary attainments. One of them is a military mandarin, from Tie-chiu-Hu.—This is the largest number that I have ever baptized on any one occasion, and I have been enabled to feel in them all a peculiar satisfaction. There are still others who give us hope. God is blessing our labors. Pray for us.

ASSAM MISSION.

LETTER FROM MRS. BRONSON.

Glimpses of Missionary Life in Assam.

Nowgong, April 28, 1862.—Shall I give you a few glimpses of our missionary life here? Imagine a lovely valley, than which there are few lovelier,—teeming with population, all dark idolaters, hastening to the judgment. For twenty-six years a few foreign teachers have been endeavoring, here and there, to hold up "the Lamb of God, who taketh away the sins of the world." They have been obliged to labor without the eclat of success;—as if a farmer should dig year after year upon a barren soil, in which no nourishment for root or grain had as yet been found; or as if a handful of soldiers should encamp, year after year, before a huge Sebastopol, with the avowed purpose of razing it to its foundations.

The little band in Assam has been reduced to one solitary family; but never has the post been entirely deserted. I think I am safe in saying that those of our number who are to-day in America, providentially removed from their work here, are true in heart to its interests, and stand ready, should Providence permit, to go forth to labor in the trenches, or storm the fortress, and, if need be, to lay their lives a sacrifice to the cause.

Fruits of the Mission.

Were you here to-day at Nowgong, and should you wish to see what fruit we have to show of our labors here, we should sorrowfully say, wait until the great harvest. Some few sheaves we may then have to present our Master. As for the present, there are a few precious souls, redeemed, we trust, by the blood of Christ, and journeying toward the celestial city. But the most,—all of them are very weak, and need the most careful watch-care. They are literally "like sheep among wolves."

Obstacles to the Work.

Would you ask to see some evidence that this is a hard field, that the fortress of error is strong and almost impregnable,—we would take you to a heathen village, where every door would be closed against the foreign teacher, lest caste should be violated by his presence. We would show you how completely the common people are in the bonds of a crafty priesthood, who bind them hand and foot in the strong bonds of error and delusion. We would show you a people utterly corrupt through the influence of a most corrupt religion, and in whose minds the moral sense seems almost entirely obliterated.

Untoward Influences from Without.

Should you wish to know what outside influences exist, either for or against our work, we would point you to the influence exerted by the European tea-planters and others. As an instance—the tea-planter, who abducted a Christian girl from our school last year, invites all the native Christians who want good times and high pay, to enter his service. Of course, none go but those who are from unworthiness either suspended or excluded from Christian fellowship with us. The influence of such a so-called Christian community is very disastrous; how deeply so, none can fully understand who are not acquainted with the native character. Our Christians being outcasts, and hated by people who hold caste, very naturally hold together with a strong clannish feeling. A member excluded from the church always excites sympathy more or less, and there is always a tendency to take sides

with him as an injured individual. The church may be unanimous in excluding an unworthy member; and yet in time they come to look upon him as a Christian brother, though he may not have repented of the sin for which they excluded him. We have to guard constantly against the tendency to consider Christianity as a caste, just as exclusive as the various castes of Hinduism.

You would not be with us here long, without yourself discovering another mighty hindrance to our success, in the lives of the European community,— whether government officials or tea-planters. Very many of them live in open violation of the precepts of the Bible. A really pious European is scarcely to be found in Assam. And yet they are all nominally Christians, and from their numbers and position are much more conspicuous exponents of the Christian religion than the missionaries.

Intemperance is another deadly foe to our success. Our native Christians are beset on every hand with temptations to this vice. The example of the Europeans is powerful for evil in this respect. A low class of Europeans, connected with the courts, use every means to induce them to drink with them. A natural fondness for the poison exists, as in most countries. Our native brethren at Gowahati are, we hear, fast giving themselves up to this vice. The members of our little church here are all tetotallers; but we watch them with trembling, knowing how weak and irresolute they are when temptation is presented.

Light in the Darkness.

But you would find that even our dark clouds have silver linings. It is not all dark. No, blessed be God, we have light in our dwelling, and in our Goshen too, though it is small.

Go with us to our little cemetery.— Here lie James, Nancy, Api Bubbuli, Julai, Mary and several others, whom we have buried in full and certain hope of a glorious resurrection. Can we say that *we have labored* in vain, and spent our strength for nought, even were there no other fruits? We may well bless God that He ever put it into our hearts to labor in this hard field.

But we have other evidence that our coming here is owned and blessed of God. Go with us to a heathen village a mile distant. A year ago all was dark there, no sign of hope. Now we could show you a Christian household. The father has been baptized, and soon we hope to welcome the whole family, who have given up caste, and are anxiously seeking to know God's will. Then they live outcasts from society, hated and reviled by their neighbors, because they have become Christians. Is not this an encouragement and a token for good?

But over and above all, we trace the sure word and promise of God.

We will "sow beside all waters," as grace and strength is given us, looking to God for the increase. It may not come in our time.

"It will come, it will not tarry, we shall not wait in vain,
Like the burst of sudden thunder, or 'the trickling, quiet rain,'
A tranquil stream of blessing will well around our roots,
And the thrill of life will vibrate to our utmost budding shoots.
Or when all the land is silent, and lifeless, sad and dumb,
From the snowy mountain ranges the sound of joy will come,
The shock of the ancient battle, (for the storm, not the calm, comes first,)
And from the unchained glaciers the river of life will burst;
Ringing new peals of triumph through all the sultry plain,
For the light and the life must conquer, and the dead must live again.
Therefore with loving patience we bend o'er these charnels dumb,
Awaiting the vanished Presence and the Life which is to come."

These lines were suggested by seeing trees bending over a dry water course; and seemed to me very applicable to those who labor in a field like Assam.

Political State of the Country.

The country is still unsettled. Two

wars are raging on our frontiers; one with the Nagas, and one with the Kossigas and Ioyntiates. In this district all is outwardly quiet, but there is a deep-seated discontent against Government.— The license tax has been repealed, and it is thought the income tax will not be continued much longer. There is a resistance to it on the part of the people which will probably compel Government to remove it. A mutiny any day would surprise no one acquainted with India as it is.

MISSION TO THE SHANS.

LETTER FROM MR. BIXBY.

Survey of a Year.

Toungoo, Burmah, May 8, 1862.—It is just one year to-day since we arrived in Toungoo, and entered upon our appointed work. It is quite natural, at such a juncture, that we should ascend the "mount of vision" to survey the ground gone over, to take a careful view of our work, retrospectively and prospectively. A year is a brief space of time—a hand's breadth in the measure of a man's life. But in the active life of a missionary, it is no inconsiderable portion.

The average life of a minister of the gospel at home is said to be less than twenty years. With the same class of men in the torrid zone, the narrow limit must be cut down by several years. How important, then, is a year in the life of a missionary! It may possibly be one-tenth of all the time he may have to work in the Lord's vineyard; it may be even half, or more than half. And, when we consider what a year may bring forth, what evils may be averted, what hopes may be generated, what multitudes saved from unending woe, how vastly important the brief space becomes! The span of time becomes an eternity of interest.— "The man is yet unborn, who duly weighs an hour."

The year has been fraught with hopes and fears, joys and sorrows, conflicts and victories;—deep depressions sinking almost to despair, and exaltations rising almost to extacy. It has been a year of severe and incessant toil, unalleviated by changes of seasons, places and associations, but augmented by isolation and dull monotony.

It has been a year of very great trial. The god of this world, awakened from his century-sleep, seems conscious that new territory is invaded, that another race is about to be taken from him by the "Stronger than the strong man armed;" and he has been ready to dispute every inch of the ground. Batteries from many a Manassas, masked and unmasked, have been opened upon our small force, and we have all been wounded, but not defeated.

Our trials have been various and peculiar. Enumeration, if it were possible, would not be prudent. Missionaries love to share their good things with others; but their sorrows are too sacred to be revealed.

The people are overwhelmed with joy when they hear of a great victory; but how little do they know, how little can they know, what heart-rending anguish was necessary to the achievement. The "sunny side" of missionary life may be seen and rejoiced in at home; but the "shady side" is too deeply shaded to be seen at so great a distance. One only can be "touched with the feeling of our infirmities;" but this is enough.

The past year, with the Shan Mission, has been distinguished by no very great achievements. We have made only an earnest beginning.

At the beginning of the year we did hope for a grand and speedy victory; but our expectations have not been fully realized. Only a few pickets have been taken.

Walking by Faith.

This is well. Sudden and easily won victories would weaken our forces for a long campaign. Had we been permitted to walk by sight all the year, faith would not have been perfected; therefore faith

has had work to do. We were permitted to see the hand of God in all our experience in leaving America, and in the events of our weary journey and safe arrival; but it was faith's province to work when burning fever laid the servant of God on the verge of the grave and bade him look into it.

We could seem to see God's hand leading the wandering Shans to our very door, and to hear his voice saying, "Take these rude children and educate them for me, and I will give thee thy wages." But faith alone could lift up her head, when scores and hundreds of these poor creatures were cut down by death, before the cup of salvation could be raised to their lips; and faith, even, could not be reconciled to see the fairest portions of the remainder become the victims of European lust.

Faith has had much work to do; but this is the work of God. We cannot doubt but that the Lord has been with us, and is still with us. He stands at the door of the sepulchre, ready to raise the dead; but would have us "roll away the stone." This we have been trying to do.

Arrangements for Labor.

In the first place it was necessary to get a comfortable dwelling. And though at first we experienced the greatest difficulty, at length we succeeded in obtaining an old, dilapidated house, which has been, with much care and labor, converted into a very comfortable and valuable dwelling.

At the very beginning of the year I found it impossible to labor to advantage without a chapel or zayat. My house, being in cantonment, could not be used as a place of worship; and then, a dwelling house is never suited, especially in this country, to such a purpose. At the close of the rains, all the thatch was stripped from the native houses by order of Government, to avoid those fearful conflagrations which so often desolate our cities; and I could get no place in town *to screen me* from the burning sun.— Month after month I tried to get a zayat or a place to build one on, but failed. At length I succeeded in getting a site. I engaged carpenters, and hired men to saw my timber, with the intention of putting up a small chapel at a cost of four hundred rupees, independent of aid from the Rooms.

But I soon found there was difficulty. The site was not very favorable, and I had not received adequate funds, and therefore began to think it was not God's will that I should build a house for Him. About this time an event occurred which brought within my reach the most favorable site in Toungoo. I was able to effect an exchange with the Tsit-kai, the highest Burman official, by paying him 150 rupees; making the price of the land, including a claim on some trees which stand upon it, 250 rupees. There is land enough for a mission house also. I did not hesitate to make the exchange, though it took all the money I had to pay for the site.

Building a Chapel.

Now, how can I build a chapel? was a difficult question to answer. A cheap, temporary building was out of the question; for Government would not allow the use of combustible material in this locality; and it is usually bad economy to build cheap houses in this country. Feeling quite sure the Lord would have me "arise and build," I resolved to commence the work at once, and trust in Him for the means. Accordingly, I borrowed money, (on my own responsibility, of course,) and set carpenters to work. I then made known my wants to the brethren of Maulmain, and Rangoon, and Calcutta. In a few weeks the funds began to come in, just in time to meet the demands. Within one month we were holding meetings in the new chapel, and Mrs. Bixby was teaching a day-school.

The result is, we have a substantial teak building, sixty-five feet by thirty-five, with teak roof, with a belfry, and study underneath it, at a cost, including land, furniture, &c., of 2,000 rupees;

which is all provided for except about 300 rupees, which I expect will come when other friends are heard from.

Who will Give a Bell?

Only one person in America, a kind friend in Providence, has been asked to contribute to this object. I could not find it in my heart to ask for this object in America, on account of the war. I have asked, however, for a bell, which is very much needed where people have no time-pieces and are much scattered. I find it impossible to get even a small congregation together, at any appointed hour. They come dropping in at every stage of the meeting. A bell would remedy this; and then as often as its clear tones should ring out on a city wholly given to idolatry, the people would be reminded of the true God.

State of the Work.

We have regular Sabbath worship in Burmese in the morning, and a Sabbath school. Mrs. Bixby has an interesting day-school, which is increasing in number; already more than thirty have been in attendance, and many of them are from the very best families in Toungoo. They are taught the Scriptures daily, and are required to attend Sabbath school and Sabbath worship. We have the nucleus of a church, three baptised disciples, and two or three more who give pretty good evidence of conversion.

Hitherto I have had no native helper wholly devoted to the work. Moung Wyne has aided me what he could, consistently with his arduous duties as Judicial Recorder and Head Constable, and Moung Shway Boo, a Madras man, speaking Burmese, not yet baptized, has been found quite useful while engaged as a student of the Bible. I have preached once a week in English, the larger part of the year. In the 60th Rifles, we have about twenty pious soldiers, who are exerting a good influence in Toungoo. They meet in the chapel every evening for prayer, and on Sabbath evenings, for the present, I am preaching to them and to others, civilians, officers, and soldiers, who make a very pleasant congregation.

I have kept up the study of both Shan and Burmese during the year, and have now nearly ready for the press, two tracts in the Shan language. Many Burmese tracts and books have been scattered, and many hundreds, of both races, have heard the gospel during the year, many of them for the first time. I have visited many of the Shan traders as they have encamped for a few days in the vicinity, telling them of God, Jesus, and the resurrection, and some of them seemed pleased with the message, and urged me to return with them to their country; sent kind messages to their chiefs, and requested them to report to me next year the favor with which they are received.

Travelling in the Shan Country.

Travelling in the Shan country, for the present, seems rather dubious. The whole frontier is infested with robbers, who do not hesitate to shoot down men of every race and class who are supposed to have money. Several timber merchants have been robbed lately, after being sadly cut up, and Lieut. Halhed, superintendent of Police, was brutally murdered a few days since while attending to his official duties. How long this state of things will last cannot be foreseen. Government moves slowly.

Preparatory Work.

But we can labor to good effect where we are. There is much preparatory work to be done, before we can travel in the Shan country to advantage. In the first place, the language should be well understood. A few simple, gospel tracts should be printed; a few native helpers well instructed in the Scriptures. Accurate information should be gathered from travellers, respecting the localities of States, cities and tribes, the habits of the people, &c., and, if possible, information conveyed to them of the nature of our mission.

By the time the way is prepared, you may be able to send an associate to undertake the journey with me. If, for the next five years, I am unable to penetrate

the Shan country, there will be no reason for discouragement on this account, and no occasion to be idle. I am not without hope that some time we shall see it duty to take up our abode in some central Shan State, where we can have access to the masses at all seasons of the year. I shall watch for such an opening, and if I hear the Lord say "Go forward," all I shall wait for will be the assurance that "His presence will go with me."

Importance of Toungoo.

But Toungoo will always be an important station to the Shan Mission; and if several men were to go to the "regions beyond," one or more ought always to remain here. Living and mingling together as they do here, the Shans and Burmans should be taken together; and this I am trying to do, to the best of my ability.

I have made one tour to Shwaygyeen during the year, and preached the gospel in many villages by the way. Thus the year has passed away. What the result will be, we shall all know hereafter. I have done all I could, but feel that I am an unprofitable servant.

The Missionary's Encouragement.

My greatest encouragement is God's eternal purpose. The doctrine of election is specially comforting to the missionary; at least, it is so to me. If this great Bible truth takes full possession of the heart, one can preach all the year long, all the life long, if need be, without seeing one single conversion. Let us look less to results and more to Christ, whose province it is to give the increase. The great husbandman Himself, when He sowed the good seed of the kingdom, gathered "thirty, sixty and an hundred fold," from only one-fourth of his sowings. The servant must not expect to be "greater than his Lord."

GERMANY.

LETTER FROM MR. LEHMANN.

Gratitude for Aid.

Berlin, July 15, 1862.—Let me express *my warmest gratitude* that the Committee have resumed the support of the German Mission. I feel like Paul (Phil. 4: 10), and I thank the Committee, next to God, for this happy change. Our difficulties were augmented, as the expense of completing our chapel and incidental charges accumulated upon us. Your aid, coming at such a juncture, is the more welcome. We feel greatly relieved, and encouraged to pursue our work with greater energy. Being thus enabled to turn our contributions for our own missionary enterprises once more into their accustomed channels, we can now support our missionaries, and they can resume the work which was already partially suspended. Blessed be the holy name of our God, who has thus graciously looked upon us and helped us.

Additions During the Year.

The statistical tables printed with the Annual Report, show how much the Lord has blessed us the last year. Upwards of 10,000 precious souls are united in our communion, besides more than 5,000 in Sweden. Wonderful are the works of the Lord.

Berlin and the Outstations.

Of this blessed increase, the church in Berlin has had its share. The net increase of the year was seventy-nine. Total number of members at the close of the year, 563. Many of them live at remote outstations; but on these outstations the Lord has bestowed his richest blessings. Beyond the Oder, in the field of br. Zeschke, who has under his care 193 souls, there are upwards of forty outstations. The increase of last year in his field, was sixty-nine, and new converts everywhere are desirous of joining the church. In Wrietzen, things are in a somewhat discouraging state; but in the vicinity, particularly in Hohenrathen, God has granted pleasing success. Our third field is east of Berlin; the faithful brother who labors there has been greatly tried, while he has waited patiently for the blessing; but the present year it has at length been granted to him.

Visiting the Outstations.

been long fettered at home by
el-building and other arrange-
But I have now once more com-
visit our outstations. June 9,
Seegefeld, our oldest outstation,
baptized two young females,
of our members, who gave very
evidence of true conversion.
he weather was unfavorable, the
s manifested the greatest joy.—
ening I preached to a good con-
, and administered the Lord's

2, I set out for Prenzlau, an out-
Templin, where I was invited
nt of a dissension among the
On the Lord's day I went to
where I formed a church seven-
s ago, which the Lord has emi-
essed.

mplin, Mr. L. proceeded to Neu-
swalde and Oderberg, and at length
ohenrathen.

very comfort was rendered me
e poor circumstances of the peo-
supply, and in the evening, not-
ling the rain, a crowded assem-
together, to whom I preached
h joy and fervor. Then followed
east, which continued till two
the morning; as the poor peo-
have time at night to think on
ings. Great love and joy was
d, and I related much of God's
l work among us in past years.
he summer season, the people in
es do not come together in the
ill nine o'clock; and during my
p of several weeks, two o'clock
rning was generally my time of
o rest.

now proceeded to Zäckerick. The
the church here had swerved from
, drawing away with him a portion
bers. The brethren who continued
re-united with the church at Berlin,
outstation. These brethren have
gratifying increase. Mr. L. preach-
rowded assembly, and the brethren
reby strengthened in the truth.—
Again a love feast was arranged, and the songs of Zion resounded through the night."

Passing through Wrietzen, New Barnim and Gorgast, at which meetings were held, difficulties arranged and the Lord's Supper celebrated, Mr. L. proceeded to Cüstrin.

This is a strong fortress, and here a larger outstation of the church in Berlin has existed for a series of years. They have a good meeting-place, and invited many friends. The place was crowded to excess, and as many were without as within. I preached with much freedom from Rom. 1: 5.

June 23, proceeded to Frankfort on the Oder. The labors of br. Zeschke extend over a field of a thousand English square miles, and I was anxious to have the field divided suitably between two brethren.—We agreed that the southern part—drawing a line from Cüstrin eastward to the Polish frontier—should fall to br. Liebig, and the northern, with the central station of Landsberg on the Warthe, should remain for br. Zeschke, including Poland in part, with the Oder for the western border.

In the evening a church meeting was held in the house of a brother whom the Lord has richly blessed with earthly success, and who is now enlarging his house and building in it a room for meetings.

* * * * * * *

At Forste, nineteen members are united together and live in hope of further increase. Here I presided over a meeting at which three candidates were examined for baptism, and unanimously received. We went at once out of the town, and they were baptized in the little river Naisse, under the brilliant starlight. It was one o'clock when we returned.

Celebration of the Twenty-Fifth Anniversary of the Church at Berlin.

This was the greatest festival we have yet celebrated in the church at Berlin.—Long beforehand we had anticipated it with hope and joy; but it exceeded all our anticipations. Our dear br. Oncken, the blessed and much beloved instrument of baptizing the first members and of

forming them into a church, was in England, and I had given up all hope of seeing him on the occasion. Besides, our pecuniary means were so small, we had no hope even of inviting our much loved and distinguished br. Köbner to come from the far distant town of Barmen. But the Lord was better than our fears. Quite unexpectedly I got the joyful intelligence that, on my invitation of the brethren at Hamburg (die ordnende Brüder), our dear br. Oncken, who had providentially returned from England, would really come. And a note from the dear brother himself brought us the wonderful information that our excellent brethren in America were to continue their support to us. The note also authorized us to invite br. Köbner to come to Berlin. This was almost too much at once, and the joy almost overwhelmed me. I sat down at once and wrote the glad invitation. By other letters, and through the *Missionsblatt*, a general invitation was given, and we expected a glorious meeting; and so it was.

On the 13th of May the brethren were posted at the railroad stations to receive our guests. It was just this momentous day, when, twenty-five years before, I, with my sainted wife and four other disciples, were baptized at five o'clock A. M., in the beautiful lake of Rummelsburg, and on the following day the church was formed and the Lord's Supper celebrated.

My son had arrived previously, and preached to the edification of the church, and was engaged to drill our choir for the occasion.

I had the unspeakable pleasure of embracing br. Oncken at the railroad station and leading him to my house. Early in the morning of the 14th, we had a prayer meeting, which was very well attended. It so happened that the same day was generally observed in town and country, as a day of public prayer and repentance, which added much to the solemnity.

The first service commenced at nine o'clock. The chapel was entirely filled. The spacious pulpit was occupied by six *ministering* brethren. The choir commenced with an anthem, which was followed by prayer and the reading of a psalm by br. Kemnitz. Then came a hymn by the church, the reading of John 17th, and a part of Ps. 103, chanted by the choir. Afterwards I engaged in prayer, under the deepest impression of what the Lord had done for us,—raising the little seed, sown twenty-five years ago, to a tree spreading its branches all over the country, with thousands of ransomed souls rejoicing in the Lord. How different was this crowd now assembled, from the three or four persons who, twenty-five years ago, met, trembling and discouraged! O what had God wrought! The congregation then sang again; after which br. Oncken recounted the history of the church, in which he had taken so prominent and blessed a part. He was listened to with the deepest interest, and the discourse produced a profound impression. Mr. Köbner prayed, and the choir sang a motett.

In the meantime, preparation was made to administer baptism. I entered the chapel with three candidates. Two others, who had expected to be of the number, were prevented. After an address, I administered the ordinance, the crowded congregation manifesting the deepest interest. How different from the course we had been forced to pursue during long years, when baptism was performed in the night, and in the deepest silence, for fear of being detected! With singing and benediction, the first service was closed.

In the afternoon, at four o'clock, the chapel was again crowded to excess, and the pulpit occupied by six brethren.—After singing by the congregation, and the reading of a chapter in the New Testament, the choir once more sung the wonderful anthem of the 103d Psalm, which impressed us still more than in the morning, especially the words—"Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's." Br. Bues prayed, and br. Köbner preached from the same words of the 103d Psalm (without any previous agree-

ment), which had so much impressed us. This brought the feast to its climax.

But our friends, some of whom had come from a great distance, did not allow us to defer the love-feast till the next day, as they were obliged to return on the morrow. Hence at evening the chapel was filled a third time to overflowing, at seven o'clock, and in all glory our famous love-feast was celebrated with tea and cake, with choir singing and general singing, with addresses by many brethren, and rich enjoyment in conversation. I endeavored to speak a word with every guest, and a feeling of abounding happiness pervaded the whole assembly. I occupied a considerable portion of the time in relating the most interesting history of the origin, formation and development of the church of Berlin; and until past midnight the people were fettered by the sweet bands of love and celestial harmony.

The Prussian Association.

During the two following days, the annual Conference of the Prussian Association was held in the chapel, and several matters of importance were arranged, particularly the reviving of our missionary operations, which had received a great check in consequence of the withdrawal of the aid of our American brethren. Our churches had been compelled to apply all their resources to their own support; but now, by your kind support, we are enabled to apply them again to our general operations. Measures were debated and agreed upon to secure the property of the chapels to the churches, by obtaining acts of incorporation, and by other means.— Subjects of local interest relating to the churches in Prussia, and other matters were attended to, and we concluded, as usual, in the most fervent union, with prayer and singing. Thus came to a close days long to be remembered.

Visit to Hamburg.

After the adjournment of the Prussian Association, I accompanied brn. Oncken and Köbner to Hamburg, to consult on our great missionary field with our German Committee. Here we celebrated a very blessed Sabbath. I myself preached in the morning, and br. Köbner in the evening, to crowded congregations; showing the necessity of an enlarged chapel. On Monday evening, I related to a highly interested congregation the history of our Berlin church, and the part performed in its early history by the church in Hamburg.

MISCELLANY.

CHURCH MISSIONARY SOCIETY.

During the last five years there has been an enlarged blessing from above upon the missions of the English Church Missionary Society. The native churches have greatly increased. The number of native ministers has risen from forty-eight to sixty-six. The number of other native teachers from 1,751 to 2,105. The number of communicants from 18,787 to 21,-064.

During the last five years the contributions raised and expended in the missions upon the operations of the Society, that is, by friends who witness the work, have risen from £13,000 to £20,000.

During the last five years an important advance has been made towards self-support in the older native churches, as well as in promoting self-supporting missionary efforts on the part of the native converts in behalf of their unconverted countrymen. Many fresh converts are thus added each year to the church of Christ by the independent, spontaneous action of Christian natives.

The number of missionary candidates, both from the Universities and under

training in the Islington College, has greatly increased during the period under review. Five years ago there were in that college twenty-one students; there are now forty-two. But the sending forth to the mission-field those who are thus ready and willing to go, except to supply vacancies, must depend upon the supply of sufficient funds.

Never have the calls upon the Society to open new missions, and to extend the older missions, been more urgent and inviting; they have often been accompanied by very liberal offers of pecuniary assistance. * * * In the review of these facts, the Committee recognize the call and blessing of the Lord upon the work abroad; as well as a proof of the increasing confidence and sympathy of the church at home.

Income—Expansion.

Some notes on the working of the Society's income may be interesting. We shall go back for thirty years, dividing them into six periods of five years each. The reader will, in the first place, observe the increase of income accruing on each successive five years.*

1st period, from 1831–32 to 1835–36:
Total of income, ... £273,950

Average yield of each year, 54,790

2nd period, from 1836–37 to 1840–41:
Total of income, ... 387,028

Average yield of each year, 77,405

3d period, from 1841–42 to 1845–46:
Total of income, ... 470,353

Average yield of each year, 94,070

4th period, from 1846–47 to 1850–51:
Total of income, ...†486,952

Average yield of each year, 97,390

5th period, from 1851–52 to 1855–56:
Total of income, ... 553,697

Average yield of each year, 110,739

6th period, from 1856–57 to 1860–61:
Total of income, ...†632,880

Average yield of each year, 126,576

It will be observed that the increase in the last fifteen years has been more slow than in the first fifteen. In the first fifteen years, the average income increased from £54,000 of the first five years, to £94,000 of the third. In the last subdivision, the growth has been from £97,000, the average income of the first five years, to £126,000, the average of the third.

The expansion of the missionary work has been proportionate to the increase of income; and, as means have been afforded to it, the Society has pushed forth its laborers into the vast wildernesses beyond.

Prior to the thirty years under consideration, the Society occupied the following fields; Sierra Leone, Smyrna, Bombay, Madras, Tinnevelly and Travancore, North India, as comprehensive of Calcutta, Burdwan, Benares, Gorruckpore, Agra and Meerut, Ceylon, the northern district of New Zealand, and the Red River in Rupert's Land.

The first period of five years added the Eastern district of New Zealand and Nasik.

The second period of five years added the Western district of New Zealand, Cumberland station in Rupert's Land, and the Teloogoo mission.

The third period of five years added Manitoba in Rupert's Land, the Yoruba country, East Africa, Shanghai in China, and Junir in Western India.

The fourth period added Kotgurh, Malligaum and Sindh in Western India, Bhagulpore in North India, Ningpo and Fuhchau in China, and Palestine.

The fifth period added the Punjab, the Santhal mission in North India, Jubbulpore in Central India, Constantinople, and James' Bay, with English River, in North-West America.

The sixth and last period added the

* This calculation is exclusive of sums raised in the missions.

† These totals do not include the contributions received on account of the "Jubilee Fund," which amounted to £58,188, and of the "Special Fund for India," which amounted, *in March*, 1861, to £66,964.

Mauritius mission, the Niger mission, the Oude mission, Allahabad, the Pacific mission, and the Mackenzie district in North-West America.

And now it remains with the Christians of Great Britain, the friends and supporters of the Society, to decide whether they desire that the same enlargement of our operations shall pervade the next five years, or whether, by a cruel necessity, its further advance is to be interdicted. If the Saviour's commandment is to be respected, and corresponding efforts made, increased means must be placed at the disposal of the Society, so as to enable it to command at least an average income of £150,000.

With each augmentation of income, the Society has never hesitated to put forth corresponding efforts. * * In 1852 there was found to be a large balance in excess of expenditure. This the Committee distinctly declared should not be hoarded, but laid out in the extension of the missions. In three years, therefore, the stations were increased from 109 to 121, and the missionary clergy from 162 to 189. As the result of this, the expenditure, of necessity, rose, but the income did not keep pace with it; and at the end of the year 1854–55, the Society found itself in debt to the amount of £5,621, which, in the subsequent year, was increased by a new deficiency of £872. Opportunities for good, of an inviting character, were just then presenting themselves. The termination of the Russian war, and the new arrangements consequent on the restoration of peace, rendered Turkey and the East more accessible to evangelizing efforts; the openings into the interior of Africa, together with the concurrent aids of geographical and linguistic acquirements, and the increase of lawful commerce on the west coast, encouraged us to prosecute the work in that continent with renewed vigor; the growth of the native churches intimated the near approach of their emergence from weakness and dependence to manly vigor and self-support, and the necessity, therefore, of having on the spot discreet and experienced missionaries, with qualifications equal to such a crisis; moreover, the annexation of Oude summoned us to a new enterprise. But the Society, crippled as it was, could only point out what might be done, and pray that, through the liberality of the Lord's people, she might be set free to go and do the Lord's work. Nor was the appeal left unanswered. * *

As the Christians of England were meeting in their May Anniversaries to cheer one another in the Lord's work, their brethren in India were involved in all the horrors of the great mutiny. * * It was a crisis unprecedented in the history of the nation, and men's hearts were stirred to the depths. Especially, Christian men felt their responsibilities with respect to India, as they had never felt them before. * * The Committee felt that the time was come when this reproach should be done away, and England be found in the discharge of her trust to India. A special appeal was put forth, bearing date December 1, 1857, in which the necessity of affording to the native races, largely and liberally, the means of Christian instruction and regeneration, were strongly urged. This was promptly responded to. The ordinary income for 1857–58, enriched by a special donation of £10,000, amounted to £130,766. Nor was this all; there was to be added the first installment of the special fund for India, amounting, at the close of March, 1858, to £24,717, so that the total received from the United Kingdom for that year, rose so high as £155,584. Thus provided with the means of action, the Society prepared itself for new responsibilities, and more extended and energetic labors.

Nor was it only in India that the standard of the gospel was advanced. In the Yoruba country, Oyo, the residence of the king of Yoruba, who retains a nominal superiority over all the Yoruban kings, and the population of which is estimated at 40,000, was occupied by a European catechist, and also Ishaga, on the west of Abbeokuta.

The Niger mission, which had been commenced in 1857, was effectively pros-

ecuted by the ordained Africans, the Rev. S. Crowther and the Rev. J. C. Taylor; and with the help of six native teachers, three places—Onitsha, midway between the Delta and the Confluence; Gbebe, at the Confluence; and Rabba, above the Confluence, on the Quorra—were selected as mission stations. The great water-route from the west coast into Central Africa having been providentially laid open, it would have exhibited a want of promptitude and decision in the work of Christian missions, had the Committee failed to advantage themselves of it.

Turkey also, in its peculiar circumstances, claimed attention. In a transition state, the old barbarism having lost its power, and new ideas and convictions gaining strength, and beginning to circulate more freely and rapidly from mind to mind, it appeared to be precisely the favorable juncture for the commencement of such wise efforts as, without offending the prejudices of the Turks, might introduce scriptural Christianity to their attention, and afford them an opportunity of considering its claims, and judging for themselves. The Committee had, during the previous year, adopted the preliminary step of sending to those countries an experienced missionary, the Rev. J. A. Jetter, to observe and report upon the state of affairs. * * The Committee felt themselves pledged to a Turkish mission. It was not to commence a new mission, but to resume one long suspended; for so early as 1819, Constantinople had been a mission station of the Society, although at that early period the improvement of the Oriental Christians was the immediate object contemplated. But now, to wise and discreet measures the Turks themselves were accessible. The resumption, therefore, of Constantinople, as a basis of new and enlarged operations, was decided upon; and, in the autumn of 1858, the Rev. Dr. Pfander, then on his way home from India, was invited to visit Smyrna and Constantinople, with the view to the commencement of a mission to the Turks. His long experience in Oriental work—*having gone first as a missionary to Persia in 1825, whence he was transferred to India in 1839*—and his ability in all questions relating to Mohammedanism, as evidenced in his controversial treatises, pointed him out as the suitable person to initiate a mission requiring the rare combination of zeal, tempered by wisdom and patience.

Thus the year 1858–59 was one of enlargement. During that year the expenditure amounted to £123,846.* * * * Throughout the year 1859–60, the Society continued to advance its stations as opportunities presented themselves. The difficulty which had been felt during the preceding year, as to the supply of missionaries, was happily removed. Several choice men from the University of Cambridge, who had offered themselves for missionary work and been accepted, were now ready to go forth; so that, from this and other sources, no less than twenty-one laborers were sent out during the year; thus more than filling the vacancies which had been made by sickness and death.

The year 1860–61 was marked by a decided increase of laborers in the field; twenty-two ordained European missionaries, and eight unordained laborers, having been sent forth from home during the year, besides three Europeans admitted to holy orders in the missions, the number of ordained Europeans being thus raised to 190, while the ordained native and country-born laborers were increased from fifty-nine to sixty-six, thus presenting a grand total of 258 ordained missionaries laboring in the Society's mission fields. It may be well here to pause and look back. The ordained laborers of the Society were—

In 1856–57, ...	218
1857–58, ...	226
1858–59, ...	227
1859–60, ...	238
1860–61, ...	258

The stations of the Society had also increased in the following ratio—

In 1856–57, ...	136
1857–58, ...	138

1858–59,	144
1859–60,	146
1860–61,	148

Thus we find on the five years, an increase of forty ordained missionaries, and twelve stations.

(AMERICAN) METHODIST EPISCOPAL MISSIONS.

A pamphlet has recently been published, prepared by Dr. Durbin, Corresponding Secretary, entitled "Picture of the Missions of the Methodist Episcopal Church." The following statements respecting the missions to heathen nations, are from this pamphlet. The Society has also, among its foreign operations, the Bulgarian, the Foreign German, the Scandinavian, and the South American missions.

Indian Missions.

These are the oldest missions of our church. Their origin indicates clearly the hand of a Divine Providence. They arose on this wise. Some forty years ago there dwelt in Marietta, on the banks of the Ohio, a colored man named John Stewart. He was deeply pious, and seemed to have close and constant communion with God. He was powerfully impressed that it was his duty to go through the then thinly settled country to the north-west, on some Divine mission which he did not comprehend. He set out from home and travelled to the vicinity of Upper Sandusky, in Ohio, where he found the Wyandot tribe of Indians. The same strange impression which called him to his feet now constrained him to halt. The Indians gathered round him, but could not talk with him. At length they remembered that there was a man of his color residing among them, and they brought Jonathan Painter to him. As soon as they met they knew they were of the same race, and spoke to each other in English. Stewart learned that Jonathan ran away from Kentucky some ten years before; that he had been a Methodist, but had apparently lost his religion and become a savage Indian, and spoke their language fluently. "God," said Stewart to Jonathan, "has sent you here to assist me in what I feel is my mission; I must preach the gospel to these Indians to-morrow, and you must be my interpreter." The tears gushed out of Jonathan's eyes, and he exclaimed, "How can I interpret the gospel to the Indians, when I have no religion myself?" "Then," said Stewart, "you must get religion to-night, for to-morrow I must preach to these people, and you must interpret." All that night Jonathan wrestled with God in prayer, and Stewart helped him; and the next day they opened the kingdom of God to the Indians.

From this providential beginning, our missions among the Indians spread until they have extended from Western New York to Wisconsin, and are under the care of eight Annual Conferences. But upon the division of the church in 1845, the much larger portion of the Indian missions fell to the church, South. At present we employ twenty-one missionaries among the Indians, have 1,066 members and 105 probationers, and nineteen local preachers. The church South have an Indian Mission Conference of two districts, divided into twenty-five circuits, and employing twenty-nine missionaries. All this, both North and South, is the fruit of our first Indian mission, so providentially commenced. To this we are to add the thousands of these children of the forest who have been gathered to their rest in heaven. Many of them gave beautiful examples, in their lives and deaths, of the power of religion.

African Missions.

Among the first colonists who were sent to Liberia, Africa, were some members of the Methodist church. When they were landed on that distant and unknown coast, and the ship had weighed anchor and turned her prow homeward, they stood on the beach and watched her fading from their view in the distance, and when she was gone, one said, Let us pray; and they knelt down on the sand and prayed. It was Saturday afternoon. On Sunday they had a meeting, and at the close one said, "What shall we do for

preachers?" The conclusion was to send home to the church, and ask her to send them preachers. Could the church refuse? Bishop Hedding appointed Rev. M. B. Cox, with others, to go to our brethren in Africa. Those who saw brother Cox preparing for his departure in 1832, will need no exhortation or argument to convince them that he was called of God to this great work. A little incident will characterize the whole.

Br. A. Cummings, of the New York World, met br. Cox in Philadelphia, and said to him, "Br. Cox, why will you go to Africa? Do you not know that you will die there quickly?" The Divine fire flashed from the eyes of the missionary; his lips quivered, and he said: "I know I cannot live long in Africa, but I hope to live long enough to get there; and if God please that my bones shall lie in an African grave, I shall have established such a bond between Africa and the church at home as shall not be broken until Africa is redeemed." He went to Africa and died there quickly, and is there buried; and in dying he said, "Let a thousand fall, but let not Africa be given up." In the missionary cemetery in Monrovia, there lie by br. Cox eleven of the thousand, and yet the children of the church are ready to go, serve, and die there.

The African mission now covers the whole of the Republic of Liberia, and extends from Cape Mount on the north to Cape Palmas on the south, say six hundred miles; and from the sea on the west into the interior, from ten to more than fifty miles at one point. Within its limits are 140,000 native Africans, accessible to the mission. It exists as one of our regular Annual Conferences, with its own missionary bishop, (Bishop Burns;) is divided into four presiding elders' districts, and each of these into circuits and stations. The best buildings in the Republic are academies built by our Missionary Society. The following is a tabular view of the mission, in which there is not a single white person:

Bishop Burns,	1
Members of Conference and on trial,	18
Local preachers employed,	8
Members in the churches, Americo-Liberians,	1,392
Probationers,	89
Native members,	72
Week-day schools,	19
Scholars,	600
Sunday schools, (number not given)	
Scholars,	980
Native youth in families, on bishop Scott's plan, for instruction in letters and in home and industrial affairs,	32
Select youths educated for service in the missions,	9

China Mission.

At least one-third of the human race is within the Chinese Empire. Until lately they were inaccessible to Christian missions. But at the opening of five ports for trade some years ago, the church universal felt a powerful impulse to send the gospel to these 400,000,000 of idolaters. Our own church felt the impulse, and, in 1847, sent her infant China mission to Fuhchau, on the river Min. The city and towns immediately in sight contain 2,000,000 of people. Amid this vast population our mission planted the standard of the cross. For ten years they sowed in faith and hope, and prepared parsonages, and churches, and schools, believing that the harvest would come. They have not been disappointed. The seed is springing up, and scarcely a monthly communion passes without the baptism of converts, and their enrollment in the native Chinese church. The mission now extends into the country, and the converts are formed into churches and classes, and observe all the forms and usages of our churches and classes at home. God has already raised up six native helpers, who faithfully exhort and preach the gospel. One of them has charge of a native society in the country.

The arrangements for prosecuting the missions are most appropriate and efficient. There are already six good parsonages, two good churches, besides two or three native structures for worship, a superior girls' boarding-school building, a boys' boarding-school, a girls' day-

school, a female orphan asylum, supported by commercial residents at the port; and a complete printing establishment, to print the Holy Scriptures in the colloquial language of the province, and also books of instruction for the mission, and tracts, and religious books.

A tabular view of this mission shows that there are seven missionaries, eight assistants, six native helpers, and two churches.

Missions in India.

In 1856 our young and vigorous church was moved by her sense of duty, heightened by a strong manifestation of the desire and expectation of the Christian world, to send a mission into the Northwest province, particularly comprehending the kingdom of Oude and the adjoining province of Bareilly, containing say 10,000,000 of people; being the most thickly inhabited part of the world. The banner of the cross had not been unfurled among them, except by one feeble missionary agency, which voluntarily gave way upon the appearance of our mission with the promise of vigorous action.— Just as the place was selected where first to set up our banner, the mutiny broke out, and our missionaries had to flee to the mountains. At the close of the mutiny in 1857–8, they returned and began again their glorious work. The European population, consisting of civil, military, and commercial residents and citizens, seeing the vigor with which the mission was recommenced, and hearing, as they expressed it, of the great Methodist church in America as the author and supporter of the mission, cordially proffered their aid, on condition that its plan and execution should be worthy the field of operation and the power of the church at home. The plan was clearly drawn up by the mission and sent home, and was by the Board and General Committee approved, though not formally engaged to be executed as a whole plan. And yet a declaration of purpose to carry it out was made to the mission, should Providence continue to favor us. This declaration was satisfactory to the mission in India, and to our European friends there, and they have gone forward in the execution of the plan. The European residents promised to give, in cash, one-half of the expense of a good missionary residence for every missionary sent, the Board supplying the other half. They further promised to aid in building school-houses and churches, and to assist in supporting teachers, all on condition that the mission should be vigorously prosecuted according to expectation. They have nobly done their part, and the Board, up to this present year of trouble, has nobly done its part.

We have requested our mission in India to assure our European friends there that we will do our best, if they will stand by our missions in this, our year of peril and trial. Not one of these principal European contributors is a Methodist, and yet some of them have given as much as $1,000 a year; others $700, $500, $300, and so on down to $5 each. In alluding to these donations in India, Dr. Butler, superintendent, says: "There have been raised in India, in two and a half years (ending in 1860), over $15,000, to enable the Board to send us the men needed for this vast field." Since 1860, the Europeans have continued to aid us as heretofore. Our mission property in India, created since 1857, and wholly free from debt, so that we pay neither rent nor interest in the mission, is worth, say $30,000.

The spiritual aspects of the mission are no less encouraging, as will be seen by the following tabular view, prepared in September, 1861.

New parsonages,	19
Missionaries,	17
Their wives,	16
Native preachers,	6
" exhorters,	6
Places of worship,	10
Church members, native,	93
Baptisms,	87
English church members,	68
School-houses,	7
Schools,	18
Day scholars,	357
Teachers,	18

Sabbath scholars,	223
Orphans in asylum,	100

Each city occupied by the missionaries is a station, and is the centre of a circuit; and the missionary force in each, at the proper season of the year, itinerate amid the surrounding villages and cities, and preach the gospel in the streets, bazaars, and in their own travelling tents, so that Dr. Butler says not less than two hundred and fifty villages and cities have been thus visited this year.—*Miss. Herald.*

THE SERAMPORE TRANSLATIONS OF THE SCRIPTURES.

It was three months before the establishment of the [British and Foreign] Bible Society, that the Serampore missionaries laid before the [Missionary] Society in England the plan which they had been gradually maturing for the translation of the Scriptures, or portions of them, into the languages of the East.

At the present day, when the greatest facilities exist for this work by the increase of laborers admirably qualified for it, and by the encouragement of the Christian public, it is interesting to look back on the original labors of the Serampore missionaries in this department, conducted under every disadvantage, and with no support but that which was derived from the energy of their own spirit. It appears like the romance of enthusiasm, that three men in their position should originate, and, to so great an extent, carry out the idea of giving the sacred Scriptures to the natives of India in their own language, at a time when the Christian world was utterly indifferent to the work.

In acquainting the Society with this plan of translations, which eventually drew forth the applause of their fellow-Christians on both sides the Atlantic, there was no ambitious attempt to dazzle their minds by the grandeur of the undertaking; the proposal was the result of a strong conviction of duty, and it was introduced to notice in a spirit of unfeigned simplicity. They stated that there were at least seven languages spoken in India, the Bengali, the Hindostani, the Oriya, the Mahratta, the Telinga, the Kurnata, and the Tamul;—at that period the philological statistics of the Indian empire were but imperfectly known.

The missionaries had frequently discussed among themselves the possibility of effecting a translation of the Bible, or at least some portion of it, into some, if not all, these languages; and they were now led to consider it practicable, from the following considerations. They had acquired the mental habits necessary for such a work in the prosecution of their translations at Serampore; they were in a position, by Mr. Carey's connection with the College, to obtain the assistance of learned men from all these countries; they had collected the best library of critical works to be found in India; they had a large printing establishment and an efficient letter-foundry capable of any expansion; and their situation gave them facilities for distributing the translations, if they should live to see the work, or any portion of it, completed. Their own pecuniary resources, they said, were unequal to the undertaking, and they required some assistance from home. They had already entered upon the task before they ventured to introduce the plan to their brethren in England.

At the beginning of 1803, they began a translation of the New Testament in Hindi. In October, of that year, the province of Orissa was conquered and annexed to the British dominions, and they immediately engaged the services of an Oriya pundit, and commenced a translation in that language. Lord Wellesley had determined to introduce the study of Mahratta into the College, for the benefit of the students from the Bombay Presidency; that language was therefore added to their list of translations, and Mr. Carey began the compilation of a Mahratta Grammar. Hitherto, they had proceeded in their enlarged plan of translation at their own expense—the supplies they received from England for translation

being intended for the Bengali version alone; but they now found it impossible to prosecute the work any farther without extraneous aid. They therefore solicited the support of the Society to the extent of 1000*l.* a year.

A few months before this joint letter was despatched to England, Mr. Carey had made some allusion to the plan in a private communication, and Mr. Fuller's mind was at once kindled by the idea, and at his instance the Committee passed the following resolution on the 23d of May, 1804:—"If our brethren should be able fully or in part to execute the plan which they have conceived of translating the Scriptures into the Eastern languages, we will most cordially co-operate with them; and we are persuaded the Christian public will not suffer the work to stop for want of pecuniary support." Such was the origin of the plan of translations at Serampore. About this time Col. Colebrooke completed a translation of the Gospels in Persian, and Mr. Hunter in Hindostani; and Mr. Carey, in reference to these labors, remarks, "I am very glad that Col. Colebrooke has done it. We will gladly do what others do not, and speed those who do anything."

The proposal made by the Serampore missionaries to the Society in England, exactly coincided with Mr. Fuller's broad views, and he determined to take on himself the labor of introducing it to the public, and raising funds. With this view, he proceeded on a tour through the northern counties of England, and into Scotland, travelled thirteen hundred miles, and preached fifty sermons. The "catholicity" of the plan enabled him to appeal to the sympathies of all denominations,—the Episcopalian and the Presbyterian, the Methodist and the Independent, as well as the Baptist. He noted in a journal, which he sent to his friends at Serampore, the chief incidents of the tour, and his various conversations and addresses on this novel and interesting topic; and it served to increase in no small degree the admiration which they had always felt for his talents and energy. He succeeded in raising the sum of 1300*l.*, which was sent to India by way of America, where an addition of more than 700*l.* was made to the fund.—*J. C. Marshman.*

CLAIMS OF A HINDU GURU.

The Rev. Robert Paterson, of the Scotch Presbyterian mission at Sealkote, in a letter dated 12th March, 1862, gives the following account of the exorbitant claims of a Hindu guru.

I don't think I have in any of my letters to you tried to give you an idea of the manner in which our discussions are carried on. One day, when sitting in my tent, attempting to reconcile two farmers who had just come into Duska for the purpose of appearing in what you would call the Small-Debt Court, we were disturbed by the appearance of an old gentleman of somewhat dignified bearing.—From the dress of his attendants, and the honors paid to him by those present, I at once concluded that he must belong to the higher ranks of society. After the customary salutations and inquiries, I found that he was a Faqir, or rather Guru (for he was a Sikh), held in great esteem for his piety and wisdom. From the number of his attendants, I suspected that the object of his visit was to prove how easily the arguments of the missionary could be overturned. Seeing that he was anxious to draw on a discussion, and lead me into questions where there is abundance of room for cavilling and objection, I inquired what peculiar opinions he entertained respecting God's character, man's condition, the way of recovery from sin, and deliverance from hell, and other such important and practical subjects.

Guru.—I am myself God.

Missionary.—That is a mere assertion, and, to say the least of it, a very bold one; but you don't expect that any sensible man will receive it without some proof. If you are God, you will have the attributes of God. God is almighty; He has created worlds upon worlds. We will not ask you to do so much as that. We

for the satisfaction of us all, just create an insect.

Guru.—In one sense I am God, in another sense I am not God. The rays of light are from the sun: they are not the sun itself, still they cannot exist apart from the sun.

Miss.—Unfortunately for your illustration, (for it is not an argument), though we have all proceeded from God as one creative source, we have lost the moral purity He gave us, and which He Himself still possesses.

What way of salvation do you point out to your followers? He tried to evade the question. When put again, he replied, "I invite them to come and hold fellowship with me."

Miss.—That is to say, you, a weak, helpless man, promise to deliver them from hell, and you, yourself a sinner, pretend to be able to make them holy.

Guru.—I am holy, I am pure.

Miss.—He is holy who has loved God all his life long with all his heart, soul, strength and mind, and his neighbor as himself; and you know you have not done that. Besides, your heart tells you, if you will only listen to it, that you have often done what you knew to be sinful. You are going down to destruction, and you are taking these people with you, and their blood will be upon your head. I then turned and spoke to his followers.

Guru.—But what way of salvation do you point out?

Miss.—My message is not for you, it is for sinners; "The whole have no need of a physician." I then told them of the way of salvation through Jesus.

Guru.—I am only what you pretend to be, a guide.

Miss.—Your road is one of your own imagining; mine is that pointed out in the Word of God. You are the guide; Jesus is the Guide I point to.

One of his followers, by way of concluding the discussion, remarked that they had started upon one road, and it would not do to leave it for another.

While carrying on this discussion (I was delighted to learn afterwards), old Jawabir Masib, one of our Scripture-readers, who was present, was lifting up his heart in silent prayer that God would shut the mouth of his adversaries, and give the triumph to his own precious truth.

It is painful to find that this pantheistic form of infidelity is spreading here among the more intelligent Hindus, especially the Sikhs. The guru above referred to has some two hundred disciples; they are called *Geelabdasees.*—*Home and For. Record.*

THE JAPANESE.

Japan is a feudal empire, governed by a military aristocracy. There are nine classes of Japanese; with very rare exceptions, no one can rise above the class in which he was born. Every attempt of the kind is unfavorably regarded, and is adverse to public opinion. The absence of ambition and of luxury is the probable cause of the quiet air, the complete satisfaction, the expansive gaiety, which mark the Japanese character. Nowhere else do you meet with people so contented, and so devoid of anxious thought.

The princes or daimio, the nobles, the priests, and the military, constitute the four first classes of the nation, and enjoy the privilege of wearing two sabres. The subaltern officials and the medical men form the fifth class, and may wear one sabre. The merchants and wholesale dealers, the retail dealers and artisans, the peasants and the coolies, the tanners and the leather curriers, make the four last classes of the population, and may not, in any case, wear any sabre. All who deal in skins are reckoned impure; they are not allowed to reside in towns, but dwell in villages especially allotted to them in the open country. They supply the State with executioners, who do not lead an idle life: for the penal laws of Japan are exceedingly rigorous, and inflict the punishment of death for very trifling offences. Whosoever causes his neighbor's death through imprudence, or conceals a criminal, is immediately be-

headed. It is to be hoped that further intercourse with Europe may temper the severity of Japanese legislation.

The only sciences cultivated in the empire are medicine and astronomy. There are two observatories in the island of Niphon; one at Jeddo, the other at Meako. The great comet of October, 1858, did not cause the slightest signs of astonishment or uneasiness in the natives' countenances. At Shanghai, during an eclipse of the moon, very different manifestations were made. The military mandarins shot their arrows, to kill the dragon who was devouring the moon; from every junk and every pagoda there resounded a deafening din of gongs, intended to frighten the monster away. The Japanese physicians read Dutch medical books and seriously studied their art. Two of them assiduously frequented the embassy, for the sake of consulting the navy surgeons respecting the cholera.

In religious matters the Japanese are tolerant, or rather very indifferent. In the Archipelago, for ages past, several worships have co-existed in peace; Buddhism and the religion of Confucius, foreign importations, share the public favor with the Sinto or worship of the Kamis, the primitive religion of the country. Thanks to this tolerance, the Spanish and Portuguese missionaries had not been many years in Japan, before two hundred thousand natives of the highest classes had received baptism and become Christian converts. Such a religious movement was unexampled. But times are changed. For the last two hundred years there has not been a single Christian in Japan. They were all exterminated by the Emperors Taiko and Yeyas.

There is no standing army in Japan. All the two-sabred gentry, who form the suite of the princes and governors in time of peace, act as soldiers in time of war. Individually they are very brave; but their swords and spears will hardly enable them to resist European tactics. It is asserted, however, that, conscious of their weakness, they carefully read strategical works. Japan feels that Europe has made the first breach in her exclusiveness, and is tormented just now by a touch of anxious uncertainty respecting the future. She understands fully that with bows and arrows, she can make no head against Minnie rifles, and she endeavors to acquire a knowledge of the actual state of naval science and military art. To have soldiers worthy of the name, she must at once renounce sandals, puffy trowsers, and long robes trailing behind; but she is ready to make the sacrifice. The Japanese have not, like the Chinese, the stupid prejudice to believe and to boast themselves superior to every other people. They set themselves above the Chinese and the Coreans; but they estimate the Western powers at their real value.—*All the Year Round.*

MISSIONARY LABOR FOR THE AFGHANS.

The Rev. Mr. Loewenthal is the missionary of the American Presbyterian Board among the Afghans. His station is Peshawur, a city west of the river Indus. The following is his report of last year's labors.

The translation of the New Testament into Pushto was completed early in the year, and the printing is progressing steadily. Separate copies of the gospel of Matthew have been received from England, and have been distributed to some extent. The distribution, in the first place, was not indiscriminate, but confined to people whose intelligence, or frequency of intercourse with whom, admitted of a good degree of certainty in the hope that the book would be read; in many instances, there was subsequently entire certainty that it had been read with a surprising amount of understanding.

Difficult as it probably will be to induce the people generally to accept of, much more to read, missionary publications, the importance of an effort in this direction can hardly be overrated. The removal of prejudices now existing in the

minds of the Afghans, will be *the* labor the missionary among them will have to perform primarily for many years to come. If he could persuade them to believe that the doctrines of the religion of the Christians are really contained in the New Testament, and in that only, he would have gained a point, advance from which must appear easy. In the bazaar, in the village rendezvous, as well as in the discussions held in the missionary's house, he continually hears the same thing, viz., that the Christians have abandoned their religion, and that what they now practise is not the religion of Jesus. The most laudable feelings of the Mussulman are wounded when he hears a slur cast upon the character of Mohammed, or a doubt raised as to his being a true prophet. From earliest youth he has been taught to regard Mohammed as a great benefactor, especially in having reduced the number of daily prayers required of them, to five. The religion of Jesus, they are told, which Mohammed's superseded, required fifty a day. Hence, as they do not see the Christians pray fifty times a day, and, indeed, not at all in that public way in streets and market-places, which they deem the only mode of worship, they charge them with having abandoned the practice of prayer and the religion of Jesus.

One man quoted to the missionary some lines from Khâqânî, a Persian poet of the twelfth century, who speaks of becoming a Christian by putting on a cowl, tying a rope around his loins, ringing the bell, burning candles, etc.; and the man only gave expression to a perplexity felt by many who read in their own writers of the practices of Christians, when he said that the missionaries were keeping back certain elements of their religion; that they, the Mohammedans, were not told all; that there are certain secret practices, which are not spoken of in the bazaars, and that the spiritual religion which is urged upon them is only a part of Christianity.

Other objections of a similar nature, all engendered by the habitual and extreme suspiciousness which characterises the Afghan mind, the missionary hardly ever hears of, or only by accident; and such ideas, remaining uncontradicted in the people's minds, only increase the obstacles and difficulties the preaching of the gospel has to contend with.

For in his preaching in the city or in the villages, the missionary has not much evidence, as yet, of the abatement of many of those prejudices which, for the most part, prevent Mohammedans from listening quietly to a statement of what their "opponent" has to say. The fierce proselytism of the Mohammedan creed, ingrafted on the naturally ferocious character of the Afghans, results in a dogged intolerance, which appears all the more intense the less there is of the power of acting up to the injunctions of the faith and of disposition. In the village of Tahkal, a man in the crowd shouts out a phrase Mohammedans frequently use, (*Laulaka laulaka lama khalaqtu'l aflak,*) which implies that the world was created only for the sake of Mohammed. He is asked for a proof of the implied assertion; "O!" is the reply, "if we had as many guns as you have, the proof would be very easy." It is by no means a rare thing for the missionary to be accused of unfairness, because, say they, you use any argument that makes for your side; and the only argument which establishes our side of the question, we are not allowed to use, viz., the sword. With the logic peculiar to them, they charge the government of the country with gross partiality, because the missionaries can say what they please, and they, poor, oppressed creatures, are not allowed to do as they please. And generally, as far as bazar discussion and open-air preaching are concerned, though the people often appear less boisterous than formerly, there appears otherwise no progress.

Visits to the house of the missionary have again been more frequent than in the preceding year; but even the discussions thus held more quietly are not much more satisfactory than bazar preaching. Even men of a certain degree of intelli-

gence are wonderfully ignorant and proportionally suspicious. A man will quote some sentence in Arabic; he is told there is no such passage in the Koran; but there is, he insists. A Koran is handed to him that he may point out the passage; "O, but that is *your* Koran; you have doubtless removed the passage." The drought that prevailed so long, grave greybeards would tell one, was occasioned by a policeman in government employ having been buried in holy ground; or, as some people from the nearest villages told the missionary, it was caused by the sahibs themselves; for they had seen two officers riding across their fields, scattering certain pieces of paper; and what could that be for, but to produce a drought, in order to reduce the people to becoming Christians. (The officers had been preparing a paper-hunt.) A priest of superior attainments, on a visit to the missionary during the hottest weather, pants out the question, whether the padrí has a thermometer. O yes. Well, then, the padrí would be kind enough to tell him how much longer the heat would last.

Inquirers were also more numerous than previously, but still unsatisfactory. When a man professes to be a seeker after the truth, the missionary has no choice; he *must* instruct him in the way of life to the best of his ability, although he may from the beginning have his doubts as to the man's sincerity. It is a gain to get a person to allow himself to be formally instructed, without placing himself in the attitude of an opponent; and it is possible that a man may derive much benefit from such instruction, be the motive of his presenting himself as an inquirer what it may.

During some months, the number of such inquirers was abnormally great; but most of these were honest enough to say, from the first, that they only came because the grain was dear; and some declared themselves willing to become Christians on the spot, if the missionary would only give or procure them service at even three or four rupees a month. At other times, villagers of a better class would make their appearance, remain in the mission compound for days together, receive instruction during this time, even read what was given them to read, and then go away as they came, sometimes even unwilling to put the missionary to any expense as to their entertainment.

One interesting individual was a Noghai Tatar, from European Russia, who, though brought up a Mussulman, seemed to bear his faith no love. He had seen a good deal of the Greek form of Christianity, and he knew that the Polish artillerymen in Orenburg believed in the Pope of Rome; but he was much puzzled by the aspect of simplicity in the Protestant forms; he read the Scriptures, however, faithfully and intelligently, and acquired a great amount of religious knowledge during the three months of his sojourn with the missionary. He was, however, much prostrated by the heat and the Peshawur fever, and began already to be annoyed by the Mohammedans with whom he came in contact; and, moreover, he did not sufficiently appreciate the necessity of doing something for his living; hence he left the missionary, with the intention of returning to a colder climate.

A part of the cold weather which could be spared from other duties, was spent in two short preaching-tours. The first only extended as far as Kohát. A previous visit to Kohát had been too short, and at too unfavorable a period, to prevent this from being called the first regular attempt to preach the gospel there in Pushto.— And the result might be called gratifying, if indifference is the worst enemy which missionary preaching has to contend with. The people at Kohát, sepoys, bazaar people, and villagers, were certainly not indifferent. They were decidedly opposed to the innovation, as they deemed, and, indeed, called it. And with the demonstrativeness of their race, they exhibited their opinion in an unmistakable manner. A vociferous, gesticulating crowd in the Peshawur bazaar might be c[illegible] auditory in comparison to thi[illegible] ble. Crowding, shouting, h[illegible]

ling, hooting, throwing dirt, were but the precursors of even more violent and more riotous proceedings. The missionary generally managed to address the people briefly before the beginning, and then again at the end, of their part of the dialogue; but while the noise was going on, even the more respectable and better disposed among the audience could not make themselves heard, as they sometimes tried to pacify the fanatical throng. Such men, then, and others, even mullahs or priests, would come and discuss more quietly at the house where the missionary was staying. But, on the whole, even these were much more illiterate than a similar class of people at Peshâwur are. They would sometimes confine themselves to listening to the statements made by the missionary, and promise to get their arguments ready by the morrow; but in no single instance did such promisers ever come a second time. A number of Persian New Testaments were left behind, and some of these were subsequently distributed to people who asked for them.

The second excursion consisted of an itineration, comprising very nearly all the villages situated between Peshâwur and Hotí Mardán, within easy reach of the two roads connecting these stations, together with those between them, and a few beyond Hotí Mardán. The reception met with in these villages varied considerably. Sometimes it was difficult to get an audience at all; sometimes the people were absolutely inhospitable, expressed their astonishment at the intrusion, and drove away any that might be inclined to listen. At one large village, again, which was visited frequently, over two hundred gathered together in a conspicuous mosque, and then the preaching, and the discussions, subsequently, was carried on in a somewhat regular manner, for two hours at a time. But even here the people got tired, if the visits were repeated too often, and suppressed any little interest that might have been manifest; the missionaries' turning to the Hindus in the bazaar, however, on one occasion, made the Mohammedans soon again eagerly and curiously crowd around them. In some villages, there was much hooting, on the missionaries leaving, though previously the audience may have been quiet and apparently respectful; in others, again, the mullah would be expecting the missionaries — the villages being very near one another in the immediate vicinity of Peshâwur,—make his appearance in his best dress, scarlet and gold, perhaps, talk very loud, very fast, and very Arabic, and thus attempt not only to overawe these padrís, but succeed in raising his parishioners' estimation of his own powers and ability. On the whole, with a few notable exceptions, the reception of the message and the messengers, in the villages within ten miles of Peshâwur, was rather rude and repelling than otherwise.

But this state of things was quite altered, as soon as the missionaries had crossed the Kâbul river, and entered Yúsufzai. There, with hardly an exception, the people were absolutely civil, and even kind. They would readily gather together, they would lead the missionaries from *hujra* to *hujra*, (as the village rendezvous are called;) they would give them guides, if night overtook them at a distance from their camp; they would offer them refreshments; they would always listen with attention, and then urge their objections without rancor or clamor.—Whether this surprising treatment in one of the most fanatical Trans-Indus districts was due to the novelty of the thing, or to some other cause temporarily acting, it is not necessary to decide.—*Home and For. Record.*

THE BASUTO CONVERT.

The French Protestants have a flourishing missionary station in South Africa, which has borne precious fruit. The following interesting account of one of their converts shows, in a striking manner, the power of Divine grace.

Libe lived a heathen and a malignant enemy to the gospel down to old age; but when the missionaries had almost ceased to indulge hope concerning him,

eart was subdued and his mind en-ened by the gracious power of the ie Spirit, and, as it will be seen from ollowing narrative, he became a de-follower of the Lord Jesus, and in the peace and triumph of the il.

Libe, an uncle of Moshesh, had wit-d with the greatest displeasure the al of the missionaries. 'Why are strangers not driven away?' said he ay to his friend Khoabane, a pru-influential man. 'Why should be driven away?' said he. 'They no harm; let us listen to what they to say—no one obliges us to believe .' 'That is what Moshesh and you lways repeating: you will find out mistake when it is too late.' Libe nearly eighty years of age when he in this manner.

Was this aged heathen clear-sighted gh to discern the power of the doc-s that we preached, or rather, did is conscience tremble already under ting of Divine truth?

However this might be, some time , taking advantage of the peace h reigned in the plain, Libe quitted rid heights of Thaba-Bosio for the ng valleys of Korokoro, and chose a f considerable elevation as the site s village, whence the eye wandered the imposing chain of the Malutos, he rich table land which separates tation where I resided from that of ah. It was not, however, the beauty e sight which guided him in his e; the sole desire of the old chief to procure good pastures for his , and to escape from our wearisome hing.

He soon saw with vexation that we ound our way to his dwelling. How I we abandon him—a man on the of the tomb? Already the deep kles which furrowed his whole body, errible state of emaciation to which as reduced, his dull and haggard and other indications, still more re-ve, of a speedy dissolution, made his nearest relations avoid him. He was generally to be found covered with disgusting rags, squatted near the door of his hut, endeavoring to lessen the te-dium of solitude by plaiting rushes.

"One would have thought that Libe, forsaken by every one, would have re-ceived with joy the consoling promises of the only religion which can dispel the terrors of death. But no; at the first sound of our voices a smile of hatred and scorn played upon his lips. 'Depart!' cried he; 'I know you not. I will have nothing to do with you or your God. I will not believe in Him until I see Him with my own eyes.' 'Would your God be able to transform an old man into a young one?' said he one day to my col-league of Moriah. Just at this moment the rising sun shot his rays across the de-files of the Malutis. 'Yes,' answered this servant of Christ; 'you see this sun, which will soon be six thousand years old; it is as young and beautiful to-day, as it was when it shone upon the world for the first time. My God has the power to perform what you ask; but He will not perform it in your favor, because you have sinned, and every sinner must die.' At the sound of this last word, Libe be-came furious, and, turning his back on our friend, replied: 'Young man, impor-tune me no more; and if you wish me to listen to you, go and fetch your father from beyond the sea—he, perhaps, may be able to instruct me.'

"The violence of his animosity was especially manifested on the occasion of the interment of one of his daughters, at which I was invited to officiate by the husband of the deceased, and some other members of the family. The procession had preceded me, and I was following slowly toward the grave, praying to the Lord to enable me to glorify Him, when I saw Libe rushing toward me with a ra-pidity which only rage could give him. His menacing gestures plainly showed his design in coming, and I trembled at the prospect of being obliged to defend my-self. Happily, his sons no sooner saw him appear than they ran to my aid, they begged him respectfully to withdraw

but he was deaf to their entreaties, and a struggle was the inevitable consequence. The wretched old man, exhausting himself by vain efforts, reduced his children to the grievous necessity of laying him on the ground, and keeping him in that position during the whole service. When I passed near him, on going away he exerted all his strength to disengage himself, and ended by knocking his head violently against the ground. At length he ceased, being quite worn out with fatigue; and, casting on me a look of which I could not have believed any man capable, he loaded me with invectives.

"After this deplorable incident, we discontinued our visits to Libe, for fear of contributing to increase his condemnation; we inquired, however, from time to time, if he was still living, and sent him friendly messages by his neighbors. What was my surprise one day on receiving an invitation to go to him! The messenger that he sent was radiant with joy. 'Libe prays,' said he, with emotion; 'and begs you to go and pray with him.' Perceiving on my lips a smile of incredulity, the pious Tsiu continued his relation as follows:—'Yesterday morning Libe sent for me into his hut, and said, "My child, can you pray? Kneel down by me, and pray God to have mercy on the greatest of sinners. I am afraid, my child; this God that I have so long denied has made me feel his power in my soul. I know now that He exists. I have not any doubt of it. Who will deliver me from that fire which never can be quenched? I see it! I see it! Do you think God will pardon me? I refused to go and hear his word, while I was still able to walk. Now that I am blind, and almost deaf, how can I serve Jehovah?"—'Here,' added Tsiu, 'Libe stopped a moment, and then asked, "Have you your book with you?" I answered that I had. "Well, open it, and place my finger on the name of God." I did as he wished. "It is there, then," cried he, "the beautiful name of God. Now place my finger on that of Jesus, the Saviour."' *Such* was the touching recital of this bearer of good tidings sent me by Libe, and I soon had the pleasure of assuring myself of the reality of this wonderful conversion.

"For nearly a year my co-worker at Moriah shared with me the happy task of ministering to this old man, whom grace had rendered as docile as a little child. In order to lose none of our instructions, Libe usually took our hands in his, and putting his ear close to our lips, repeated, one after the other, the words that we uttered, begging us to correct him if he made any mistake. He was baptized in his own village. This ceremony attracted a crowd of people, who were desirous of seeing him who had persecuted us, and who now preached the faith which once he sought to destroy. Four aged members of the church at Moriah carried the neophyte, who was too feeble to move alone. Although we were not without anxiety as to the effects that such varied emotions might have upon him, we thought it our duty, trusting in the Lord, to invite him to give an account of his faith.

"'I believe,' said he, without hesitation, 'in Jehovah, the true God, who created me, and who has preserved me to the present hour. He has had pity on me, who hated Him, and has delivered Jesus to death to save me. O my Master! O my Father! have mercy on me! I have no more strength—my days are ended. Take me to thyself; let death have nothing of me but these poor bones! Preserve me from hell and the devil! O my Father, hear Jesus, who is praying to Thee for me! O my Lord! . . . . . O my Father! . . . . .' The good old man forgot himself so completely in these pious ejaculations, that my colleague of Moriah, who officiated, was obliged to interrupt him, by putting the following questions:—'Do you still place any confidence in the sacrifices that you have been accustomed to make to the spirits of your ancestors?' 'How can such sacrifices purify?' 'I believe in them no more: the blood of Jesus is my only hope.' 'Have you any desire you would

like to express to your family, and to the Basutos assembled round you?' 'Yes; I desire them to make haste to believe and repent. Let them all go to the house of God, and listen meekly to what is taught there. Moshesh, my son, where art thou?' (Here Moshesh covered his eyes with a handerchief, to hide his emotion.) 'And thou, Leteie, my grandson, where art thou? Attend to my last words. Why do you resist God? Your wives are an objection. These women are your sisters, not your wives. Jehovah created but one man and one woman, and united them to be one flesh. O! submit yourselves to Jesus. He will save you. Leave off war, and love your fellow creatures.' 'Why do you desire baptism?' 'Because Jesus has said, that he who believes and is baptized shall be saved. Can I know better than what my Master tells me?'

"It is the custom in our stations for the converts, before receiving baptism, to repeat the ancient form of renouncement. It had been explained to Libe, and he had perfectly understood it; but it was impossible for him to learn it, or even to repeat it after the officiating minister. This circumstance was turned to our edification, inasmuch as the embarrassment of the convert brought forth all the ardor of his feelings. 'I renounce the world and its pomp,' said my colleague. 'No,' exclaimed Libe; 'I do not renounce it now, for I did so long ago.' 'I renounce the devil and all his works.' 'The devil!' interrupted the happy believer; 'what have I to do with him? He has deceived me for many long years. Does he wish to lead me to ruin with himself? I leave hell to him; let him possess it alone.' 'I renounce the flesh and its lusts.' Another exclamation. 'Are there no joys but those of this world? Have we not in Jesus pleasures which satisfy us?' Accordjng to a desire very generally expressed, Libe was surnamed Adam, the father of the Basutos. He died one Sunday morning, shortly after his baptism. One of his grandsons had just been reading to him some verses from the gospels. 'Do you know,' said the young man, 'that to-day is the Lord's day?' 'I know it,' he replied; 'I am with my God.' A few moments after, he asked that a mantle might be spread over him, as he felt overpowered with sleep; and he slept, to wake in this world no more."
—*Lond. Miss. Chron.*

RELIGIOUS FREEDOM IN GREECE.

Every symptom of evangelical revival in Greece is of peculiar interest to the Christian scholar. The following extract from the journal of the Rev. J. F. Wohtera, will be gratifying to many of our readers.

Jan. 5.—There is a visible change for the better in Greece, at least as it regards education and civilization. I was struck by the change at Syra, and agreeably surprised. But, alas! the religious aspect of the country is still a dark one. The Greek church is dead in superstition and ignorance, while, it is to be feared, a great number of the more educated of her members have imbibed principles of infidelity. The priests, being mostly uneducated men, are entirely unfit for the holy office they bear, and therefore unable to meet the spiritual wants of the people with that which alone can supply them, namely, the gospel in its simplicity and purity. There is one hopeful and encouraging circumstance, however, which is, the free circulation of the Holy Scriptures. "The word of God is not bound" in Greece. It has free access also to the schools. In Mr. Hildner's schools it is freely taught. This is a great point. The word of God is a living seed, and has the promise that it shall not return void. I fully believe that the long and faithful labors of our dear brother Hildner and other Protestant and faithful missionaries in this country have not been, and will not be, in vain. The great day of harvest will make it manifest.

What I have observed during my long residence in Turkey, is also observable in Greece—namely, a general disre
—I mean in a religious point

with the state of things as it is. If it should please God to raise up men in the Greek church possessed with the spirit of the gospel, thousands would welcome the message of a free salvation. Will not the Lord raise up such men in his own time? Let us pray for it.

One of the Professors of Theology in the University of Athens, publishes (the work is of some years' standing) a monthly periodical, called "The Evangelical Preacher," with the motto, "Preach the Word" (2 Tim. 4: 2). It is chiefly intended for the clergy, but, I believe, read more by the laity, the former being mostly too ignorant to understand, and too indifferent to take the trouble to read it. If this work did, indeed, "preach the word" in its simplicity and purity, it would, no doubt, under God's blessing, do much good. But, as one may expect though containing much that is good and useful, it defends the rites and doctrines of the Greek church, whose orthodoxy, according to the Greek mind, is never to be questioned.

There is another publication at Athens, edited by a well educated and enlightened Greek. Mr. Kalopothakis (this is the name of the editor) has received his education in America. He appears to be a man of knowledge and talent. His paper is called "The Star of the East," and every number contains at least one article on religious and moral subjects. These articles give no uncertain sound. The fanatical party among the Greeks are, of course, opposed to this paper, and so are the hierarchy, which he does not spare. But, in spite of this opposition, Mr. Kalopothakis comes out with the truth boldly. And the fact that he has hitherto been able to go on with the publication of the "Star," speaks so far well for the cause of religious liberty in Greece.—*Ch. Miss. Record.*

BAPTIST CHURCHES IN JAMAICA.

At the anniversary of the English Baptist Missionary Society in May last, statements were made, of a deeply interesting character, in respect to the Baptist churches in Jamaica, composed of colored persons, formerly slaves. From these statements it appears that the number of churches in the island of Jamaica is seventy-seven. The number of members is about 24,000. Besides these, there are 6,000 inquirers, most of whom are thought to be Christian persons. The number of hopefully pious persons therefore may be set down in round numbers at about 30,000. The number of hearers in the congregations is about 50,000; and there is an average congregation of 500 persons for every place of worship in the island. The amount of money raised in the island for religious purposes is not less than $40,000 a year; and this is not equal to what it was just after their emancipation from slavery, when wages were high, when the wants of the laborers were few; and before the dreadful scourge of the cholera was among them, which swept away many thousands of the inhabitants. If the number of churches were eighty instead of seventy-seven, the average raised by each colored church would be $500 a year. This amount exceeds three or four fold the amount of church rates raised by every parish in England and Wales.

The members of these churches were lately in utter darkness and scarcely able to govern themselves; now the churches are self governed and self-supporting. They receive nothing from government, either for their religious operations or for their schools. Many of them have pastors of their own color, who, with the deacons and elders, conduct all their operations, and maintain an admirable standard of discipline.

NORWEGIAN MISSIONS.

In addition to the three ordained missionaries which the Norway Missionary Society is sustaining among the Zalus, (Rev. Mr. Schreuder being one,) it has recently sent forth another, Rev. R. P. Wettergreen. It had previously dispatched several colonists and other helpers. This Society also contemplates the building of a missionary ship.

DONATIONS.

RECEIVED IN JULY, 1862.

Maine.

Jefferson, 1st ch. and Soc. 5; Warren, Ladies' Bap. For. Miss. Soc., Mrs. Eliza A. Kennedy tr., 12; Dexter, ch. and soc., J. H. Gould tr., 5; Thomaston, 2nd ch., Ladies' For. Miss. Soc., Mrs. Benj. Robinson tr., 20; 42.00

New Hampshire.

Rochester, Z. Sargent 2.67; Rumney, ch. and cong., of wh. 4.34 is mon. con., 20.16; 22.83

Vermont.

Plainfield, a friend, tow. sup. of a nat. pr., care Rev. B. C. Thomas, Henthada, Burmah, 5.00
Barre Asso. 6.50 —— 11.50

Massachusetts.

Roxbury, Rev. S. Peck, D.D., for the French Mission, 20; Brookline, ch. and cong., Dea. Geo. Brooks tr., mon. con., 21.22; Newton Centre, 1st ch., Rev. J. G. Warren D.D. 25; Theol. Institution, Soc. of Inquiry, I. D. Colburn tr., 25.21; Medfield, ch., Sab. Sch., James W. Clarke tr., 6.15; 97.58

Chelsea, Cary Ave. ch., E. C. Fitz tr., mon. con. 15; Charlestown, 1st ch., Boardman Miss. Soc., S. A. R. Dewolf tr., 50; Old Cambridge, ch., J. B. Dana tr., 332.28; Malden, 1st ch., Sab. Sch., Austin M. Copp tr., 25; Woburn, ch., B. Millett tr., 10; Lawrence, M. B., quarterly contrib., 5; Leominster, ch., E. Y. White tr., 12; 449.28

Worcester, 1st ch., G. W. Rugg tr., 104; 2nd ch., L. Rose tr., 17; Holyoke, 2nd ch. 50; Belchertown, a Congregationalist brother, net proceeds of a buggy, 40; Sterling, Miss P. Walker 2; 213.00 —— 759.86

Rhode Island.

Baptist State Convention, R. B. Chapman tr., Providence, 1st ch., mon. con. 71.28

Connecticut.

Baptist State Convention, W. Griswold tr., Suffield, 1st ch. 10.50; 2nd ch. 12 72; West Hartford, ch. 8.50; Bradford, ch. 12; Tariffville, ch. 12; New Haven, Wooster Place ch. 14.04; New London, 1st ch., Miss E. Calts, sub. 10; Plainfield, Union ch. 15; Dea. Irenus Brown 5; Hartford, South ch., of wh. 42 is mon. con. and 27.43 is fr. Sab. Sch., 69.43; College st. ch. 4.50; Willimantic, ch. 28.75; Brooklyn, ch. 5.54; Hartford, 1st ch., of wh. 27.06 is mon. con., 209.25 fr. Gent's Miss. Soc. and 69.98 fr. Ladies' Miss. Soc., 306.29; 514.27

Mystic River, Mrs. M. L. Randall and son, W. H. Randall, 30; Preston, L. W. Meech 10; 40.00 —— 554.27

New York.

Brooklyn, Carroll st. Mission School, for the Assam Mission, to be expended by Rev. Wm. Ward, Sibsagor, 20; Spencer Hoag, a little boy, 5 yrs. old, to be expended by Rev. Wm. Ward, 1; Wyoming, ch., of wh. 31.59 is fr. Sab. Sch., for nat. pr., care Rev. Dr. Mason, Toungoo, Burmah, 90.99; Buffalo, 1st German ch., for Karen Missions, 3; Washington st. ch. 283.10; Eaton, Mrs. G. B. Morse 15; Lowville, ch. 7.25; Fredonia, ch., bal. an. coll. 44; Pittsford, ch. 23.62; Parishville, ch. 7.48; 495.44

Franklin Asso., J. N. Adams tr., Gilbertsville, Fem. Benev. Soc. 8; A. Walling 1; J. A. Chapel 1; Eunice F. Evans 25 cts.; Sidney centre, ch. 2; 12.25

Genesee Asso., Darien, H. H. Crossman 10; Pavilion, ch. 5.50; Oakfield and Alabama, ch. 1; Orangeville, ch. 6.75; Batavia and Pembroke, ch. 50 cts.; Leroy, ch. 44.51; Bethany, ch. 10; Perry, ch. 1; La Grange, ch. 8.50; Bennington, ch. 10.60; Attica, ch. 7.35; per Rev. R Morey, agent, 105.71

Niagara Asso., Ransomville, ch. 8.00

Mohawk River Asso., A. Rust tr., 25.62

Union Asso., Carmel, ch. 9.50; Thomas B. Wilson 10; Red Mills, ch. 20.50; I. Bassett 3; per Rev. O. Dodge, agent, 43.00

Saratoga Asso., Greenfield, ch. 1; Stillwater, 2nd ch. 4; Northville, ch. 12; per Rev. O. D., agent, 17.00

Hudson River North Asso., Schodack, ch., per Rev. O. D., agent. 12.15

Hudson River South Asso., Williamsburgh, 2nd ch., of wh. 12.64 is mon. con., 16.62 colls., 15 fr. a friend, per the pastor, 10 fr. Young Men's Bible class and 10 fr. Juv. Miss. Soc., per Rev. O. D., agent, 64.26

Stephentown Asso., Flat Brook, ch. 19.37; Chatham, H. N. Smith 5; per Rev. O. D., agent, 24.37

Rensselaerville Asso., Westerloo, ch. 1.50; A. St. John 5; Greenville, ch. 3.68; New Baltimore, ch. 14.79; O. Van

Obieuus 2; Ezra Palmer 2; Coxsackie, D. Wells 3.75; W. Frear 1; C. Green 1; per Rev. O. D., agent, 31.65

New York Asso., Harlem, E. Archer 15; Greenspoint, Sab. Sch. 7; per Rev. O. D., agent, 22.00 — 861.43

New Jersey.

East N. J. Asso., Elizabeth, ch., per Rev. O. Dodge, agent, 6.00

West N. J. Asso., Bordentown, Miss Rebeca, per Rev. J. French, agent, 1.00 — 7.00

Pennsylvania.

Philadelphia, 5th ch., Fem. For. Miss. Soc., Mrs. T. Talman tr., amt. contrib. by Baptists of Sweden in 1861, for the Burman Mission, per Rev. A. Wiberg, 290.00

Clearfield Asso., coll. 24.25; Clearfield, ch. 2.38; Jay, ch. 1; Curwensville, ch. 6.25; Zion, ch. 50 cts.; Mt. Pleasant, ch. 3; Gethsemane, ch. 10; per Rev. James French, agent, 47.38

Central Union Asso., Vincent, ch. 3; Holmesburg, G. W. Holms 2.50; Frankford, ch. 15.57; per Rev. J. F., agent, 21.07

North Philadelphia Asso., Harrisburg, Friend of missions 5; Bristol, ch., Sab. Sch., 8.50; per Rev. J. F., agent, 13.50

Philadelphia Asso., Philadelphia, Broad st. Sab. Sch., to cons. J. Hall Rohrman H. L. M., 100; 10th ch., Rev. J. A. Warne, to sup. Sau Shapaa, nat. pr., Toungoo, Burmah, 22; Upland, ch. 74.21; Passyunk, ch. 6.10; per Rev. J. F., agent, 202.31

Pittsburg Asso., Alleghany, Sab. Sch., per Rev. J F., agent, 13.56

Bradford Asso., Springfield, ch., per Rev. J. F., agent, 1.95

Northumberland Asso., Williamsport, ch. 5; White Deer, ch. 5; per Rev. J. F., agent, 10.00

Centre Asso., Huntingdon, ch. 13.35; Patton township 4.90; Milesburg 8.59; Altona 6.94; per Rev. J. F., agent, 33.78 — 633.55

Ohio.

Cincinnati, Ninth st. ch., Henry Morten tr., 468.75

Illinois.

Freeport, Mrs. Harriet A. Shannon, "gift of children now in heaven, to help educate a Karen child," 5.85

Bloomfield Asso., Bethel, ch. 4.78; Champaign city, David Bailey 1; per Rev. S. M. Osgood, agent, 5.78

Chicago Asso., Bloomingdale, ch. 3.64; Ringold, ch. 1.61; Elgin, ch., tow. sup. of nat. pr., care Rev. H. L. Van Meter, Bassein, Burmah, 10; per Rev. S. M. O., agent 17.25

Dixon Asso., Sterling, ch. 1; Morrison, ch. 5.84; Galena, ch. 18; coll. 9.44; per Rev. S. M.O., agent, 34.28

Fox River Asso., Bristol, ch. 7; Plainfield, ch., tow. sup. of nat. pr., care Rev. D. L. Brayton, Rangoon, Burmah, 9; Hadley, ch. 1; Chicago, North ch. 3; Chicago University, Judson Soc. of Inquiry 17; per Rev. S. M. O., agent, 37.00

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Ottawa Asso., Tonica, ch. 20; Mendota, ch. 6.50; Tiskilwa, ch. 12; Berean, ch. 3.65; Dover, ch. 2.67; Waltham, ch., Eleanor Peckham 1; per Rev. S. M. O., agent, 45.82 — 147.98

Iowa.

Bedford Asso., colls. fr. individuals, by Rev. I. J. Stoddard, per Rev. S. M. Osgood, agent, 2.00

Davenport Asso., Davenport, 2nd ch. 20; Main st. ch. 2.10; Muscatine, ch., Miss N. Butler 25 cts.; per Rev. S. M.O., agent, 22.35

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Indiana.

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Michigan.

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St. Joseph's River Asso., Sturgis, ch. 6.85; Baldwin's Prairie, ch. 6.30; coll. at Niles 15; per Rev. S. M Osgood, agent, 27.15 — 39.60

Germany.

Calw, Würtemberg, coll., per Rev. Chr. G. Barth D.D., Sec. of the German and For. School Book Soc., for the Karen Mission, care Rev. Dr. Wade, Maulmain, Burmah, 372.41

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Legacies.

Milford, N. H., James Barker, Joel Barker Exr., per Rev. J. W. Horton, 50.00

Greene, N. Y., Dr. Levi Barr,

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AUGUST, 1862.

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Northumberland Asso., Treverton, ch. 5.80; Selins Grove, ch. 1; Sunbury, ch. 2; per Rev. J. F., agent, 8.80
Beaver Asso., Providence, ch., of wh. 2.42 is fr. Sab. Sch., per Rev. J. F., agent, 9.67
N. Philadelphia Asso., Harrisburg, ch., per Rev. J. F., agent, 10.60
Harrisburg, Free Will Bap. ch., per Rev. J. F., agent, 4.21
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Miami Union Asso. 10.78; Troy, ch., of wh. 3.75 is a dying bequest of an aged sister, for Bible publication, 5; per Rev. S. M. O., agent, 15.78
Scioto Asso., per Rev. S. M. O., agent, 14.77
Zanesville Asso., Rockville, ch., Rev. E. W. Daniels, per Rev. S. M. O., agent, 1.00 — 102.95

Illinois.

Dixon Asso. 9.44; Morrison, ch. 5.84; Galena, ch. 18; Dixon, ch., Rev. W. G. Pratt 1; Sterling, ch. 1; per Rev. S. M. Osgood, agent, 35.28
Galesburg, Cherry st. ch., C. Leach Jr., of wh. 5 is for Bible publication, 30; Sab. Sch., tow. sup. of Tar-bew-nay, nat. pr., care Rev. C. Hibbard, Maulmain, Burmah, 25; per Rev. S. M. O., agent, 55.00
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Quincy Asso., Barry, ch., per Rev. S. M. O., agent, 10.00
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Iowa.

Burlington Asso. 12; Pisgah ch. 3; per Rev. S. M. Osgood, agent, 15.00
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Indiana.

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Flat Rock Asso. 18.79; Greensburg, ch., Mrs. R. L. Perine 2.50; 21.29
Huntington Asso. 6.52; Eel River, ch. 9; South Whitney, ch., K. C. Hamilton 1; per Rev. S. M. O., agent, 16.52
Indianapolis Asso., Indianapolis, ch., of wh. 1 is fr. Melvina Snider, per Rev. S. M. O., agent, 12.86
Tippecanoe Asso. 11; Middletown, ch., tow. sup. of nat. pr., 10.50; per Rev. S. M. O., agent, 21.50
Wesaw Creek Asso., Rochester, ch., A. E. Babcock, per Rev. S. M. O., agent, 3.00
White Water Valley Asso., per Rev. S. M. O., agent, 7.50 — 85.12

Michigan.

Grand Rapids, 1st ch. 13; St. Clair, ch. 5.24; 18.24

Minnesota.

Minnesota Asso., Scandia, ch., of wh. 3.70 is fr. Sab. Sch., per Rev. S. M. Osgood, agent, 13.70

Wisconsin.

Dodgeville, Rev. W. E. Jones 5; Oakfield, Mrs. Mary Freeman 10; 15.00
Janesville Asso., Union, ch., per Rev. S. M. Osgood, agent, 3.00
LaFayette Asso., Juda, ch., per Rev. S. M. O., agent, 7.00
Walworth Asso. 7.70; Delavan, ch. 3; Walworth, ch., of wh. 1 is fr. C. A. Hutchins and 1 fr. Mrs. and Miss Hutchins, 2; per Rev. S. M. O., agent, 12.70 — 37.70

Maryland.

Baltimore, Madison Square Sab. Sch., James P. Frames tr., 4.31

Missouri.

Wright city, Rev. James E. Welch 7.00

$2,768.89

Legacies.

Boston, Ms., Mrs. Lydia Robinson, per John Gair, 50.00
Kingsville, O., Lena Richmond, D. Y. Richmond, Exr., 100.00
Fredericktown, O., Mrs. Abigail Leonard, H. B. Leonard, Exr., per Rev. S. M. Osgood, agent, 100.00 — 250.00

$3,018.89

Total from April 1 to Aug. 30, 1862, $15,-844.04.

74684

THE

MISSIONARY MAGAZINE.

VOL. XLII. NOVEMBER, 1862. No. 11.

AMERICAN BAPTIST MISSIONARY UNION.

TOUNGOO MISSION.

LETTER FROM DR. MASON.

War Spirit Roused.

Toungoo, June 10, 1862.—War, horrid war is in the midst of us. It has come down upon us like a peal of thunder in a clear sky. Everything looked prosperous. I had just been surveying the field, and saw nothing but reason for thankfulness in every part. All our plans were in successful operation. Now, the whole mission is covered with clouds. Two of our Christian villages have been burned; two or three persons are known to have been killed; more than twenty women and children carried off to death or slavery; the inhabitants of many other villages, driven from their houses to take refuge in the dells and clefts of the rocks, for fear of the enemy; the able bodied men of many more, called away from their homes and their cultivation, to defend the country; and all, necessitated to contribute to the support of those that go to the war, as government allows them no pay. Schools are broken up, the support for the teachers given to support the war by necessity, congregations scattered to the four winds, villages desolate, a strong feeling of dissatisfaction with the English government created, and an untold amount of wretchedness brought upon us with the suddenness of a devastating whirlwind, or a destructive cyclone.

And the end is not yet. At our last dates, two hundred Christian Karens, under the two Karen magistrates and the chief of the Karen police, were encamped in front of a much larger camp of Eastern Red Karens, a dozen miles west of the Salwen, in about the latitude of Toungoo. I dread to hear the next news. I feel nervous whenever I see a Karen coming into the gate, lest he should be the bearer of tales of bloodshed and misery.

Narrative of the Causes.

The facts are these. In the forks of the Salwen and Pounglong creeks, the dividing line of the British territory and Karenee, lives a powerful Bghai or Manumanau chief, called Po-khay. He has several small villages of his own tribe under his rule, and a number of Sgau villages, south of his little district, have been compelled to purchase peace by responding to his demands for money from time to time. On the east side of the Salwen, also, within the Siamese territory, are a few Sgau villages that are his tributaries. His wife was a grand-daughter of the Sau-bwa of Eastern Karenee, and this drew him in close affinity with the Red Karens. There were a few Christian villages among the Sgaus referred to above; but he never made demands on them, as he considered them connected with the English government.

The teak timber merchants and woodcutters have frequently been plundered in

his neighborhood, and it was well understood by the Karens that he and his people were often engaged, either as principals or accessories, in the work, and shared the plunder. When the robberies and murders were committed by other people, it is believed that his connivance was purchased by a share of the spoils being awarded him.

In January last, two European timber merchants, Dr. Harper and his brother, passed through Pokhay's country with more than seven thousand rupees and two elephants to Karenee, designing to buy timber. They failed, however, to make any purchases, and returned with their property through Pokhay's district, near the southern boundary of which they were attacked by a large band of dacoits, who endeavored to kill them. Being overpowered by numbers, they fled for their lives, and escaped while the robbers were plundering their goods; but not without receiving several spear wounds.

The report was circulated that both were killed, and the government agent in Western Karenee, with our Karen assistants there, went down to see Pokhay, and inquire into the matter, as the dacoity had occurred in his neighborhood. He told them that the two Europeans had been robbed and murdered by a Shan whom they had dismissed from their service, and who had gathered together a band of his own countrymen to his aid. The property of the so-called murdered men seen in his house, he said had been committed to his charge in part by the men themselves, while a part had been picked up on the road. The Karens wished to go to the scene of the dacoity; but to this he strongly objected, and refused to aid them in any further investigation. He refused them guides, and would not afford them any definite information of the whereabouts of the robbery, repeatedly saying, "I know they were killed, and it is to no purpose to be at further trouble in the matter." They saw two revolvers, a "large gun," as *they* termed it, some tin cans, and other *things belonging to the Harpers*; and in conversation he acknowledged he had some gold coins, sovereigns, of them, which he said they had paid him. He further added that the Sgaus found the elephants wandering about in the jungles, and had taken them across the Salwen; but if the white foreigners, i. e., the government, chose to send for them, they could have the elephants and the property in his possession. The insincerity of the offer was manifested, however, by charging them before they left not to report what they had seen and heard. His statement of the elephants having been found wandering in the jungle by the Sgaus, was directly opposed to the deposition of one of the Harpers, who saw one of the dacoits goad his elephant across the river.

Attempt to Arrest Pokhay.

When the matter was reported to Capt. Lloyd, the Deputy Commissioner, he ordered out the Karen police of twenty-five men to arrest Pokhay, and bring him to town with the property in his possession; and, as he anticipated a strong resistance, he ordered the two Karen Myu-okes, or magistrates, with three hundred men that they were instructed to call out for the occasion, to accompany the police.

Considerable time elapsed before the men were collected, and Pokhay heard of the expedition. He immediately carried away the property in his house to Bau-tha-khay, or Bun-tha-kla, a village in Eastern Karenee, where his wife's relatives resided, and then he came back and stockaded his house. This was done, and reported in town, before the Karens were half way to their place of destination.—A part were in advance of the others, and the police, with the magistrate of the Bghai district, arrived first.

When the magistrate reached the gate of Pokhay's compound, he called out to him, and Pokhay replied, "Ah, you have arrived, have you?"—and immediately, with his people, commenced firing on him. Some twenty shots, it is said, were fired from the house before the police fired in return; but after one man had been hit in the leg, another had a bullet go

through his turban, and several others had been almost grazed by the bullets whizzing past them, a general attack was made; and as those in the house had the advantage of firing under cover, where they could not be seen, the house was set on fire, which decided the fortune of the day; and, sad to add, owing to the place being stockaded, and egress difficult, several women were burned to death in the flames, among whom were the wife and daughter of Pokhay; but he himself escaped. He went up to Eastern Karence, and endeavored to arouse the Red Karens of that region to espouse his cause and come down on the Christian villages nearest to him. He stated that his wife and daughter had been speared to death, and made many other representations equally false.

Interference of a British Magistrate.

At this juncture Capt. B——, the magistrate of Maulmain, took a furlough of three months and came into Karenee, where he met Pokhay. At once he espoused his cause, and united with him in denouncing the Christians.

The government agent in Western Karenee, speaking of Capt. B——, wrote: "When he was at Bau-tha-kay, conversing with Pokhay, he said, 'The people who attacked thee were not sent by the Deputy Commissioner. The Pakus, being envious of thee, attack thee unauthorizedly, or without cause. The Deputy Commissioner did not send them. I will go security for that.' He gave Pokhay two guns, and Pokhay gave him a sword and a spear. Then Pokhay said to him, 'If the people came and attacked me unauthorizedly, or without cause, and the government did not send them, I will go and take satisfaction.'"

Again, when this white man (Capt. B——) came to Ke-pho-gyee, he said, "Those that attacked Pokhay were not sent by the government of Toungoo. The little teachers were angry with Pokhay, and they went and accused him to teacher Mason, and teacher Mason told the Deputy Commissioner and the people came and attacked Pokhay. This war that has arisen here is teacher Mason's own work. It is not the mind of the governor. They had not the word of the Mengyee."

"He told Kepho this. I, on the contrary, said that teacher Mason had nothing to do with it. But he was very angry with teacher Mason and abused him."

I may remark here that I never met Capt. B——, never mentioned his name in conversation or writing, before this affair, and knew little more of him than what was communicated in official reports, where his name was mentioned as "Officiating magistrate of Maulmain."

Appeal to the Chief Commissioner.

With a copy of the above letter, I wrote the Chief Commissioner:

"Now please bear in mind that the Christian Karens have never had any difficulty with Pokhay. They have got into this trouble solely by obeying the orders of Government; and not for their own advantage, but for the exclusive advantage of plundered Europeans.

Then please note, here is a European officer in the Commission, sanctioning in fact, if not officially, a murderous attack on the people, who did nothing but carry out the orders of government, which, had they refused to obey, would have subjected them to punishment. If Pokhay succeeds in murdering any of our people, their blood will be found in the skirts of Capt. B——."

Last month two of our Christian villages were burned, two or three persons killed on the spot, and upwards of twenty persons carried off, principally women and children. Capt. Lloyd immediately ordered out the Karen armed police, which the government, for the sake of economy, has recently reduced from nearly two hundred men to twenty-five; and this being quite inadequate to the exigency, he issued arms and ammunition *ad libitum* to the Karens, and called out four hundred Karen men to the frontier, with the two Myuokes or magistrates. They have hitherto succeeded in preventing further

mischief; but the government give them neither pay nor rations, and it is impossible to support them there much longer by contributions from the people.

I endeavored to get some Europeans sent out, but was told it was too late in the season for Europeans to go into the jungles.

Our hopes are in God, the God of Hosts.

MAULMAIN KAREN MISSION.

LETTER FROM MR. HIBBARD.

Church Re-united—New Assistant.

Maulmain, June 24, 1862.—After my return from Tavoy, I made three tours in these jungles, besides attending the Association—continuing my travels to the end of March. I found the churches generally in a good state. In the Tunoe church, where there has long been a want of harmony, I found the members disposed to unite in choosing a good pastor, and in building a new house in which to worship God. Their hearts seemed enlarged to give freely for the support of the gospel and schools.

At Th'mee we had some excellent meetings, at one of which we chose and set apart one of their number, Sau-Tah-hue-hai, to assist the aged pastor, Tah-oo. The assistant is a man of excellent spirit, well educated, for this people, and held in respect and esteem by all the church. The church, the pastor, and myself were of one mind. The only one who objected was the man chosen; but as his objections arose from a sense of his unfitness and unworthiness, they were overruled. He is now, I think, "the right man in the right place." The Lord bless him. Here, too, my timely arrival prevented the Christians from being cheated out of an elephant, worth 800 or 1,000 rupees.

At T'mo-peit I found the church waiting to see me, on account of some difficulties which their excellent pastor was unable to settle; but by the grace of God *they* were easily removed. As a rule, *these Christians* are very teachable. And yet they are not at all disposed to attach undue importance to the pastoral office.

Native Preacher Ordained—Baptisms.

My last tour was to Tsa-gyeen, in the Martaban, at the end of March. The weather was fearfully hot. Three days we travelled on foot. The heat was terrible. I should not have undertaken the journey so late in the year, had it not been desirable to ordain the native preacher of that church, Sau Kurnah. We had arranged to go earlier, but were hindered. Two of the ordained pastors, Revs. Sau Prah-hai and Myah-oo, assisted me in the services. The examination of the candidate was quite satisfactory; specially so in regard to his knowledge of the gospel of Christ. The sermon and ordaining prayer were by myself; the charge to the candidate and the right hand of fellowship by Sau Prah-hai; the charge to the church by Sau Myah-oo. Both charges were able and pointed. The benediction was by the candidate. May the Lord add his blessing.

The field of the new pastor is large and important. The members of the church live in three villages, one and two days apart; and there are many heathen. Two days ago I received a letter from him, saying that he had baptized eleven in different parts of his field.

HENTHADA MISSION.

LETTER FROM MR. THOMAS.

Appeal for Reinforcement.

Henthada, June 14, 1862.—When do the Executive Committee intend to send out another Karen missionary? You are aware that your Karen missionaries are very few; that Mergui, Tavoy and Shwaygyeen are deserted by them entirely!—Now please look over the remaining stations in Burmah. The death or ill health of any one of the Karen missionaries who is able to labor among the people, would cause another wide and important field to be left destitute!

I am not "a croaker;" nor will I try to look into the future history of our mis-

sions. But I confess I have many anxious thoughts about the Henthada Mission.

Let me add, I do not say this because I am "breaking down." No; my health has never been better since in Burmah, than it is now. Nor have I ever been able to accomplish so much in a given time, either mentally or physically, as I can now.

But, were it not so, were my health poor, I would not ask permission to leave this station. No; I am willing to die and be buried here in Henthada.

Send some good Karen missionaries to Burmah. Do at least send one to Henthada. Let him come at once, and enter upon the study of the language here.—Then, if Providence call us away for a season, there will be a man to urge on the precious cause here. Or, if I am permitted to remain a few years longer, here is abundant work for another missionary. This year I wanted to go to Shwaylay, far to the east of Prome, where are numerous Karens, as yet unvisited by a missionary. But I have not been able even to cross the river to the Tharrawadi side

My dear fathers and brethren of the Executive Committee, send us help. Let not what we have seen accomplished come to nought for want of two or three missionaries. I am sure there are men ready to come. Only send them, and the means will be sent to you. Lift up your feet as if to step into the water, and it will be sure to divide and let you go upon dry land.

PROME MISSION.

LETTER FROM MR. KINCAID.

Unrest of the People of India.

Prome, July 3, 1862.—There is a great deal of uneasiness in India in reference to the Mohammedan population. Strange reports,—it is like the muttering of distant thunder,—there may be, ere long, another upheaving of fierce fanaticism, and the blood of Christians may flow like water. We little know what a day may

New Converts.

Within a short time I made a tour southeast among the villages, and also north to the frontiers; and three, in three different places, have been baptized. Besides this, in two Prome villages, widely distant from each other, there are a number of converts, but not yet baptized. Four young men were sent up to me from the Bassein churches, and their labors are blessed. I have a few hopeful inquirers among the Kyens.

NINGPO MISSION.

LETTER FROM MR. KNOWLTON.

A Work Requiring Patience.

Ningpo, May 29, 1862.—Much of the time I carry within me a sad heart on account of the small amount that I am accomplishing, and my unfitness for the great work here laid upon me. So painfully sensible am I of my defects, that I often find myself drawing some comfort from the declaration, that "God hath chosen the foolish things of this world to confound the wise, and the weak to confound the mighty." It is truly a day of small things with the mission work in China. The missionary here has nothing to be proud of, and much that is humiliating. It is plodding, trying work.—The Chinese are so treacherous, that hopes are often raised, only to be dashed to the ground again. They are also, I believe, the meanest people on earth;—nothing noble about them;—which renders them very trying to one's patience, love and pity. The piety of the converts is not, as a general thing, of a high type, but the reverse. A few cases have come under my own observation, which clearly manifested the power of God's grace.

Favorable Disposition of the People—Causes.

On the whole, however, the work of God here is in an encouraging state, considering the circumstances. At the present time there is a greater willingness to listen attentively to the preachin

word, than I have ever witnessed before. The causes may be traced, and are worthy of notice. When the rebels were approaching Ningpo last autumn, and the Chinese officials had no power effectually to resist them, the foreign authorities made an arrangement with them, to the effect that the lives and dwellings of the Ningpo people should be spared,—an agreement to which the rebels, as a rule, adhered. The people knew and felt their indebtedness to foreigners. Many of them were shut up in the city with the rebels on their taking it, and were either taken captive, or reduced at once to begging,—being stripped of everything, even to the last grain of rice. Hundreds of these poor people were brought out of the city by missionaries; and, with the aid of merchants, many of them were provided for until they could make some arrangements for a livelihood and a home.

This kindness awakened a deeper feeling of gratitude in the hearts of the people, than I ever witnessed among them on any occasion before. Many of those taken captive were also, by the intercession and aid of missionaries, returned to their friends. These captives were, for the most part, young persons of both sexes; and it was truly a delightful and unusual sight, to see tears of joy and gratitude coursing down the hard cheeks of those Chinese parents, as they knelt, in oriental style, to thank the foreign teacher for rescuing their children from ruin. Now, foreign arms have driven the rebels away from Ningpo and the plain around, and all classes feel indebted entirely to foreigners for ridding them of a dreadful and hated foe, and for the privilege of returning to their homes, and resuming their usual avocations. Foreigners have demonstrated to them that they are their friends, as well as most powerful allies. They have seen that Christianity inspires a love for man wherever found,—the very reverse of the influence of their idolatrous systems. They have wondered at the love and kindness *of Christians* towards each other. A *Buddhist* [illegible] Ningpo, was so struck with this last feature of the practical workings of Christianity, that he has became an earnest inquirer at one of the stations of the English Church Mission.

The destruction of their idols has also, I believe, had a tremendous effect to weaken their confidence in the power and even existence of their gods, and to induce a spirit of inquiry.

How a False God was Detected.

As an illustration of the manner in which this is effected, I may mention the following incident. An old Buddhist woman, who lives just opposite our chapel, remarked to me the other day, that she had been to a certain temple to see whether the god had been molested; for it had been currently reported and believed for generations, that the removal of that god from his place would so excite his wrath that he would sink the whole place, and change it into a sea. On arriving at the place, lo! the poor god had been demolished, and she laughed heartily at his impotence. And indeed, she was quite inclined to believe he had no power or existence whatever.

General Impression in Favor of the True God.

There is a general impression throughout this region, I believe, which is deepening every day, that the God of Christians is above all other gods, a God of gods, Lord over all. I have heard of whole villages of people who, when they were daily in fear of an attack from the rebels, prayed only to "Heaven," their gods in their temples being passed by as useless. Multitudes of others prayed to Jesus, under like circumstances.

The above are the more immediate causes, I believe, of the present increased spirit of religious inquiry. But there are other causes, lying back of these, that should be taken into account. The last twenty years of preaching, tract distribution, and school teaching at Ningpo, has not all been lost labor. We are be[illegible], to see the germinating

of the seed thus sown, and a glorious harvest will, before very long, be reaped.

General Feeling against the Rebellion.

The rebels are still within a day's march of Ningpo, in great numbers; so that, were it not for the English and French men-of-war and gunboats, we should all be in imminent peril; and, as it is, we are not safe except as our Heavenly Father keeps us. The Canton pirates are now in the employ of the Chinese officials, as soldiers to aid in driving back and putting down the rebels. There seems to be a strong tide of feeling among all foreigners in China, setting against the rebellion; and it seems quite probable that the "allies" will unite with the Chinese government to put it down. They will, at least, be driven away from the ports open to foreigners, which include Nanking, the capital of the rebel territory. The Chinese government at Peking is cunningly making excellent friends with the foreign ministers at court. It is, no doubt, their only hope for putting down the rebellion.

The Insurgents and Christianity.

By an intimate intercourse with the rebels for a few months, while they were in possession of Ningpo, I have found that they are, as a general rule, quite ignorant of the principles of Christianity, though it is true that they discard idolatry, and worship a Being whom they call "the Heavenly Father," and sing a Christian doxology, which Tai-ping Wong obtained of Rev. I. J. Roberts, formerly of the Southern Baptist Board; at whose place the chief was for a time an inquirer, previous to his entering upon his revolutionary career.

At the invitation of Teen Wong, Mr. Roberts has spent fifteen months at Nanking, near his palace. He was well treated by the chief, who held much correspondence with Mr. R.; not with a view of learning the truth, but rather to convince Mr. R. of his own Divine mission and inspiration, and of the superiority of his revelations to those of the Bible. [illegible] *on of his* own, based on a false interpretation of the Bible. He will not tolerate pure Christianity. Mr. Roberts left Nanking last winter, in utter disgust with the rebels and their whole movement.

Spirit of Inquiry—Requests for Baptism.

Chu Tehpiao is at Kinghwa. By a letter from him I learn that the rebels wish him to become a rebel officer. I feel anxious about his safety.

There is a general spirit of inquiry, awakened by his preaching, in his native place. More than one hundred there are requesting baptism. Some two or three hundred profess to believe.

FRANCE.

LETTER FROM MR. D——.

Expressions of Gratitude.

P——, Aug., 1862.—We have read with much pleasure the Report to the Board in favor of the French Mission. We are rejoiced to see our brethren of the United States, in the midst of their trials, taking so lively an interest in us and in our wants. We thank them from the bottom of our hearts; and we also thank Him who controls all things, and who turns the hearts of men even as the rivers of water are turned.

Churches at P— and V—.

The work at P—— continues to advance in a manner which inspires us with joy. Week after week the number of persons connected with us goes on increasing. Many whom we visit give us encouragement. Some appear to be converted, and have sought admission to the church by baptism.

We enjoy union and peace, and a good spirit seems to animate the members.

The church at V——, formerly in charge of Mr. C——, is now without a pastor. We visit and care for it from this city. There is nothing special, touching this field of labor, unless it be that the members seem to be living members, and inclined to be faithful, and that one of the brethren goes every Lord's day to some adjacent locality, in order to edifi-

members of the church and friends of the gospel who happen to reside there.

When Mr. C—— reached D——, he found the church in a state which left much to be desired. But the state of things seems to be much improved by the presence of an able and faithful laborer. Such a helper was greatly needed.

LETTER FROM MR. C——, D——.

Additions by Baptism—Doors Opened.

Thanks to my coming, the misfortunes and difficulties which threatened the future of the work here, have been alleviated. Several persons, even members of the church, had become subjects of scandal. But some of them appear better, and everything inspires the hope of better things for the time to come.

Our place of worship at D—— is too small. It is filled to overflowing, especially on the first Sabbath of every month, (the communion Sabbath,) when the congregation is more numerous.

Four persons have recently asked for baptism. Others seem equally well disposed, and we are filled with joy.

At A——, where there was formerly much prejudice against the Baptists, the work goes on in a favorable manner.—Every door in the place is open to us, and many families beg me to visit them.—When I go to A—— to hold meetings, I have the privilege of addressing a very large number of hearers.

At O—— and other places more remote from D——, good might be done, did time and the means of defraying the travelling expenses permit. But the task is arduous, and I am a solitary laborer.—May the Lord be our helper.

Thanks to God, our wants have been supplied hitherto. But we pray continually for the day when our dear Missionary Union shall be able to come again to our aid, agreeably to the kind wishes which have been expressed in our favor.

LETTER FROM MR. L——, C——.

Hopeful Spirit.

C——, Aug., 1862.—We continue to sympathize deeply with our brethren of the loyal States the other side of the Atlantic. Believe me, dear brn., whatever causes your hearts to beat with joy or sorrow, causes our hearts to beat in unison with them.

Notwithstanding all the difficulties you encounter in your noble undertaking, confide in God and take courage. Sooner or later, the cause of justice must triumph. God in Christ must reign. The Scriptures cannot fail of fulfilment.

We gave thanks to God and to our brethren in reading the last report of the Union, when we saw that in the midst of such general distress of the country, the hand of a gracious Providence still bestowed upon you rich blessings.

Will you suffer me to say, your great nation will never be abandoned. Indulge not a fear. You will yet see your efforts crowned with success. Only continue faithful.

Blessings Continued—Persecution done away.

Our heavenly Father has not forsaken us, but continues to bless us abundantly in various ways. Not that we have found no difficulties this year; on the contrary, I have found, both in my family and my work, that earth is not heaven. Still I am not ungrateful. I feel that God has loaded us with blessings,—at least in my field of labor.

We had ten baptisms in C—— at the last Passover season, and I rejoice to say that we hope to have several more candidates next month.

I hope also we shall soon have an awakening to the north of C——, where there was cruel persecution last year. At a funeral which I was recently called to attend, I perceived that the prejudice against me was almost entirely gone.—When I saw the mayor and his suite, and the town magistrates formally accompanying me,—no longer to persecute, but to defend me,—besides the schoolmaster and his assistant, and the curate himself, with a great part of the citizens collected together, and deeply moved by my sermon at the cemetery,—my heart blessed the

Lord, while I prayed for a blessing on the multitude. May the Lord bless the seed that was sown.

As the mayor of this commune is now favorable to us, I propose to have public religious services henceforward every Sabbath, so that, if there are any of the elect, they may be made manifest.

Pray for us, that we may do much good in this region, which is very needy.

May the Lord grant you his almighty aid, that you may attain the great end you are seeking.

GERMANY.

LETTER FROM MR. LEHMANN.

Concluded from p. 389.

Tour Continued—Spiritual Progress.

Berlin, July 15, 1862.—I preached, June 26, to a large congregation in Forste, where the friends have secured for their meetings a very fine and large room, in a very respectable house, capable of containing one hundred people, with a vestibule outside, sufficient to accommodate several more. I felt great delight among the brethren, and at the close administered the Lord's Supper. We sat down, twenty-three in number, others being detained. When I was here for the first time, several years since, the only members here were a married couple, belonging to the church in Berlin. Four years since I was here a second time, when we surrounded the Lord's table, twelve in number. Now another increase has been granted. Thus we see that everywhere the kingdom of Christ is in progress.

After the celebration of the Lord's Supper, we indulged for a long time in sweet intercourse. The sisters had decorated the spacious room with garlands and a beautiful crown. We separated very reluctantly after midnight, and after I had admonished them to keep steadfastly to the Lord.

From Forste Mr. L. proceeded to Guben, a walk of six hours; thence to Frankfort, where he preached; many of the people were occupied by a fair in the vicinity. From Frankfort he went to Landsberg, on the Warthe.

In this vicinity the Lord has manifested most signally his power and grace within a few years. On Lord's day the 29th, I went out to a rather distant meeting place, where from two in the P. M. till half after nine in the evening, we were engaged in holy things. The rooms here are the largest I have met with on this tour, and the country people came together from many outstations, villages and farms, in numbers not much below two hundred. I preached to them with great liberty and joy, and was listened to with the deepest attention. Then we broke bread together, and a church meeting followed, at which several candidates for baptism were examined, who gave, for the most part, very satisfactory evidence of a thorough change of heart. They were all received unanimously.

Forming a New Church.

I then laid before the brethren the plan of dividing the vast missionary field. As the members in this region will be the gainers, securing more of the presence and service of a minister, they readily agreed to it. I had, moreover, long contemplated the propriety of forming all these outstations into a separate church, and was only prevented from advising the members to this course by the unsettled state of things, and by the circumstance that only a few brethren, and those in humble circumstances, live in Landsberg, —most of the members, and those the more important ones, live at a distance, in villages and small places. Landsberg is a considerable town, of 17,000 inhabitants. But being now among them, and seeing their great number and the decent and orderly conduct of all their affairs, I could no longer withhold my conviction. I earnestly proposed that they should ask their dismission from the church in Berlin, which is from fifty to a hundred miles distant from some of them, and even more. After calm consideration, it was unanimously resolved to follow my advice, and to invite br. Zeschke to act as pastor

which in fact he had already done for a long time. I could approve the more joyfully of this latter decision, inasmuch as my acquaintance with this brother increased continually my estimate of his capacities and his faithfulness. After much pleasing and affectionate intercourse, I left the brethren full of joy for so blessed a Sabbath, and full of thanks to God for all his wonders. Many hereabout are still under deep impressions, and will soon enter into the kingdom of Christ.

The public solemnities connected with the constitution of this church, are for the present delayed. It will embrace thirty-four, out of our seventy outstations, and an aggregate of 143 members, and the number is daily increasing.— Though causing a great diminution of the church in Berlin, yet the work of the Lord will prosper the better for it.

On Monday, June 30th, I preached in the house of a wealthy farmer in Loppow, some of whose children are members of the church. The large assembly filled the house and yard, and extended into the road. It was a blessed evening. The day following, I proceeded to Heinersdorf, a village where lives a rich farmer, rendered completely blind by a vicious life. Still he makes a Christian profession among the Moravians, who have many little farms in the vicinity. Of his numerous family, three daughters have joined our church, who on that account are persecuted by their father. I spent several hours in the family. Both the father and the family confided to me their difficulties, and desired my advice, with which all seemed satisfied, and grateful for my coming. After preaching in the evening to a good congregation, I spent the night with the same family, and experienced much kindness.

The next day Mr. L. returned to Landsberg, crossed the Warthe, and went on foot to Guschterbruch. The people in this region along the river Netze, live in huts which afford little comfort, even though they are not very poor. They entertained Mr. L. and his associate with all they had, and then removed all their furniture, with great trouble, and brought in boards for seats to accommodate the hearers.

A Laborious Work.

A crowded meeting was held, at which I preached with much delight. Our friends live scattered abroad all around this place. The next day our host conveyed us to several others, and we had the joy of witnessing a very considerable concern about salvation. In one family we had one of the largest meetings in the night,—beginning, as everywhere here in the country, at half past nine. A gens d'armes was sent by the bailiff, who behaved very civilly, and I preached with much freedom. This was followed by a long conversation with friends and inquirers, continuing till the early hours of the morning. Great efforts are required in visiting these parts, and many privations to be sustained. I admire our dear brethren who labor in this region, and whose life is filled up continually with such efforts.

The next day, after cordial conversation with the family, most of whom are awakened and will be baptized shortly, we crossed the meadows and fields to Marienspring, where several souls are longing for grace, and some have found it and were to be examined.

On Friday and Saturday Mr. L. pursued his journey, sometimes in scorching heat and sometimes in the rain, and preached Friday evening at Düringshof. The Sabbath, July 6, was spent in Lindwerder.

New Church Approved—Thunder Storm.

I had before me one of the densest congregations, in rooms which were beautifully decorated with flowers and garlands (as almost everywhere on this journey), as a token of love and joy. When I began to pray, there broke out such emotions, with sighs and cries and tears, that it was overwhelming. I preached with great joyfulness, and apparently with acceptance, and I trust deep impressions were made. After [illegible] in a house where [illegible] with [illegible]

we returned to Briesenhorst, where a much larger meeting took place. Friends from all the outstations around gathered in, and I preached to them once more "the unsearchable riches of Christ."— We then celebrated the Lord's Supper, after which a church meeting was held. The plan of forming a separate church, according to the plan agreed upon at Landsberg, was considered and approved, and other business transacted; and, notwithstanding the heat of the day, and the long continuance of the meeting, there was no abatement of interest or zeal.

At evening a heavy thunder storm occurred, rendering the return of many members to their homes very difficult. Many of them had to walk several hours, and through thick forests. The separation was very painful. It was the last time we should see each other for a long period. We had grown into the affections of one another, and the parting hand was repeatedly and very reluctantly tendered. As the threatening storm made it unsafe for me to leave, I remained in the house during the night, with several others, and at daybreak the last visitors departed.

The sacrifices and efforts which the owners or tenants of such houses have to make are very great, and deserve all praise. But their joy in the work of the Lord is so great that they do not permit their sacrifices to be mentioned. Their account of all that had occurred during the past months is deeply affecting, and merits a grateful record. Often, after long watching, for days and nights, they had just retired to rest, when they were roused from their beds by such as were under deep concern for their souls, or by those who had found peace in the Lord, and could not for a moment be silent, but felt compelled to come and ask for prayer or thanksgiving.

Return to Berlin.

On Monday, July 7th, I closed this deeply interesting missionary journey, which has made a great impression [illegible] more than I have given. On my return to Berlin, by way of Frankfort, I aroused the violent opposition of a Jewish rabbi, by giving tracts to his co-religionists. After a short time, I propose to visit the western outstations of our church, which are less numerous.

Declaration of Faith.

The constant attacks of the established church, to which we have been subjected, and the misrepresentation of our principles and character in a printed work, mentioned in a former letter, have induced us to draw up a paper, entitled "Urkundliche Erklärung" (Authentic Declaration) of our churches, from the pen of br. Köbner. In this paper we have refuted the views falsely ascribed to us. The paper has been circulated in all our churches, which, by a formal declaration, have affirmed their agreement in the sentiments expressed in the paper. The paper, so confirmed, has been published, and already received notice in some of the newspapers. We hope it will effect much in enlightening the public as to our real principles and aims. We have been led to this measure by the objection sometimes presented, that, notwithstanding the occasional and formal expression of our fraternal feelings towards all who love the Saviour,—which several of our brethren have given,—still these sentiments and feelings could only be considered as entertained by those few brethren who had expressed them; but that the great bulk of our people were still a fanatical and horrid set of men. Now this can no longer be said.

Pecuniary Struggles.

We have still considerable difficulty in meeting the payments for our enlarged chapel. When the tenements we have arranged in the building and those we contemplate are all let, all will go on more smoothly. Until then great efforts are needed, to meet the continued and urgent demands. For this reason we are [illegible] thankful for the succor of our

sirous that it may be permanent. The Lord enable you to make it so!

Sympathy in the American Struggle.

With the most lively interest and the deepest sympathy, we follow the course of your valiant armies. We hail every distinct manifestation that your noble contest will turn out ultimately a death-blow to oppression; and our prayers ascend constantly to Heaven for the speedy and effectual termination of this bloody war.

May the Lord eminently bless you and all your fellow-laborers in the missionary work.

MISCELLANY.

HOW MISSIONS ARE TO BE PROSECUTED.

When the early missionaries of the English Baptist Missionary Society—Carey and his colleagues—were eight in number, all residing at Serampore, they began to be anxious to enter on a plan for establishing subordinate stations in the adjacent country. Previous to the adoption of this plan, however, they considered it important to place on record the leading principles on which they thought it their duty to act in the work of evangelising the heathen. This document embodies the experience of six years of ardent and unremitting exertion in the missionary field, and is rendered interesting, not merely by the strong illustration it affords of devotedness to the work, but also by the sound and practical views of missionary labor which it exhibits.

They considered it necessary, in order to gain the attention of the heathen, that the missionary should be fully acquainted with the current of thought which prevailed among them, with their habits, their propensities, their antipathies, and the mode in which they reasoned about God, sin, holiness, the way of salvation, and a future state; and that he should not forget the humiliating character of their idolatrous worship, feasts, and songs. They considered it necessary to abstain from whatever would tend to increase the repugnance of the natives to the gospel, to keep out of sight those English peculiarities which were offensive to their feelings, and at the same time to avoid any attack on their prejudices by exhibiting *any degree of* acrimony against the sins *of their gods*, and on no account to do violence to their images, or to interrupt their worship—"the real conquests of the gospel being those of love." "It becomes us," they remark, "to watch all opportunities of doing good, to carry on conversations with the natives almost every hour in the day, to go from village to village, from market to market, from one assembly to another, and to be instant in season and out of season; this is the life to which we are called in this country." Regarding the style of their addresses to the heathen, they notice the necessity of adhering to the example of the Apostle Paul and making the subject of their preaching, "Christ the crucified." "The doctrine of Christ's expiatory death and all-sufficient merits has been, and ever must remain, the grand means of salvation." They deemed it important that the natives should repose the most entire confidence in the missionary, and feel at home in his company; and that in order to gain this confidence he should be willing to listen to their complaints, to give them the kindest advice, and to decide on everything brought before him in the most open, upright, and impartial manner. "We ought to form them to habits of industry, and to exercise much tenderness and forbearance, knowing that industrious habits are formed with difficulty in all heathen nations. We ought also to remember that they have no common sacrifices to make in renouncing their connections, their homes, their former situations and means of support, and that it will be difficult for them to procure em-

ployment with heathen masters." Regarding their conduct towards the government, the missionaries observe that it was their duty to honor the civil magistrate, and in every state and country to render him the readiest obedience, whether persecuted or protected, and that it became them to instruct their native brethren in the same principles.

Among the means of diffusing Christian truth in India, they considered the training of native preachers as the most important. "Another part of our work is the forming of our native brethren to usefulness, fostering every kind of genius, and cherishing every gift and grace in them; in this respect, we can scarcely be too lavish of our attention to their improvement. It is only by means of native preachers we can hope for the universal spread of the gospel through this immense continent. Europeans are too few, and their subsistence costs too much,"—even upon their scale of allowances, scarcely 100*l.* a year,—"for us ever to hope that they can possibly be the instruments of the universal diffusion of the Word among so many millions." And it was mainly in reference to the establishment of native churches, with native pastors, that their attention was fixed on the necessity of improving the talents of native converts. "The different native churches will, in that case, also, naturally learn to care and provide for their ministers, for their church expenses, and the raising of places of worship; and the whole administration will assume a native aspect, by which means the inhabitants will more readily identify the cause as belonging to their own nation. If, under the Divine blessing, in the course of a few years, a number of native churches be thus established, from them the Word of God may sound out even to the extremities of India; and numbers of preachers being raised up and sent forth may form a body of native missionaries, inured to the climate, acquainted with the customs, languages, modes of speech and reasoning of the people, able to become perfectly familiar with th[illegible] their houses, to live on their food, to sleep with them, or under a tree, and who may travel from one end of the country to another, almost without any expense." The document then refers, in strong language, to the duty of promoting translations of the sacred Scriptures into the languages of Hindustan, and of distributing religious tracts as extensively as possible, as well as of establishing native free schools; and it closes with the following disinterested and animating exhortation, written in Mr. Ward's own fervid style,—the paper was drawn up by him;—"Finally, let us give ourselves up unreservedly to this glorious cause. Let us never think that our time, our gifts, our strength, our families, or even the clothes we wear, are our own. Let us sanctify them all to God and his cause. O that He may sanctify us for this work! Let us for ever shut out the idea of laying up a cowrie for ourselves or our children. If we give up the resolution which was formed on the subject of private trade, when we first united at Serampore, the mission is from that hour a lost cause. A worldly spirit, quarrels, and every evil work will succeed, the moment it is admitted that each brother may do something on his own account."—*J. C. Marshman.*

RUSSIA AS A FIELD FOR EVANGELISTIC LABORS.

No country in Europe has greater claims on the friends of the gospel than Russia. Its very vastness is fitted to arrest our attention. Russia in Europe is larger than all the rest of Europe. But the Russian empire, comprising as it does so large a portion of Europe, the entire northern end of Asia, and the north-western part of North America, is quite one-seventh part of the habitable globe; for it contains all of eight millions of square miles. In size it is about equal to the British empire. Russia in Europe has more than 62,000,000 inhabitants; while the entire empire has very nearly 70,000,000, not 79,000,000, as some of our newspapers have asserted.

The position and influence of Russia make it one of the most important countries for Christian effort. The Russians are Asiatic in their origin, manners, instincts. Their desire for conquest is very much in the direction of Asiatic countries, or Asiatic people, rather than the countries of Western Europe. And if the Russians possessed as much knowledge of the true gospel as the English, they could and would do great things for the salvation of the entire Asiatic continent.

But the greatest reason of all, why we should desire the evangelization of Russia, is to be found in its need of the gospel. More than sixty millions of people in Russia are Christians, in contradistinction from the remaining millions of the population, who are Jewish, Mohammedan, Pagan. There are not more than 2,500,000 of Protestants in the entire Russian empire, while there are 7,500,000 of Roman Catholics, and quite 50,000,000 of followers of the Greek church, including the various branches of schismatics, or people who have, for one cause or another, separated from that church, but retain, in many cases, many of its ceremonies and worst errors.

The Protestant churches of Russia are to be found mainly in Finland, the Baltic provinces, (Esthonia, Livonia, and Courland,) and in the dispersed German colonies in the southern portions of Russia in Europe, and the Trans-Caucasian provinces in Asia. And while it is true that a resuscitation of evangelical Protestantism is going forward among the Protestants of Russia, it is to be deplored that there is even yet comparatively but little spiritual life in their churches. Still, the religious condition of the members or followers of the Greek and Roman Catholic churches, is incomparably worse than that of the Protestants.

From 1818 to 1825, in the last years of the Emperor Alexander I, much was done by the Russian Bible Society to print and circulate the sacred Scriptures. But the opposition of the hierarchy of the Greek *church*, which is the national church of *Russia*, though all others are tolerated, triumphed, and the "Russian Bible Society" was suspended when Nicholas came to the throne! It remains suspended till this day. But the "St. Petersburg Bible Society" was allowed to be formed in 1831 by the Protestants, and for their benefit, or rather for the benefit of the population that is not included in the great National church—the "Holy Apostolic church." That Bible Society has done much to circulate the Word of God in the Finnish, Esthonian, Lettish, German, Polish, Armenian languages, especially in the first three or four of these.

We have been gratified to learn that the Imperial government has directed that the Bible be translated into the modern Russ, the vernacular language of what may be called the great Russian or Slavonic race. It was high time. Only the New Testament, the Pentateuch, the book of Judges, and one or two other portions of the Old Testament were translated and published by the Russian Bible Society just spoken of, and the translation of them is said by the Russians not to be good.—What the translation now making under Imperial auspices will prove to be, we cannot predict. Our expectations are not high; for the Septuagint has as much influence in the Greek church, as the Latin Vulgate has in the Roman Catholic. The Gospels and Acts of the Apostles have been printed, and 200,000 copies have been circulated! Let us praise God for this. Even a poor translation of the Bible is better than none.

While there is but little true apprehension of the glorious gospel of our Lord in the Greek church, we have no doubt the Saviour has his "hidden ones" in the bosom of that communion, who will be "His in that day when He makes up his jewels." Bishop Tebon, in his day, was a faithful preacher of the gospel. He was the author of many books. Several of his writings are circulated as tracts. There are some true followers of Christ among the "Separatists," or schismatics in Russia, although the greater part of these people, amounting to several millions, seem to be as ignorant of the pure

gospel as the church from which they have seceded. The best of them we apprehend, are the Molokani, in the southern part of Russia in Europe. There certainly are many excellent people among this sect, which seems to have had its origin in reading the Scriptures,—probably some of those copies, nearly half a million in number, which the Russian Bible Society had put into the hands of the people, before its noble career was arrested in 1825 by the late Emperor.

In no country in the world is the mode of doing good by religious tracts of more importance than in Russia. The censorship, though very rigid, has permitted the printing of a very large number of tracts, a work which a little band of evangelical Christian brethren in St. Petersburg have been for many years prosecuting. Of late, the government has greatly encouraged the Temperance cause, by freely allowing the publication of tracts on that subject.

One of the grandest methods of doing good in Russia is to employ suitable agents to sell or barter religious tracts at the great fairs at Nishni-Novgorod and other cities in the empire. In this way, sometimes 100,000 copies and more have been circulated in a single year. The American and Foreign Christian Union, when it bore the name of the Foreign Evangelical Society, once and again employed an excellent young Englishman, who knew the Russian language well, to go to the great fairs of Russia and sell religious tracts. Of course a large number have been circulated in other ways. In many parts of Russia the number of people who can read is small, so far as the *masses* are concerned. The people of Finland being almost all Protestants, know how to read. The same is true to a great extent in the Baltic provinces. The Poles too can far more generally read than the people who belong to the Russian or Greek church.

The desire for religious tracts in Russia is very striking. The poor people who have had the good fortune to get one at, or by means of, the great fairs referred to, often value it more than we do an octavo volume. The Russian traders who come to the fairs will often exchange a coarse cotton handkerchief, worth ten or twelve cents, for a tract, which they will carry into the heart of Siberia, or any other part of the empire from which they have come.

We were once driving along the gulf of Finland, in company with a pious young English merchant, returning from Oranienbaum, the summer residence of the late grand-duke Michael, to Peterhoff. It was a beautiful summer afternoon. We had not proceeded far when we found ourselves near a small bathing establishment of the grand-duke. It was erected for the benefit of his daughters. A soldier was guarding the causeway or bridge that extended from the land to the little house in the water. We stopped to examine the establishment. The soldier was a pensive-looking man from Finland, but spoke the Russian and Swedish languages well. He was very civil in his manners. After we had left him and returned to our carriage, happening to look again towards the little bath-house, we saw the soldier standing where we had parted with him, with his hat in his hand, reading a book. At our request the English merchant returned to inquire what it was the soldier was reading so reverently. He remained some time engaged in conversation with him. When he came to us he was so affected by what he had seen and heard, that it was some time before he could relate it. He said the book which the soldier was reading was a tract in the Swedish language, which he knew, as many in Finland do, and related to both Temperance and the way of salvation. Said the soldier, "I have had this book two years, and I read it every day. It is the only book I possess. Since I have commenced reading it, I have never tasted a drop of brandy, nor will I as long as I live; and I have learned from it the way of salvation through Jesus Christ, and I am daily endeavoring to get ready for heaven. I cannot expect to find much happiness in this world as a Russian soldier; but I am looking forward to that eternal life which

the Saviour has promised me." Deeply touched by this simple and beautiful story, the young Englishman put his hand into his pocket, and gave to the soldier money enough to get a Bible and many tracts, and told him where to find the Bible and Tract depository in St. Petersburg. "O," said the soldier, "I shall then have a Bible! I never expected to enjoy that happiness. I shall not be able to go up to St. Petersburg for some weeks; but some of my mess will be going up soon, and I will send up by them and get the Book of God."

Whilst the government has ordered the Bible to be translated into the vernacular of the great Russian people, the printing of the New Testament has been commenced; and whilst there is much doing to circulate the Scriptures in Finland, the Baltic Provinces, and among the dispersed German colonies in the empire, it is a matter that calls for devout thanksgiving that the interests of evangelical religion are advancing among the Protestants of Russia. In Finland, there is a growing spirit of foreign missions. This is indeed good news. But we have equally good news from Livonia, one of the Baltic provinces. At the meeting of the Lutheran Synod of that Province last year at Bolmar, a very interesting discussion respecting foreign missions took place. This Synod sends its missionary contributions (last year about 5,000 rubles, or $4,000,) to the Lutheran Missionary Society of Leipzic. A deputy of the Synod to the annual meeting of the Leipzic Society made a report. One clergyman stated that in his parish four Esthonian boys, the sons of wealthy farmers, were preparing, with the consent of their parents, for the foreign missionary service, and were to be sent, toward the close of the year, to the Institute of Leipzic. Several motions for establishing a Russian Missionary Seminary, and for selecting some missionary field of their own, were referred to the dioceses, and will be acted upon at this year's Synod. At the close of the Synod, a young minister who had just *finished* his studies at the University of *Dorpat*, and who was on the point of entering the Missionary Seminary of Leipzic, in order to prepare for the mission in India, was solemnly ordained. — *Christian World.*

THE PROTESTANTS OF HUNGARY.

The Protestant church of Hungary is, in one sense of the word, a voluntary church. She supports her own pastors and schools, and provides for all the necessary expenses of her various appliances. Her clergy are chosen by the stipend-payers, whose voice the Superintendency may either affirm or annul. Her professors and teachers are nominated to their respective offices, in the colleges and schools, by the ecclesiastical corporation which maintains and directs the institutions. The church has thus complete control over all her seminaries, from the highest to the lowest. The only right which the State possesses, is that of general surveillance, that nothing be taught prejudicial to her own political interests. And in the election of the pastors, her only demand is simply to be informed of the result. On the other hand, the church's only claim upon the State is that of protection against the violence of her persecutors. In her own spiritual domain, the church is almost, if not altogether, free.

But this freedom has not been maintained and secured without many a struggle. Often and nobly has the Hungarian church, like her Scottish sister, contended for the royal rights of the Redeemer, for the inalienable prerogative to frame and execute her own peculiar laws. In the seventeenth century, Protestantism in Hungary was well nigh extirpated, Pope Clement VIII. and the Jesuits and priests encouraging and aiding the harassing persecutions. The people were deprived of their churches and schools. Several of their pastors and teachers were transported to Naples, and sold as galley-slaves for a ducat per head, and many of their nobles were executed on the scaffold. Not till the reign of Leopold II. and the Diet of 1590–91, did the long-persecuted Prot-

estants, aided by the laity of the Roman Catholic church, in opposition to their priests, obtain once more the full enjoyment of their legal and chartered rights. From that date till 1849, the church enjoyed peace and prosperity. During the past thirteen years, her trials and sufferings have been repeated. The year after the memorable revolution of 1848, a ministerial ordinance was published, abrogating the church's control over the education of her own youth, and placing the schools under the superintendence of State authorities. Against this she protested, but in vain. Many of the schools were closed, or deprived of the privileges of public seminaries, and some were organised in accordance with the ministerial decree. But a heavier blow was about to be inflicted. In 1850, the commander-in-chief in Hungary issued an ordinance abolishing the entire constitution of the church, and aiming at the erection of a pliable prelacy in its stead. He interdicted the public ecclesiastical assemblies, set aside the lay presidents, and invested the clerical presidents with an authority subordinate only to the civil government. Not one of the Reformed, and only a few of the Lutheran pastors complied with the terms of this ordinance.

To harass the Protestants still more, Francis Joseph, the Emperor, published, at the instigation of the Minister of Worship, his patent of 1st September, 1859. This was little else than a second edition of the obnoxious project which had already been unanimously rejected.

On the 12th of December, 1859, the Cisdanubian Reformed Superintendency had resolved to assemble at Pesth. The Government resolved to prevent this, and threatened all who should take part in the meeting. The garrison was ordered to be in readiness. The day came. All the delegates assembled, and proceeded, in the presence of an immense congregation of every class and creed, to draw up a unanimous protest. Commissioners having been appointed to lay it before the Emperor, at Vienna, the Superintendency closed in peace. Their example was followed by the other Superintendencies. Very soon, however, all the members of these interdicted assemblies, along with all the avowed opponents of the patent, were summoned before the tribunals as disturbers of the public tranquillity. The accused had no difficulty in proving the constitutionality of their proceedings.

In the first month of the following year, 1860, Baron de Vay appeared in the capital of Austria, at the head of a large deputation representing the entire Protestant church of Hungary. They demanded, at the hands of the Ministry, deliverance from the obnoxious patent.— Their complaints and protestations were reiterated, but in vain; and they had to leave without obtaining a personal interview with the Emperor.

The gospel in Hungary has been, and still is, greatly impeded in its progress by other matters than ministerial ordinances and Imperial patents. For many years Rationalism blighted its energies and diminished its fruits. Its ministers are few when compared with the population. Only two pastors are found, in several instances, attending to the spiritual interests of congregations composed of 20,000 souls. This paucity of pastors is the result of the people's poverty, which may be traced to the undeveloped resources of the country.

As regards the present organization of the church, all the ancient Superintendencies have been restored; the Administrators nominated by the Government have been replaced by Superintendents and High Curators legally selected; the double presidency has been reëstablished; the self-government of the church, with regard to the management of her schools, is again what it was of old; but she has not yet obtained the power of convening a General Synod.—*Moravian.*

THE NESTORIAN CONVERT.

On our way to Gawar,—a first visit to that interesting field of former missionary labors,—we passed a night at Nazee.— We arrived just at dark, and as we en-

pected to resume our journey early on the next morning, we went at once to see palsied Benjamin, of whose simple piety, shining brightly amid deep poverty and protracted suffering, we had heard frequent mention.

While as yet there was not a single regenerated person known in his village, and he himself was not spiritually awakened, he set his heart on learning to read. The priest, even, who taught the school, so far as is known, was not a converted man then. With great diligence Benjamin applied himself to his spelling-book. The missionary, in his visits to the school, always found him in his place, a man in the midst of children. So closely did he study, that at the end of the first winter he found he had seriously injured his eyesight, and he never again resumed his studies. During the winter in school, he had heard the Testament read daily, and it would seem that the truth thus lodged in his heart was the only instrument which the Spirit used for his conversion. When, and precisely how this took place, we have not been able to ascertain. He was the first one in his village to abandon the old faith, and accept of Christ as the only way of salvation. Shortly after, he was attacked with palsy, which for months confined him to his bed, scarcely able to move a limb. With this began a life of unmitigated poverty and deep distress.

His love to his newly found Saviour impelled him to speak freely of Christ to all his neighbors, before his sickness, in his daily contact with them, and afterwards, whenever one chanced to come in to see him. Their enmity was thus greatly aroused, and he was stigmatized as one of the "Inglese," (the name applied to all who have accepted the teachings of the missionaries, converted or unconverted). Not able to work and provide for himself, he was dependent on the charity of his neighbors. The bishop commanded the people to have nothing to do with him, not even to minister to his wants; an injunction that was faithfully obeyed by all except the priest of the village, who, having become enlightened, if not converted, dared to visit and nurture the poor invalid. He was reduced to great straits; and when he was in deepest necessity, even his wife would desert him for a longer or shorter time.

Many were the afflictions of this righteous man, but his faith and love failed not. The Lord sustained and comforted him in them all. By almost a miracle of grace, his sister, in another village, was converted from a life of infamy to a life of unusual consecration to Christ; and she has since been his companion when deserted by his wife. They two have read the Scriptures together extensively, comforting and strengthening each other in faith and hope. Their lives give evidence of much holy communion with their Redeemer.

When we reached his abode, we waited in the outer passage a few moments for a light. He, learning who his visitors were, welcomed us from within, with hearty salutation, in tones of peculiar joy and delight. Following the feeble light that was brought, we entered his room, worthy of no better name than a hovel. It was the meanest and most insignificant abode which we had entered among all the Nestorians. It seemed little else than a hole in the ground, so close together were the mud walls and mud roof.

It is now six years since his first attack of palsy. At present he is a little better, and is able to go about somewhat. We found him sitting up in his bed. His delight at seeing us was evident from his glowing face and animated voice. The whole scene was one to enhance our view of the preciousness of the gospel of Christ, that could work such a wonder in dark Persia. He manifestly relished spiritual themes, and with fixed attention, his face radiant with satisfaction and joy, he listened to the comforting, edifying words spoken by the native brother with us,—a fervent preacher of the gospel. He told us some things about himself; how, lately, he had been in much spiritual doubt, tempted to distrust God, when, on a Sabbath afternoon, the priest came in to visit

him as usual, and read to him of Pilgrim's conflict with Apollyon. He took courage from Pilgrim's success, and has been joyful ever since. The book is now a continual feast to him. We asked him what thought was the sweetest to him. He replied, "That Christ died in my stead."

He patiently awaits the will of the Lord; rejoicing when he is able to get out, that he may speak with his neighbors of Christ, and of the world to come; and cheerfully resigned when his disease confines him to his bed. He is truly a shining trophy of saving grace. That dark, mud hovel in Nazee, will be exchanged, ere long, for a mansion in the golden city. How glorious such a change! How wonderful the love that makes it possible!—*Miss. Herald.*

THE GOSPEL IN MANGAIA.

Had we, a few years ago, sailed along the shore of Mangaia, where now stand the Christian sanctuary and the missionary's house, we should have seen nothing but a crowd of naked savages, shaking their clubs and balancing their spears, while their hoarse war-cry told the strangers that they were resolved to murder them if they attempted to land. How great and wonderful, then, must have been the change of which those two buildings are the sign! And how natural to ask, What caused it? How was it brought about?

The island of Mangaia, was discovered by Captain Cook in 1777, but it was not visited by a Christian missionary until John Williams went to it in 1823. But, although he wished to begin a mission there, the people were so wild and savage, that then no one could safely place himself in their power. Two years afterwards, however, two native teachers boldly swam on shore from the vessel that took them to the island, with nothing but their clothes, and a part of the New Testament, which had been printed in the Tahitian language. These were the brave men whom God honored as the instruments of overthrowing idolatry, and laying the foundation of the great change since brought about in Mangaia.

It would take up far too much space to describe the steps by which this change was reached. But the following letter, sent to the Directors, with money which they had raised for the London Missionary and Bible Societies, contains their own account of it:—

"Friends, brethren, and sisters,—Blessings on you from God! When 'Williamoo' first came to us, we were heathen. They brought us the Word of God, and we ill-treated them and their wives. We scattered their property, and took the books which they brought us and used them as ornaments in our heathen dances. This we did in our blindness; but when we knew the Word of God, we wept greatly. But the word spoken by Isaiah ix. 2, is now fulfilled. Through your compassion and prayers we have obtained the knowledge of Jesus our Saviour. Our former gods, many in number, were of wood and stone; each family had its separate god; but now we have one God, as it is written by Paul, Ephesians ii. 13. Look at that passage. Brethren, here is another little word to you; we are much in want of slates, paper, pens, ink, and pencils. We have learned to write on sand and on leaves, and we desire you to send us a supply of the things mentioned. We now greatly rejoice in the testimony of Paul, 2 Cor. v. 18, 19. By that word we know our former state of blindness, and are now reconciled to God; because of his great love, our war-clubs are laid aside and we are become brethren.

(Signed) "Numangatini, who collects,
"Solomona, who writes."

But the change among the Mangaians was not merely outward. Hundreds of them have been truly converted, and prove this by their conduct. In a letter lately sent by the Rev. W. Wyatt Gill to a friend in this country, he says: "We are laboring here, not altogether in vain, we hope. Death has removed many to the presence of the Saviour they loved on earth. Some,

alas! have been hindered. But others are pressing forward to secure the heavenly prize. This morning, at the conclusion of our Adult Bible Class (perhaps 200 in attendance), I found two young persons waiting for me at my house. Both were inquiring, 'What must I do to be saved?' A few years since, idolatry, polygamy, and, to a certain extent, I believe, cannibalism prevailed here. The two young people I have referred to have never seen an idol, so completely has the former system of superstition been broken up by Christianity. Mr. G. Gill has, I dare say, told you many interesting particulars respecting his former sphere of labor.—Those labors have not been in vain in the Lord. There are three native pastors co-operating with me in the work. We have, in the three churches on this island, nearly 600 communicants. There are even more at Rarotonga."

The following account, from a native convert, describes the experience of many:

"Listen to me, my brethren," said the oldest man in the settlement, when he was received into the church. "I am an old man, and, as I have now taken upon me the Word of Life, I will say a little about my former history. I was born a heathen. My father was a great warrior, and he was resolved that I should be one too. I remember when I was very young he often led me out to see the bodies of the victims he had taken in war, and he taught me to eat human flesh. As I grew older, I was always with my father. He taught me all the manners and customs connected with idol-worship and heathenism, and he gave me a war-club and a spear of his own making: and when I killed N——, of yonder settlement, he was much rejoiced. A great feast was prepared on the occasion, and afterwards I became wise in all the practices of the priesthood. And thus my heathen greatness continued to increase, until the teachers, the men of Jehovah, came to our land. Some people at Oneroa received them, but we despised them. I was full *of pride* and anger towards them, and more than once I led my people to fight against the Christian party. About three years ago, I went to the teacher's village to see my brother. There I first listened *quietly* to the meaning of the Word of God. Afterwards Maretu came to preach in this place. He visited me, and explained to me all about myself and salvation. I then began to attend the Word of God on the day of the Lord, and my mind became enlightened. I felt that my heart was as old in sin as my body was old in years. I have truly been very wicked, but I am now looking to the Cross of Jesus. He is my Saviour—a great Saviour for a great sinner!" He then turned towards the members of the church, and said: "Brethren, in the name of Jesus, receive me as one of his saved ones."—*Juv. Miss. Mag.*

EFFORTS TO OBTAIN THE WORD OF GOD.

Few accounts, in connection with the Bible Society's operations, are more deeply interesting than the one thus narrated by the Rev. E. R. W. Krause, formerly of Rarotonga, one of the South-Sea islands.

"Among those who were first attracted by the power of the gospel, in the island of Borabora, none were, perhaps, more eager to learn to read than Notopu and his wife. He soon acquired a little proficiency in that art from some who had been in the Windward Islands, where missionaries were located. It was therefore with deep interest that he heard of *Te Evanelia*, viz. 'the Gospel of St. Luke,' which had arrived at Raiatea, having been printed in Eimeo.

"Borabora was at that time in a very unsettled state: heathenism was still prevailing; and property, and even women and children, left unguarded, were not safe. Willingly would Notopu at once have proceeded to Raiatea to obtain the great treasure, of whose arrival he had heard; but, in the unsettled state of the island, it was hardly safe to leave his wife and three children alone, and go a journey, the duration of which might be much

longer than at first anticipated, as, without a favorable wind, he could not return. He consulted his wife, who was equally anxious to obtain the much-coveted prize, but unwilling to be left alone with her family. They both resolved, therefore, to go, and take their children and all their valuable property with them, as he was possessor of a very large canoe.

"They left with a fair breeze, taking some bamboos of oil for the purchase of the gospel; yet fearing that they might arrive too late, and find all the gospels sold, and thus their journey prove useless.

"The favorable breeze soon carried them to the nearest coast of Raiatea (Huaru), being only thirty miles; but on landing and inquiring after the gospel, they were told that it was in Opoa, on the other side of the island, twenty-five miles further; moreover, they were told to make haste, as nearly all were sold. The wind was very light inside the reef; the canoe made but slow progress, as it seemed to the anxious couple, though they helped with all their might by paddling; but it was very late when they arrived at Opoa. Notopu, the moment the shore was reached, slung the bamboos of oil across his shoulders, sprang ashore, and hurried to the house where *Te Evanelia* was reported to be, and, to his great joy, received one of the few remaining copies, which they at once commenced spelling out, word by word.

"After a few days the wind turning around, proved fair for Borabora. All preparations were made, food procured, and Notopu and family, rejoicing as one having found a great prize, set sail for Borabora again. The wind proved stronger than agreeable; yet all went pleasantly as long as they were within the boundary of the great reef which surrounds both Raiatea and Tahaa. But as soon as they came to the open sea, their prospect proved appalling; the wind had risen to a gale, and Notopu would willingly have returned, if that had been possible. Notopu's chief care was to secure *Te Evanelia* from the wet. He wrapped it in several banana leaves, covered these over with native cloth, and tied the bundle with a handkerchief on his head. The canoe was driven through the towering waves with fearful velocity, though only a small part of the sail was up, both Notopu and his wife steering, while the eldest child bailed. Already was Pitiao, the utmost corner of the Borabora reef, in sight, and Notopu hoped that their earnest prayer was answered, when a huge wave, towering high above them, broke over their frail bark, yet about two miles from the reef, dashed it in halves, and turned the fragments over. All their property sunk at once, while both parents had a hard struggle to rescue their children; one of which was entangled in the ropes under the canoe.

"This accomplished, Notopu swam with his eldest boy ashore, telling his wife to take care of the two little ones. Several Boraboranians were on the reef fishing, but would render no assistance: they were still heathen. Notopu, with much effort, arrived safely on the reef, took *Te Evanelia* off his head, tied it on the head of his little boy, commanding him not to touch it, nor stir from the spot till he returned. He then sprung again into the violent sea, swimming for his wife, who was drifting with the current farther from the land. His poor wife had, in the mean time, great trouble to secure her two little ones from the violence of the waves. Hardly had she set the one on the fragment of the canoe, telling him to hold while she herself swam after the other, when the waves, before she could secure the second, would wash off the first, and so again and again. At last her husband reached his poor struggling wife, took one of the children on his back, while his almost exhausted wife took the other, and both struck out for the shore, which they reached in safety.

"'We did not care,' said Notopu's wife, many years afterwards, to the writer, 'for the loss of our fine canoe, though we never got one equal to it, nor for all our lost property: the joy of having now *Te Evanelia* far outweighed the loss of our property. We sat day and night reading

it over and over again, till we knew it by heart.'

"I may add, that all her three boys became pious, and two of them valuable assistants to me during my labors in Borabora. The eldest became superintendent of the school; and having a very good memory, keen perception, and a skillful hand, I could give him a good knowledge of domestic medicine, and the minor operations of surgery. Both parents still lived, and rejoiced in their children, when failure of health, joined to domestic bereavement, compelled me to leave my pleasant sphere of labor in Borabora, to which the most pressing wants of the Rarotonga Mission prevented my returning."—*Ch. Juv. Instr.*

VERNACULAR PREACHING IN INDIA.

The following passages are from the "Memorials" of the Rev. A. F. Lacroix, prepared by his son-in-law, the Rev. Dr. Mullens.—They afford an illustration of the method which that distinguished preacher in Bengali adopted in addressing his Hindu hearers. It is well known that he devoted his entire time and strength to this important service; and in discharging it he attained a power over the Hindu mind greater than that of any European missionary of his day.

An important question was early agitated in connection with preaching to the heathen, and is discussed by some in the present day: In addressing heathen, should the errors of their system be exposed, or should only the truths of the gospel be enforced?

"Mr. Lacroix has expressed upon this matter, in the clearest way, views which experience has shown to be completely sound. 'The principal theme of a missionary's preaching should by all means be the gospel; the pure gospel, wherein, without human additions or retrenchments, Christ is represented as the way, the truth, and the life, and as able and willing to save to the uttermost all who come to God through Him. Still, I believe that it is absolutely necessary, in order to open a way for the reception of [illegible] the false notions to which the heathen adhere. I must confess that I have heard very excellent missionaries deprecate the doing of this, under the idea that making the people acquainted with the excellency of Christianity would suffice, and of itself, by a natural process lead them to discover the deficiency of their own system, and to induce them to abandon it.

"'A late friend of mine, who was of this opinion, often made use of the following comparison to illustrate the subject: "Let the sun rise, and darkness will of necessity recede; let the sun of Christianity be held forth to the heathen, and the darkness of Hinduism will vanish away without further effort." This may appear plausible; yet I fear the illustration is not quite to the point. The fact is, that the sun, when he shines forth, finds the generality of men possessed of eyes, prepared and anxious to behold his light, and therefore he is hailed with joy as soon as he appears on the horizon. But I would ask, What good can the bright luminary confer on persons who are deprived of their eyesight, and incapable either of beholding his radiance, or of valuing the benefits of the light he is emitting? Christianity, certainly, is a sun, and a sun of great resplendency in the moral firmament; but it finds the Hindus so blinded by their idolatrous creed and their prejudices, that it shines upon them in vain. A surgical operation, therefore, is requisite to remove the cataract from their spiritual vision; and this operation is the exposing the errors of their system. When this is accomplished, and not before, will they be capable of viewing and receiving the gospel as a message of glad tidings.'

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"In acting upon these principles, Mr. Lacroix would assail at various times all the principal elements of the Hindu system, especially those which enter most largely into the creed of the vulgar. The doctrine of the one God would be contrasted with the Hindu creed that there are many within the one; the folly of idolatry, the evils of caste, the fruitless-

ness of pilgrimage; the insufficiency of Hindu atonements and modes of salvation; the doctrine of transmigration, and other errors, would at all times be examined and exposed. In exposing them he would make free use of the legends and stories of the Hindu sacred books, with which the people are in general well acquainted. In proving that the gods of the Hindus, though professedly emanations from the Supreme, are no gods at all, he would contrast the attributes of the Supreme with the qualities, character, and deeds ascribed to these various deities by their own books. Thus, he would say: 'God is omniscient; but Vishnu did not know how to create the three worlds till he had taken the form of a fish and searched for the Vedas beneath the deluge waters; he knew not that the giants were drinking the nectar, until he was told; as Ravi, he knew not whether his queen had been carried away. Kále danced without knowing it, on the body of her husband Siva; how, then, can these be God? God, again, is omnipotent; but how can Surjyadeba be God? At the feast of Dokkyo, Siva in anger knocked out his teeth, and he has not replaced them to this day; do not the Hindus offer him boiled rice in consequence? Where is the mercy of God in Kali, when she only rejoices in the blood of her enemies and does not forgive?— Where is his justice in Vishnu, when he allowed Ajamil to escape by a quibble? Where is his purity in the wickedness of Jugurnath?' These illustrations he would make more pointed and impressive by describing the stories in detail, perhaps referring to only one or two in the course of a single sermon. He would at times be more practical still. On one occasion, at the Simila chapel, he had been arguing with a man on the subject of Pantheism. The man was very stubborn, and would receive nothing advanced against his favorite views. Mr. Lacroix, therefore, said he would argue no more; and, before the congregation, suddenly seized the man's umbrella and began walking out of the chapel. The man called after him, and said 'Sir that is my umbrella.'— 'Your umbrella, do you say? Have you not declared that Brahm is everything? that he is you, and I, and all these people? How, then, can there be such a thing as mine, yours? The umbrella is mine, as much as it is yours, on your own showing.' The people laughed; the man was silenced, and left the place without another word.

"All these discussions were conducted with good temper, without raillery or reviling, with the serious purpose of showing the real error of the Hindu creed. They were listened to with profound attention and almost always commanded assent. At times they touched the audience more deeply. When telling one of these stories, which in themselves have many elements of the absurd, his great command of words, his graphic description, his changes of voice, his slightly dramatic manner, and a small spice of mimicry thrown into the story, would bring out its absurdities into such bold relief that the effect was exquisitely ludicrous; there was no resisting conviction. The people roared with laughter, and would break out with loud assertions of 'True, true! he speaks the exact truth.' In a moment he would turn upon them in the most serious tone; and while they listened with deep attention, he would press home upon them the follies of idolatry, and then pour forth in an earnest stream the free salvation of the true incarnation, and beseech them for Christ's sake to be reconciled unto God.

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"It is a strong proof of the courtesy and generally kind feeling of the Hindus of Bengal, that though Mr. Lacroix was in constant intercourse with them for many years, arguing against the religion of their fathers, and seeking that another and despised faith should be accepted in its place, he was always treated with respect; scarcely the slightest rudeness was ever offered to him. Yet he was frequently alone with them; travelling among them, visiting towns in the interior, and was so far quite at their mercy. Only on one single occasion was injury

ever offered him, and then, but for the promised protection of the Master, it might have been severe. He was preaching one evening in the chapel at Pontonia, in Calcutta, when, without any reason furnished by himself, a Hindu fanatic came quietly behind him, and with a big stick aiming a blow at his head, endeavored to knock him down. Providentially at that moment he turned; and the blow fell on his shoulder. The people jumped up in a moment and seized the man, calling aloud for the police. He stopped them; and then, placing the man in front of the crowd, without a particle of anger in his voice or manner, he thus addressed him: 'You have endeavored to do me a severe injury, and I might very justly complain against you and have you punished. But the religion I preach teaches me to forgive those who do me harm; for the sake of that religion, therefore, I forgive you and will let you go away.' Truly 'the wrath of man shall praise God.' This simple incident produced a far deeper impression, and called forth a louder demonstration than any sermon he ever preached. Struck with the exceeding kindness of the deed, the audience in the chapel, Hindus though they were, at once burst into a loud shout: Victory, victory to Jesus Christ!'"

NARRATIVE OF A NATIVE CONVERT IN INDIA.

The following narrative was communicated by a native convert in Calcutta, Baba Parini Charn Mitter, to the Presbyterian General Assembly of Calcutta.

I was born, I believe, in the year 1830, and am descended from a respectable family at Bhobanipore, in the suburbs of Calcutta. My father died when I was a child, and since his death, up to my conversion, I lived with my grandfather on my mother's side. I was strictly brought up as a Hindu; and both my mother and her father took great care about my morals; and I am thankful to say that they had bestowed as much care on me. I mention this because I know by experience, that the training of childhood exerts a great influence on a man's conduct in after life. At the age of fifteen, or thereabout, I changed Hinduism for Deism, and often felt scruples in bowing down to the idols; but Deism is cold, and it does not infuse vitality in its professors, and I could not openly venture to avow my principles, except among those who were of like mind with myself.

For a year or so I was in a state of transition; and even after I was admitted as a pupil of the Scottish Institution in Calcutta, and had commenced the reading of the Scriptures, I was blind as before as regarded eternity, and our reconciliation with an offended Deity. Writings of infidel authors were put into my hands, and much of my time was devoted to the reading of these books; and the result was obvious.

While a pupil of the Institution, I would venture to speak openly against Christ and his blessed gospel, just before the presence of your missionaries, when in the evenings the missionaries used to preach at Cornwallis's Square. And who could then think that I should become a follower of Him who has said, "Learn of me, for I am meek and lowly"? Spiritual pride had eaten up my soul, and the merits of a crucified Saviour were hid from my eyes.

I could scarcely relish the thought that an innocent person, as Christ was represented in the Scriptures to be, should die for those who deserved nothing but death; and that Almighty God, who is just and holy, should consent to such an arrangement. All this appeared to me to be preposterous: and it must be so, so long as one's eyes are not enlightened from on high. It is only by Divine grace that we can know the Lord Jesus; and God's grace to me, a wretched sinner, has, indeed, been very great.

The circumstance which first led me to think seriously of the truths of our holy faith, was this: The Rev. Mr. Hardman was laid up with fever for a few days, and one day I went to see him. I found him quite happy on his sick-bed, and, at

the same time, speaking so earnestly of the future world, that I could not return but with this impression, that there must be something in Christianity. I then commenced to read the evidences of Christianity, and the refutations of infidel arguments against it, and my mind was disabused of the prejudices I had imbibed; but still I did not feel the need of a crucified Saviour. Both Messrs. Herdman and Ogilvie appeared to be anxious that I should know Christ; and I am thankful to say that both these gentlemen, notwithstanding the annoyance I gave them in the school room by cavilling at Scripture in the evenings and on Sundays, when I saw them, exhorted me to read the Scriptures sincerely, and earnestly to ask of God in prayer to open my eyes.

The frequent conversations I had with them, and the reading of Scriptures and prayer, gradually led me to apprehend the truth that I was a sinner, and that Jesus had died for my sins. When I began to feel that I was a sinner, and that my sins could only be pardoned by the intercession and merits of Jesus Christ, the difficulty I had in reconciling how the just could die for the unjust, no longer troubled my mind. A great deal of our difficulties and doubts arises from our not feeling that we are sinners, and that our sins can only be pardoned in the way appointed by God. I then made up my mind to avow my faith in Jesus, and, through Divine grace, I was admitted into the Christian church by baptism on February 3, 1847.

Ever since I have been a Christian, I have cherished the thought of becoming a missionary of the Cross, though I might not have shown much zeal for it. Four years after my baptism, I was admitted as a teacher in the General Assembly's Institution at Calcutta; and though I was connected with it, as a teacher, for three years, I could see no prospect of my becoming an ordained minister.

As I was then merely a teacher, and received a small salary, I left the mission and went up to Gyah as second-master of the Government school at that station. I was at Gyah for three years, and latterly I began to feel that I ought not to stop in a school where Christianity was excluded; and add to this, I was told that my Christianity was a bar to my being appointed to a head-mastership in a Government school in Behar. In 1857 I left Gyah and came up to Tirhoot, as an inspector of post-offices. At Mozufferpore I became acquainted with the Rev. Mr. W. Parry, of the Additional Clergy Society; and that gentleman often said to me that, as a convert to Christianity, I was not doing right to serve Government, and not to engage in missionary work. I found that as long as I was in the Government service, I could scarcely find time to speak of Jesus's love to my benighted countrymen. Now and then I took opportunity to speak to people about Christ and his gospel, but the attempts were desultory; and I felt that unless I was engaged in direct missionary work, I could not be useful to my countrymen.

The more I thought of this, the more I began to feel that I had a duty to discharge towards my kinsmen in the flesh, which, in Government service, I could not fulfil; and that I was not truly grateful to my God. I thought that Christ loved me first, and that, through his Divine grace, I was brought out of heathen darkness into the marvellous light of his gospel; and what love did I manifest towards Him, when I could see my poor countrymen dying in heathen darkness, and without Christ in the world, without any effort on my part to bring them to Christ? I made this a subject of my prayers, and I am most thankful to say that I believe that I have been moved by the Divine Spirit to aspire to such a glorious office, the office of an evangelist.

It is now more than a year since I communicated my desire to engage in missionary work, and I beg to say that I do sincerely and earnestly wish to become a missionary of Christ's gospel to my countrymen. It is my earnest prayer that I may consecrate the remainder of my life in the service of my dear

In abandoning government service, I leave behind all prospects of future rising in the world; and not only this, but of obtaining a pension in old age.

I have no doubt that, if it be for God's glory, I shall be privileged to become an ambassador of my beloved Saviour's gospel to my countrymen. May I be filled by Divine grace to be useful in Christ's vineyard.—*Home and For. Record.*

ROBERT MORRISON.

The earliest labors of the London Missionary Society were in the islands of the Southern Seas. They were small spots, with few inhabitants, compared with some other parts of the world which were quite as dark, and needed the gospel just as much. But the wonderful things which God has since wrought in Polynesia, plainly show that the Directors were led by his hand when they sent the gospel there. At the same time, other countries drew their attention, and they resolved to seek their good also. Let us turn to the great and wonderful empire of China. Here there were difficulties to be overcome which would have discouraged all but men of strong faith and large hearts. The country was nearly closed against Europeans; the language seemed strange, and more difficult than any other; while the people were not only wicked and superstitious, but very proud. They called their land "The Flowery Land," "The Celestial Empire," and other names of a similar kind, while the English and other Europeans were "Outside Barbarians," "Imps," and even worse, in their esteem. But these did not move the Directors. They resolved to trust in God, and to try what the gospel could do, even for the Chinese.

But where were the men for such a work as this? Had you been living in the year 1806, and had you, at that time, gone into the Library of the British Museum, you might have seen a plain, quiet-looking youth sitting at one of the tables with a *book open before him*, and his eyes fixed *full upon it*. As you drew near to the spot, you would have found that this book was not in English, or French, or Latin, or Greek, or any other language with the appearance of which you were acquainted; but, on the contrary, in one very different from them all. The words would have seemed to you a perfect puzzle; and you scarcely need to be told what a very hard task it must have been to learn to read and speak such a language, especially without a grammar or dictionary. But what is the book over which this thoughtful-looking youth is bending, and which he is trying to understand? It is a part of the New Testament, which very many years before had been translated by some unknown person in China. And who is the student? It is Robert Morrison, whose name since then has become so well known, and who, in future ages, will be loved and honored by millions in China, as the man who first gave them God's Word in their own tongue.

But the great Master he served had qualified him, and called him forth for this service. Having done what he could in this country to prepare himself for future labor, in 1807 he sailed for Canton. But the only Englishmen who then lived in this city were merchants and traders. No Protestant missionary had as yet gone thither; and if the mandarins had known who Mr. Morrison was, and what he came to do, they would have sent him at once from their shores. Of this he was well aware. But he resolved to keep his secret, until he had got more knowledge of the language, and had laid a good foundation for the labors of himself and of others to come after him.

And now, if you could have looked in upon this devoted young man, you would scarcely have believed that it could be the same, who, two or three years before, had sat so still and so studious in the Library of the British Museum. But it is really he. There he is, in a lower room of a Chinese house. Everything in that room and in that house shows that he had chosen the lodging because it was out of the way, and also because it was cheap. Upon the table before him [illegible]

lamp, and a volume of Matthew Henry's "Commentary" is placed behind it as a screen. His clothes are no longer such as he wore in England; for he is now dressed like a Chinese. His hair, too, and his nails, have grown long like theirs; and if you could have watched him when he took his dinner, you would have seen him use chopsticks, and not a knife and fork as he used to do. Whether he was wise in all this, we need not stop to inquire; but we must allow that he did it because he believed that thus he could best accomplish the work which had brought him to China. "Your missionary," he wrote to the Directors, "sits here to-day, on the confines of the empire, learning the language of the heathen, believing that it is the cause of Him, who can and will overturn every mountainous difficulty that may oppose the progress of the glorious gospel."

But in 1808 this plodding laborer was obliged to leave Canton with all his countrymen. He therefore went to Macao. But here, too, he was obliged to work in secret; and the first time he ventured even to walk out, was by moonlight. Nor was such fear and caution unnecessary. Many there were around him, who had both the power and the will to put a stop to his studies and to send him away. Still, on and on he went; now getting over one difficulty in the language, then over another. Thus he was cheered and rewarded in his great work. At length, in 1808, he took the offer of translator to the company of merchants at Canton; because he believed he could, in this situation, better do the work for which he came to China, and at the same time save the Society the expense of his support.

But perhaps, some reader may ask whether he was not all this time trying to teach some of the poor blinded heathen around him the great truths of the gospel. This question we can easily answer. He did not preach—indeed he dared not try. If he had spoken to the Chinese publicly on the subject of religion, he would soon have been silenced, and most likely have not, like many other missionaries, stand forth and proclaim the gospel to the heathen, he did what he could. He got secret meetings with a few of the natives in his own room on Sabbath days, and there, with the doors locked lest some enemy should enter, he explained the Scriptures, and pointed out to them the way to heaven. Gladly would he have done more than this; but the time had not yet come.

Thus did this good and great man carry on his work. It was indeed the day of small things. The people of the world would have laughed at the idea that an obscure individual could do anything toward converting the hundreds of millions of China. But he knew in whom he believed, and was sure that if he could only translate God's Word into their language, He would give it success. So on he went, until, in 1810, the Acts of the Apostles was ready for the press; and in the next year he wrote a tract on Redemption, which was widely spread and much prized. Then, in 1812, appeared the Gospel according to Luke.

But now Satan began to see that, if this work went on, he would not always keep his hold upon China so easily as he had done. He thereupon stirred up the rulers of the people to put forth their hands to stop it. And then the Chinese Government published a decree against Christianity, which declared that if any one preached the gospel, or printed religious books, they should suffer death. But quietly, yet steadily, Mr. Morrison carried forward his work, until, in January, 1814, he had finished the printing of the New Testament in the Chinese.

Now, this sketch of a short part of the late Dr. Morrison's history is quite enough to teach us how much one single Christian-minded man can do for God and his fellow-creatures, when, "body, soul, and spirit," he gives himself to it. Let us then learn from this, the duty to be earnest, together with the encouragement that if we "expect great things," and rightly "attempt them," God will give us [illegible]'s desire.—Juv. Mis.

VANCOUVER ISLAND.

In a prize essay just published, on the resources and capabilities of this colony, the writer remarks:—"The different religious denominations are thus represented in Vancouver Island,—Church of England, Church of Rome, Wesleyan, Congregational, Presbyterian, Jewish and Baptist. The Episcopalian churches are each under the superintendence of a bishop, with efficient staffs of parochial and missionary clergy. The other congregations are very ably directed, and are under the spiritual guidance of earnest, intellectual, efficient pastors. The great majority of the natives are in a state of heathenism; vigorous missionary efforts are, however, being made by both the churches of England and of Rome to reclaim them, educational being combined with spiritual instruction."

As the particulars may prove interesting to many readers, it may be mentioned that there are on the island nine clergymen of the church of England, including a bishop and archdeacon, besides six others in British Columbia. The mission had lost two laborers, who have returned to England. They are all zealous, and none more so than bishop Hills, who is at present on his way to the gold region with three assistants, with a view to minister in holy things to the mining population. Like a good shepherd, the bishop follows the sheep through all their wanderings over his extensive diocese, and to fold them has summoned to his aid efficient pastors, and has erected within three years eight churches, four of which have been consecrated within the last few months; and he has contracted for two others, which are to be finished by his return from Cariboo. Commanding both money and influence to a large amount, he has already secured considerable property for the church. Some might question the propriety of investing in tracts of land and town lots, money contributed for missionary objects. But as property is rising in value, and as money *is worth* from twenty to thirty per cent. per annum, the cautious investments of the bishop are likely to become valuable foundations for educational and evangelistic operations in the future. The church of England has shot far ahead of all other denominations in the colony, and under the fostering care of its clergy, a few congregations are likely to be self-supporting this year; and should our immigration continue, the churches in Victoria will require to be enlarged to accommodate the influx of adherents from the mother country, Canada, and Australia. "The Church Reserve" has been given to the bishop. It contains twenty-five acres in the heart of Victoria, and will afford a magnificent site for a cathedral, which the bishop purposes to erect so soon as he can command the means. Miss Coutts has sent out for it already a first-class organ and a chime of bells, which, unfortunately, for want of storage, are lying for weeks in the open air.

Of Protestant denominations, the Wesleyans rank next to the church of England in number and agency. There are in this colony three Methodist ministers, and two in British Columbia. Four churches and an Indian school-house have been built by them. The superintendent is on his way to Cariboo, where he will be assisted by two additional preachers. Hundreds of Wesleyans, including several local preachers, have come from Canada within the last month or two; and probably the denomination is as numerous just now as any in these colonies. The superintendent is an able minister, and his agents are exceedingly devoted to the divine work.

Presbyterianism is represented by a missionary in either colony. They are but a short time in the field, and their congregations are comparatively small, as the old Scotch settlers and their children have become members of other churches, and the adherents of the church of Scotland who have recently arrived appear to fraternize with the church of England.

The Congregational church has one missionary in Victoria, and his congregation is made up of people of different persuasions, who, it is said, all agree as to

one point, namely, to "keep negroes in their own place." The minister is a well read and worthy man, and no one deplores more than he the unhappy controversy about the colored question, which has proved so injurious to the interests of religion in this and other colonies. The majority of the citizens of color—a pretty numerous class—are Baptists. But as there is no minister of that persuasion here, the few who frequent places of worship patronize the church of England in preference to others.

There are in Victoria one hundred and fifty Hebrews. They have a priest, but no synagogue, and they do not observe any Sabbath. Their public devotions for the year are compressed into the Week of Atonement, when they parrot their prayers with surprising rapidity, reading a liturgy which few of them confessedly understand, and rehearsing as rapidly as possible, to prevent their attention being diverted from Him to whom they desire to pray. As the law regulating Sabbath observance is not enforced, not a few of them keep open their places of business on the Lord's day. Indeed, Sabbath observance in these colonies is so little regarded, that a stranger seeing our crowded streets, even during the hours of Divine service, could hardly distinguish the sacred day from any of all the seven. Our American cousins, and neighbors from the European continent, not to mention a number of our own young men abroad, do not remember the Sabbath day to keep it holy.

Roman Catholics are perhaps the most numerous denomination in these colonies, and their organization is in a comparatively advanced stage, including two educational establishments, a nunnery, and two or more Indian schools, besides a strong staff of brothers, clerical and lay, under the superintendence of a bishop, who has been twenty years on this coast, and of whom Sir George Simpson wrote in his Voyage Round the World in 1841: —"We reached the Cowlitz Farm, where the Rev. Mr. Demers breakfasted with us. He had just returned from visiting the country between Nisqually and Fraser's River. At Langley he had seen upwards of 3,000 inhabitants of Vancouver Island, who had been fishing there during the summer. Everywhere the natives received him with the greatest respect. They had, however, been very much puzzled with regard to the sex of their visitor. From his dress they took him for a woman, but from his beard for a man; but feeling that such inconsistencies could not both be true, they pursued a middle course, by referring him to a distinct species." The bishop now dresses very plain, and commands general respect; while he has great influence among the natives, thousands of whom have engrafted germs of Romanism on their own heathenish and sanguinary superstitions. They learn sacred music, and appear to like it as well as that accompaniment of devil-worship, the war-dance, but they care not for the practice of Christian morality. They wash their face on Sunday in honor of their new religion, and to please the priest; but they paint it again on Monday to appease the manes of the departed. They believe the Great Spirit is too good to require their regards, while they pay lowly adoration to objects of which they dream during the season of religious reverie; and, to propitiate the skookum or demon of which they sometimes fancy they are possessed, they will sacrifice a fellow-creature: or having torn a living dog to pieces, they will devour the bleeding victim, entrails and all.—*News of the Churches.*

DONATIONS.

RECEIVED IN SEPTEMBER, 1862.

Maine.

Bath, ch. 20; New Gloucester, ch. 7.27; Paris, 1st ch. 50; Fremont, Sab. Sch., a small class, for Bibles, 81 cts.; Warren, ch., of wh. 12 is fr. the Ladies' Bap. For. Miss. Soc., Mrs. Eliza A. Kennedy tr., 34; West Waterville, ch. 5; Wells, C. Case, for Bibles, 1; 118.08

Waterville, Boardman Miss. Soc. 2; Calais, Missionary Convention 15.37; Eastport, ch., of wh. 46.79 is fr. the Juv. Miss. Soc., 81.50; per Rev. Wm. Dean, D.D. 98.87

Lincoln Asso., Asa Perkins "Tr. for For. Missions," Thomaston, 2nd ch. 23.22; Camden, 2nd ch. 2.81; St. George, 2nd ch. 4; 3d ch. 5.50; South Thomaston, 2nd ch. 1.25; coll. at Asso. 13.52; 50.30

Saco River Asso., Bradbury Seavey tr., 77.19

Oxford Asso., S. D. Andrews tr., Peru, ch. 3; Turner, ch. 7; 10.00

Hancock Asso., D. Morgan Jr. tr., coll. at Ellsworth 13.74; Sedgewick, ch. and soc. 26.35; Mt. Desert, Mrs. Manchester 3; 43.09

Piscataquis Asso., C. M. Herring tr., 12.20; Dover and Foxcroft Village, ch. 6.17; South Dover, ch. 2; 20.37

Penobscot Asso., J. C. White tr., 21.47; Carmel, Rev. B. D. Small 59 cts.; Bangor, 1st ch., Fem. Miss. Soc. 21; 2nd ch., of wh. 12 is fr. Sab. Sch., 53.89; West Hampden, Ephraim Pickard 2; Charleston, ch. 2; D. Herrick 1; Hodgdon, Sab. Sch. 1; Kenduskeag, a sister and two small boys 35 cts.; 2 sisters 50 cts.; L. Everett and fam. 6; Rev. T. B. Robinson, for distrib. of the Bible in For. lands, 5; No. Newport, ch., of wh. 4 is for distrib. of Bibles in For. lands, 6.25; Belfast Plantation, four sisters 50 cts.; Amity, quarterly meeting 83 cts.; Houlton, R. C. and J. Spaulding 2; friends 3.44; Orient, coll. 50 cts.; John Collier 50 cts.; No. 11 Range 1, Sab. Sch. 75 cts.; Enfield, Youth's For. Miss. Soc. 2; Mrs. L. Messer 50 cts.; Hampden, 1st ch. 12; 144.07

—— 561.97

New Hampshire.

Exeter, Elm st. ch. 5; Mason Village, ch., L. A. Elliott tr., 5; 10.00

Dublin Asso. 4; Keene, ch. 6; 10.00

Meredith Asso., A. J. Hall tr., 3.85

—— 23.85

Vermont.

McIndoes Falls, Arch Renfrew 2; Vershire, Rev. C. J. Rugg and wife 1 ea., and 1 fr. Sab. Sch., for printing Bibles for Karens, 3; 5.00

Massachusetts.

Boston, Union ch., Geo. W. Chipman tr., 30.59; Mrs. Justin Dimmick 3; Charlestown, Bunker Hill ch., 23.81; West Cambridge, ch., Thos. O. Hutchinson tr., mon. con. 20.78; Fairmount, ch., L. B. Hanaford tr., 3.07; West Medway, ch. 21; 102.25

New Bedford, William st. ch., L. C. Hewins tr., of wh. 5 is for printing Karen Scriptures, 66; Newburyport, Green st. ch. 25; 91.00

Salisbury, Miss S. T. Osgood 6; Southbridge, Central ch. 52; Weston, a friend, for Bibles for the Karens, 2; Holliston, ch. 7; Northfield, Mary Barber, of wh. 2 is for printing the Bible in Sgau Karen, 5; 72.00

Boston South Bap. Asso., Addison Boyden tr., Foxboro, ch., of wh. 15 is fr. the Ladies' For. Miss. Soc., 35.35

Wachusett Asso., L. H. Bradford tr., Harvard, ch. 7; Sterling, ch. 5.50; West Boylston, ch. 44; Barre, ch. 2.58; Winchendon, ch. 5.55; South Gardner, ch. 15.70; Fitchburg, ch. 19.67; to cons. Mrs. Sarah M. Bradford Hon. Mem. for Life, 100.00

Sturbridge Asso., Thomas Bond tr., Sturbridge, D. Mason 1; Ware, ch. 2; 3.00

—— 46

Rhode Island.

East Providence, 1st ch., Fem. Miss. Soc. 12; Providence, Jefferson st. ch., Charles W. Pidge tr., 18.57; 3

Connecticut.

Stamford, ch., Z. B. Nichols tr., 245.55; Haddam, Mrs. Nancy P. Pease 100; Preston, ch., a mem. 5; Plainville, ch. 5; Avon, Mrs. C. D. Bissell 5; 36

New York.

New York city, Rev. Geo. W. Dodge 10; Saratoga Springs, 1st ch. 18; Rochester, a friend 1; Masonville, S. B. Kneeland 52 cts.; Adams Village, ch., mon. con. 10; South Otselic, J. T. Jameson, M. D. 2; Ogdensburgh, ch., Sab. Sch. 12; Randolph, Rev. W. H. Husted 5; Sardinia, Elihu Rice 5; 63.52

Steuben Asso., Dea. S. B. Wixson tr., 135.89

Cayuga Asso., E. Dean tr., 25.50

Yates Asso., Penn Yann, Geo. W. Shannon tr., 25.20

Union Asso. 7.59; Yorktown, ch. 4.05; Red Mills, ch. 4.75; Patterson, ch. 11.50; Bedford, ch., of wh. 28 is fr. F. M. Soc., 30.50; Cross River, ch. 4.15; Banksville, ch. 5; S. C. Holmes 1; per Rev. O. Dodge, agent, 68.54

Orleans Asso., Gaines and Murray, ch. 5; Yates, ch. 28.25; Carleton, Centre, ch. 5.51; Kendall, ch. 1; Knowlsville, ch. 1.33; Holley, ch. 6.39; per Rev. O. D., agent, 47.48

Cattaraugus Asso., Great Valley, ch. 3.28; Hinsdale, ch. 2.50; East Otto, ch. 40 cts.; Rushford, ch. [illegible] per Rev. O. D., agent, [illegible]

Buffalo Asso. 37.21; Strykersville, ch. 11.87; Amherst, ch. 2; Arcade, ch. 15.57; Eden, ch. 6.20; Sardinia, ch., F. M. Soc. 25; Springville, ch. 3.70; Wales, ch. 6; W. Falls and Colden, ch. 1.25; per Rev. O. D., agent, 108.80

Genesee River Asso., Castile, ch. 10.51; Pike, ch. 5.75; per Rev. O. D., agent, 16.26

Dutchess Asso., Rev. S. L. Holman tr., per Rev. O. D., agent, 8.45

St. Lawrence Asso., Rev. J. M. Webb tr., per Rev. O. D., agent, 31.02

Chemung River Asso. 35.63; Elmira, 1st ch. 4.58; Factory Village, ch. 5.50; Southport, ch. 11.50; Campbell and Ervin, ch. 11.50; Horse Heads, ch. 15; Hornelsville, ch. 2; Big Flatts, ch. 6.81; per Rev. O. D., agent, 92.52

Wayne Asso. 28.10; Macedon, ch. 2; Ontario, ch. 4; Rose, ch. 5.52; Sodus, 1st ch. 1.50; Arcadia, ch. 25; per Rev. O. D., agent, 66.12

Essex and Champlain Asso., West Plattsburg, ch., per Rev. O. D., agent, 8.00

Onondaga Asso., Elbridge, ch., per Rev. O. D., agent, 25.00

Ontario Asso., Benton, ch. 27-.65; Bristol, ch. 13; Canandaigua, ch. 5; Middlesex, ch. 2.50; per Rev. O. D., agent, 48.15

Rensselaerville Asso., Preston Hollow, ch. 15; Greenville, ch. 5; per Rev. O. D., agent, 20.00

Monroe Asso. 51.04; Brockport, ch. 21; Rochester, German ch. 7; Penfield, ch. 37-.48; Ogden, ch. 31.50; Rush, ch. 5; Parma, 2nd ch. 10.50; Webster, ch. 9.75; Mumford, ch. 5; Perrington, ch. 9; Clifton, ch. 26.50; Hamlin, ch. 10; Wheatland, ch. 26; Churchville, ch. 10.50; W. Henrietta, ch. 1; Rev. J. F. Bliss 5; per Rev. O. D., agent, 266.27

—1069.90

New Jersey.

Mt. Holley, ch., Miss. Soc., Miss Keziah Merritt tr., 33.84

Central N. J. Asso., Weart's Corners, ch., for Sgau Karen Scriptures, per Rev. J. French, agent, 5.00

— 38.84

Pennsylvania.

Tioga, ch., of wh. 15 is fr. Rev. G. P. Watrous, tow. sup. of a mat. pr., 22.15

Abington Asso., Alvinzy Gardner tr., 15.10

Montrose, Seth Mitchell 10; Alba, Rev. E. Loomis 32; per Rev. O. Dodge, agent, 42.00

Beaver Asso. 16.32; Providence, Sab. Sch. 2.14; Sharon, ch. 12; Unity, ch. 5; Muddy Creek, ch. 18.23; W. Salem, ch., of wh. 6.01 is fr. Sab. Sch., 8.76; Achor, ch. 22.50; Zoar, ch., of wh. 1.67 is fr. Sab. Sch., 11.67; Zion, ch., of wh. 4.18 is fr. Sab. Sch., 22-88; New Castle, ch. 13.70; Valley, Union, Sab. Sch. 1; Mill Creek, ch. 2; West Greenville, ch. 6.15; Vanport, ch. 17; per Rev. J. French, agent, 153.35

Monongahela Asso. 12.33; Mt. Pleasant, ch. 11; Mt. Moriah, ch. 6.60; Connellsville, ch. 2.25; Uniontown, ch. 18.60; Turkey Foot, ch. 6; per Rev. J. F., agent, 56.78

Ten Mile Asso., Jefferson, ch. 7.05; Buffalo, ch. 8.25; Mt. Harmon, ch. 8.29; Pigeon Creek, ch. 6.88; Horse Shoe, ch. 6.50; Pursley, ch. 3; South Wheeling, ch. 6.25; E. Bethlehem, ch. 3.35; Pleasant Grove, ch. 8.55; Beulah, ch. 5.25; Enon, ch. 3.50; Waynesburg, ch. 12; South Ten Mile, ch. 7.47; Bethlehem, ch. 18; per Rev. J. F., agent, 104.34

Centre Asso. 23.46; Broad Top city, ch. 1; Stone Creek, ch. 1; Spruce Creek, ch. 5.03; Patton township, ch. 1.10; Milesburg, ch. 11.12; Altoona, ch. 2.50; Johnstown, ch. 5; per Rev. J. F., agent, 50.21

Tioga Asso. 7.48; East Sullivan, ch. 1; Sullivan, State Roads, ch. 1.33; Mansfield, ch. 9; W. Jackson 3.70; Jackson, 1st ch. 5.60; Covington, ch. 6.08; Cherry Flats, ch. 25 cts.; Charleston, ch. 1; Brown township, ch. 5; per Rev. J. F., agent, 40.44

Pittsburg Asso., Monongahela city, ch., per Rev. J. F., agent, 1.00

Northumberland Asso., Laporte, ch. 4; Rush, ch. 4.72; Shamokin, ch. 3.83; Bloomsburg, Sab. Sch. 3.25; Moreland, ch. 2.90; White Hall, ch. 1.50; Derry, ch. 3.38; Jersey Shore, ch. 5.12; White Deer, ch. 2.12; per Rev. J. F., agent, 30.82

Philadelphia Asso., Passyunk, ch. 5; Great Valley, ch. 16-.05; Philadelphia, 11th ch. 34.76; W. Philadelphia, 1st ch. 70.39; Rev. A. W. Poole, colporteur of the Am. Bap. Pub. Soc., 5; per Rev. J. F., agent, 131.20

Central Union Asso., Frankford, ch., Ladies, to sup. a female Bible reader, Toungoo, Burmah, to be selected by Rev. Dr. Mason, 20; Radnor, ch. 91 cts.; per Rev. J. F.,

agent, 20.91 —— 668.30

Illinois.

Alton, 1st ch., R. Flagg tr., tow. sup. of Tha Oo, nat. pr., care Rev. H. L. Van Meter, Bassein, Burmah, 31.78; Sandwich, ch., for printing Karen Scriptures, 2.10; Greenville, ch. 36; 69.88

Bloomfield Asso., Goshen, ch., per Rev. S. M. Osgood, agent, 7.00

Carrollton Asso. 27.60; Berean, ch., Rev. Geo. Silver 1; Kane, ch., Wm. Brooks 1; Girard, ch., Mrs. C. Michaels 25 cts.; Winchester, ch. 5; per Rev. S. M. O., agent, 34.85

Chicago Asso., Waukegan, ch., per Rev. S. M. O., agent, 6.85

Illinois River East Asso. 16.93; El Paso, ch. 4; Minonk, ch. 50 cts.; Tremont, ch., Rev. J. Meriam 5; per Rev. S. M. O., agent, 26.43

McLean Asso. 6.55; Hudson, ch. 11; Towanda, ch. 11.05; per Rev. S. M. O., agent, 28.60

Ottawa Asso., Sublette, ch. 4-.15; Granville, ch. 5; per Rev. S. M. O., agent, 9.15

Rock Island Asso., Cordova, ch. 30; Oxford, ch. 14.33; Genesee, ch. 5; Burns, ch. 3; Rock Island, Swede ch. 17-.50; per Rev. S. M. O., agent, 69.83 —— 252.59

Indiana.

Indianapolis, Widow's mite 5.00

Iowa.

Centre Point, Rebecca Groat 1.00

Davenport Asso., Davenport, 2nd ch., per Rev. S. M. Osgood, agent, 10.00

Dubuque Asso., Dubuque, ch., C. Clement, per Rev. S. M. O., agent, 1.00 —— 12.00

Michigan.

St. Josephs River Asso., Dowagiac, ch., per Rev. S. M. Osgood, agent, 2.00

Washtenaw Asso., Ann Arbor, ch., of wh. 5 is fr. Sab. Sch., tow. sup. of nat. pr., per Rev. S. M. O., agent, 20.00

Alpine and Walker, ch. 11; Grand Rapids, 1st ch. 6; 17.00 —— 39.00

Ohio.

Painesville, ch., of wh. 16.15 is mon. con. and 1.85 fr. Sab. Sch., 18.00

Caesars Creek Asso., per Rev. S. M. Osgood, agent, 6.00

Columbus Asso. 14.61; McKean, ch., Mrs. Jane Parker 50 cts.; per Rev. S. M. O., agent, 15.11

Huron Asso., 18.23; Ercmean, ch., Mrs. F. P. Hall 1; Auburn, ch., R. Morse 3; No. Fairfield, ch. 12.50; Clinton, ch. 3; per Rev. S. M. O., agent, 37.73

Lorain Asso., No. Amherst, ch. 13.14; Henrietta, ch. 4.79; Camden, ch. 1; So. Amherst, ch., Mrs. Jane Axtell 1; per Rev. S. M. O., agent, 19.93

Mohican Asso. 10.45; Providence, ch. 21.50; per Rev. S. M. O., agent, 31.95

Mt. Vernon Asso. 22.29; Prospect, ch. 31.71; per Rev. S. M. O., agent, 54.00

Seneca Asso., per Rev. S. M. O., agent, 5.40

Straight Creek Asso., per Rev. S. M. O., agent, 10.00 —— 198.1

Wisconsin.

Dellona, Joseph W. Wood 6.00

Dodge Asso. 2.95; Fox Lake, ch. 15.43; Manston, ch. 62 cts.; Fall River, ch., Rev. James Jeffrey 1; New Lisbon, ch., Rev. H. C. Fuller and wife 2; per Rev. S. M. Osgood, agent, 22.00

Lafayette Asso., 8.88; Argyle, ch., Rev. D. H. Palmer 1; E. Semons 1; Sab. Sch. at E. Wright's schoolhouse 1; Juda, ch. 2.25; Lima, ch., B. Shenston 2; Monticello Prairie, ch. 5; per Rev. S. M. O., agent, 21.13 —— 49.1

Kentucky.

Louisville, G. W. W., Co. D., 36th Regt. Ill. Vol., a soldier's Free Will Offering, 3.00

Missouri.

St. Louis, Western German Bap. Miss. Asso. 50.00

$3,771.43

Legacies.

Shaftsbury, Vt., Nathan H. Bottum, per Norman Bottum Exr., 20.00

Southbridge, Ms., Holdridge Ammidown, per R. H. Cole, Exr., 600.00

West Medway, Mrs. Mary E. Arnold in part, per Rev. E. C. Messinger, Exr., 50.00

Danby, N. Y., Miss Adeline E. Wadham, per Henry Yaples, Exr., 55.60

Rushford, N. Y., James McCall, per J. N. McCall, Exr., 400.00

Radnor, O., John A. Cox, James Cox, Exr., per Rev. S. M. Osgood, agent, 50.00 —— 1175.60

$4,947.02

Total from April 1 to Sept. 30, 1862, $20,791.06.

THE

MISSIONARY MAGAZINE.

VOL. XLII. DECEMBER, 1862. No. 12.

AMERICAN BAPTIST MISSIONARY UNION.

MAULMAIN KAREN MISSION.

LETTER FROM DR. WADE.

Qualifications of a Missionary.

Maulmain, July 15, 1862.—In British Burmah the harvest is great and the laborers are few. We need more help. We pray for more; but we know the funds of the Union are very limited; they have not the means to send an adequate supply. And, under these circumstances, it becomes more than ever important that the few whom they are able to send should be men and women of the greatest possible efficiency. A mere numerical re-inforcement will by no means meet the exigencies of our enfeebled mission. Where the circumstances of a mission impose on one man an amount of labor and care usually shared between three or four, as is the case in most of our stations at the present time, that man must have a steady purpose, a strong constitution, a practical reliance on Divine Providence, a self-sacrificing interest in his work, and, withal, a peculiar tact for discovering and bringing to his aid all subsidiary evangelical agencies within his reach to lighten his own burden, while, at the same time, he increases his means of prosecuting his work. Else will the churches under his charge decline, and the onward progress of the work cease. When the funds of the Union were abundant, the field of operation twenty per cent. smaller than now, and missionaries sent out by dozens,—if the work was not performed by one, it would be by another; now, if not performed by one, it is not performed at all.

RANGOON MISSION.

LETTER FROM MR. BENNETT.

Baptism of Three Burmese Young Men.

Rangoon, July 27, 1862.—A few years ago, the king of Burmah wished to send several young Burmese to America to be educated. He did subsequently send three young Burmese to the Doveton College, Calcutta. In one of my recent letters from Calcutta from Capt. Wells, the latter writes,—

"You will remember that some time ago, about five weeks, I told you of the baptism and admission to Circular Road church, of one Moung Zoo, one of three Burmese sent by the king of Ava to be educated at Doveton College, about four or five years ago. At the same time the other two were almost Christians.

Since then, indeed by the last mail, a messenger has arrived to take them back, and they leave on Thursday next.

On hearing that they were so soon to go, it became the desire of their hearts to profess the truth they have for a long time felt. So they saw Mr. Leslie, (the pastor of Circular Road.) He examined

them, and received from their master in school a satisfactory testimony as to their conduct, &c. The result was that he determined to baptize them. But this was not decided upon until Sunday morning. So from the pulpit Mr. Leslie spoke of their case, and said the baptism would take place on Monday (yesterday) evening, at half past seven.

We of course went; and although much earlier than usual, had to sit away back. Our chapel has seldom been so full.

"The service began by singing a hymn; then Mr. Lewis read and prayed; then another hymn. Then Mr. Leslie prayed, and addressed the candidates in a very interesting manner. The lads, and the circumstances in which they are placed, are full of interest. No one can know to what they are going. We, probably knowing more of the Burmese court than the generality of people, and its very unsettled state, are better fitted to understand their position, and must assist them with our sympathy and our prayers. I hope all your mission circle will see them, and send them on with fresh encouragement.

"Mr. Leslie's remarks were plain and practical, and much to the point. He spoke interestingly of Joseph and Daniel at their idolatrous courts, and earnestly pressed upon them the duty of steadfastness. He bade them go to Ava, but to remember, if they were persecuted, to flee. He most emphatically entreated them never to deny their Saviour.

"Our chapel was very full; many strangers were present, and, to my mind, it was one of the most interesting services I have attended for some time. The position of the candidates, native Burmese, from an idolatrous court, the protegés of a heathen king, having embraced Christianity, and going back to the king and court;—their number, *three*. It will be with much interest and anxiety that we shall follow them through their future course, sending up our prayers that they may be made very useful to their countrymen."

To the above letter I may add, that the three Burmese spoken of called at the office, and I had more or less conversation with them, furnished them with Burmese books, &c., and gave also a quarto Burmese Bible to the individual who had been sent by the king to bring them down from Calcutta. They are all young men, from eighteen to twenty years of age, I should think; and may we not hope that God, who always works in his own way, and that way always the best, has seen fit to take these young men, while in a foreign land, and in a foreign school, and make known to them the riches of his grace in Christ Jesus, that they, too, might in a heathen palace show forth the wonders of redeeming grace?

Messengers of the Gospel for Ava.

If the American churches cannot find out and send an ambassador for Christ to the court of Ava, possibly God may be showing them that his gospel can be proclaimed there from another quarter.

Inquirers at Rangoon.

In and around Rangoon, there are now and then Burmese who inquire after the truth, and come out and profess Christianity. There are now several good inquirers, and two or more may, ere long, be baptized.

The "Burmese Messenger."

The "Burmese Messenger" promises to be a valuable means of spreading light and doing good. It is wonderful how, thus far, the paper has taken with the natives. And, what is one good feature in the matter, it promises to be self-supporting.

LETTER FROM MRS. INGALLS.

New Chapel Opened.

Thongzai, July 2, 1862.—I have removed into my new chapel. As the rains came on, I found my people worked very slowly; and, in order to superintend the work, I made a little shanty near the chapel, and removed into it with one of my preachers. I then hoped to have my roof on, and a few floor boards down, so

hat we could occupy it during the next
en days. But Burmans are not Ameri-
ans, and our work made a slow progress.
o we were obliged to spend five weeks in
hat place, which proved to be a nest of
nakes, scorpions, and many smaller crea-
ures. The rains came on, and we greatly
eared an injury to our building. But
e prayed, and the Lord answered our
rayer; and one morning I received a
eputation from the heathen in this vi-
inity, who said they had consulted and
ame to offer their services.

The next day they gathered together a
ompany of one hundred men, who, with
he aid of our Christians, made the roof,
nd last week we tied up some mats and
emoved. We had our first service here
ast Sabbath, and it was a joyful one to
s. The pastor preached a dedication
ermon, and it was a good one, too; but
nly suitable to our place and people.

He reviewed the past with great clear-
ess, and then showed forth the goodness
f God, so that some said, in a low whis-
er, "The Lord is surely on our side."
he Burmese have great control over
heir feelings; but now the joy was too
ull; and at the close many an eye was
oistened, and many a cheek bedewed
ith tears of joyous thanksgiving.

Baptism of Converts.

On the previous evening, we had re-
eived three candidates for baptism, and
nother to be baptized next month. She
as the sister of the ruler of this place,
nd has been the subject of many prayers
or seven long years. Sometimes she has
een very near the kingdom; but Satan
empted, and she turned aside. During
he last three months, she has been a reg-
lar attendant on all our services, and
as said she trusted in Christ; but post-
oned her baptism to some future day.
ut the Spirit of the Lord moved, and
his aged one begged that she might now
llow the others. She said, "The Lord
here, and I feel Him blessing my soul
ith joy and peace; and, on this blessed
ay, I will consecrate myself to Him."

The rain ceased, the dark clouds dis-
persed, and the sun burst forth, as if to
join in our joyous scene, while the three
vowed their allegiance to God. I have
not room or time here to go into a detailed
account of our chapel; but it is a good
one, and I have not drawn upon the
Treasury of the Union for one cent. The
teak timber was given to me by the Pegu
Forest department. The posts, roof, nails,
and expense of part of the work, has been
defrayed by the Christians, and I shall
now have a comfortable house and chapel.

Last week I opened my school of twen-
ty-nine scholars, which is held in the
basement, and we are now full of joy and
trust in the Lord.

We have received ten additions since
March, and others are not far from the
waters of salvation. We often talk about
the war and the state of the churches;
but we feel that the Lord is on your side.

P. S. The friends of the aged woman
who was baptized on Sabbath last, have
just come in with their thank-offering of
a table for the chapel, mats, &c.

TOUNGOO MISSION.

LETTER FROM DR. MASON.

The Raid Checked.

Toungoo, July 19, 1862.—Last month I spoke of the perilous condition of our Karens;* but they succeeded in showing such a bold front on the borders, that so soon as the rains fairly set in, their enemies scattered, and they have not ventured to make another attack.

The Deputy Commissioner has ordered one of the largest villages near the frontier to be occupied by fifty men permanently, under the command of one of the two Myu-okes, who are to go on duty alternately. This is the best thing that could be done, and is sufficient for the defence of the people at present; but when the harvest begins, there is reason to apprehend more raids.

The main difficulty just now is, as in greater wars, the lack of money. The Government refuses to do anything for

* See Mag. for Nov., p. 411.

the support of the men who are required to go and do the duty of soldiers, except to tax those who do not go. This enrages the Karens, because they say all other soldiers, black or white, Burmese or Shans, are paid for their services; the Karens alone are compelled to fight and support themselves; and that, too, from a Government quarrel, in which they had no personal interest. Some of the large villages are arraying themselves against Government, and refusing to pay their demands. One refractory village is threatened with a fine of five hundred rupees, and every individual who refuses to pay, a fine of twenty rupees. What will be the result of all this, God only knows. One thing appears nearly certain—that the people will have no money next year for the work of education.

Success of the Schools.

On the other hand, our normal schools were never more flourishing and prosperous. Mrs. Mason has between fifty and sixty young women in her charge, and Mr. Cross more than seventy young men. We have also one superior school among the Bghais in the north, as last year, and another among the Mauniepghas in the south; but the war, in one way or other, has broken up a good many of our village schools, and lessened the attendance on still more. But we cannot have cloudless skies always. The storms and the tempests, with all the destructions they bring with them, are needful in God's economy of nature.

ASSAM MISSION.

LETTER FROM MR. BRONSON.

Tour to Gowahati.

River Kullung, May 23, 1862.—I write from my little boat, en route from Gowahati to Nowgong. I have spent the last two Sabbaths with our little band of native brethren at Gowahati; having worship with them daily, and neglecting all other society to labor for them. Mrs. *Bronson* was unable to accompany me on account of the extreme heat, which nearly prostrated the strongest.

The temptations that beset our Gowahati church, are many and increasing. They greatly need the help of a resident missionary. They all reside together on the mission premises. Because they disregard caste—and some of them are respectable, well informed, and hold good situations, therefore certain loose, lewd persons, who should set them a better example, seem to desire nothing more than to drag them down to their own degraded level.

Intemperance in India.

It is one great and anxious task of every missionary, to guard native converts from making shipwreck of the faith. The one great evil throughout India is intemperance. Probably it is greatly promoted by the habitual use of intoxicating beverages, of one kind or another, by most of the English community. But the evil has come to be of such magnitude that many Christians throughout India are deeply feeling that something must be done to set a better example to the natives.

During my visit I found that some of our native members were in the very jaws of the tempter. They had been urged and urged to drink by those who stood above them in station and influence, until they had begun to yield. I was gratified, however, that none had become permanently addicted to this evil, and all seemed to feel that it was time to take a decided stand, in order to save themselves and families from this devouring scourge—this insidious foe, that has already occasioned the ruin of many native Christians all over India.

Temperance Meeting at Gowahati.

Seeing them earnest and resolved on this subject, I appointed an evening for them all to assemble in the hall of Mr. Danforth's bungalow. Men, women and children, all neatly dressed, formed a interesting circle. I had made arrangements for a social entertainment. Several residents of Gowahati, who have

ways manifested an interest in the native Christians, were present, which added greatly to the interest of the occasion. Tea and refreshments were passed around to all, the native Christian women having prepared the provisions for the native portion. Men, women and children,—there were fifty natives present. Tea over, I called them to order and addressed them a few moments from the words of the wise man, Prov. 23: 29—33, "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

I then called on brother Kondura Rollin Smith to read and explain the pledge they had drawn up, which he did very well indeed. The pledge was drawn up wholly by themselves, and written by Baboo Kondura Rollin Smith, and reads as follows, as nearly as I can translate it.

Pledge of the Gowahati Temperance Society.

"The reasons of our assembling are these. The use of opium, ginya, ardent spirits, and such like intoxicating things, is very destructive to mankind. Especially to Christians, God's chosen ones, these are powerful enemies, because from their use springs much that is sinful. Let us briefly notice how the use of these intoxicating drugs leads men into evil.

First, Just as a child at first throws out its little feet, takes one step, then two steps, and so learns to walk and run, —so whoever begins to use these intoxicating things, he is soon captivated by them; he takes more and more; begins to fear nothing and nobody, and grows bold in evil courses. He even forgets God, his Maker, and fearlessly falls into every kind of crime.

Secondly.—The use of these intoxicating things destroys men's reason and intelligence. They lose the power of reflection. The great good obtained is to stupefy themselves, and become like brute beasts.

Thirdly.—It swallows up property, self-respect, good name and reputation. It throws them into the society of the vulgar and wicked. Our great enemy, Satan, takes up his abode in the hearts of such, and easily tempts them to the committal of all sorts of wickedness.

Fourthly.—The use of such things destroys the strength, and weakens the natural powers of the body. It lessens the peace, joy and comfort of the mind. It occasions discord in the family circle. There life is spent in disunion and unhappiness. Religious duties are neglected, if observed at all. The heart grows hard, God is forgotten, and such are overwhelmed in sin's ocean. In this, our country of India, many native Christians have been corrupted and destroyed, and Christ's priceless, holy religion has been made a reproach.

In the sacred Scriptures this evil practice is condemned. In the Epistle to the Galatians, fifth chapter and nineteenth verse, it says that drunkards shall not inherit the kingdom of God. Seeing, then, that by this evil practice our present and future peace is endangered, and God's commands broken, we all, after due consideration, are resolved that we never will use these intoxicating things, unless prescribed by a physician to cure disease. We will never use them so long as we live; we will strive to prevent their use in our own families, among our relatives, neighbors, and all with whom we have intercourse. At the feet of our heavenly Father, begging strength and looking up to our glorious Lord, with a sincere mind and fixedness of purpose, we promise to keep this pledge, and with our own hands subscribe our names thereto.

Gowahati, May 17, 1862. (English reckoning.)

Signed by the following men.

Shree Kondura Rollin Smith,
Shree John Christian,
Shree Samuel N. Lobdi,
Shree Bhupoti,
Shree Bibhu,
Shree Kondura Byragi,
Shree Apinta Soudhiri,
Shree Hobhnath,
Shree Bhodi John Dowling,
Shree June John Goldsmith,
Shree Umet Sipoy,
Shree Thersing Sipoy,
Shree Goleng Sipoy,
Shree Magua Sipoy.

WOMEN.

Shree Motee Maira,
Shree Motee Junaki Smith,
Shree Motee Mon Mohini,
Shree Motee Japori Abby,
Shree Motee Podma,
Shree Motee Mati,
Shree Motee Sui Motee,
Shree Motee Molai.

Total, twenty-two names.

I am having a record book prepared, in which this Temperance Society is to record their doings and to enter new names. I feel anxious that this movement may enlist all our people, in and out of the church. I deem it very important that the heathen understand, that while Christians are free from the burdensome yoke idolaters wear, they are, nevertheless, not free to turn the grace of God into licentiousness. They are above these debasing and ruinous vices, which so many fall into. I feel a good degree of confidence, and trust they will honor the pledge they have taken.

Disappointment.

Nowgong, July 1.—Labor presses upon us on every side, and we often are longing for fellow-helpers, to share the toil and gather in the harvest. As is the case with every mission, I imagine, on the face of the earth, we have encouragements and discouragements. But God is our Helper, and we try to stay our hearts on Him.

The information that those who expected to rejoin us in our work have, through force of circumstances, decided to remain at home for the present, is trying in the extreme; but that is our part of the burden, caused by the fearful struggle going on in our dear native land. How long we shall be able to hold on, I know not. We beg you to consider the necessity of having other laborers on the field, to acquire the language and to be preparing for labor.

The Cause not to be Abandoned—Gowahati.

You must not for a moment think of abandoning these stations. Only strengthen your working force, and you will reap the reward.

I have just heard from Gowahati. The native members there seem to have started afresh in their effort to maintain the Christian name. They meet regularly on the Sabbath and during the week for worship. At my suggestion they met on *the first* Monday of the month monthly concert. They appointed a Treasurer, and contributed five rupees.

Advancement at Nowgong—Encouragement.

Here in Nowgong, our Christian families are becoming more established and consistent in their Christian walk. When I remember how they have all their lives been surrounded by evil influences, the whole country being one vast Sodom, I rather wonder that they manifest so much Christian character as they do. There are several persons here and at Gowahati, who have for months attended our meetings, and who have wholly renounced heathen practices, and expressed their belief that Christ is the only Saviour. I trust that the little light they have received will increase unto perfect day. I hope to baptize some of them soon. One of them is an interesting Mikir youth.

Our people are subjected to evil influences from a new source; I mean, the evil example of godless Europeans, who tempt them into sin. One of our number fell a victim last year, who is now reaping the bitter fruit of the prodigal.

External Affairs of Assam.

Our district is at present quiet, so far as I know. New troops are coming—a Sikh regiment. Several new military and civil officers are appointed. The tea business is still rapidly increasing. Our new Commissioner, Col. Haughton, lately in charge of the penal settlement at the Andaman Islands, has arrived at Gowahati. From his preceding administration elsewhere, strong hopes are entertained of his success in this province. Assam must advance in worldly prosperity.—Shall the Christian missions, so long established here, be the only cause that is not vigorously prosecuted?

I close by begging the Committee not to delay having additional men on the ground.

A Work Demanding Patience.

Nowgong, July 9, 1862.—This is not of miracles. Christianity finds

the heathen sunken for centuries to the lowest point. Can they be expected to leap up at once to the full height of Christian attainment, that we consider necessary to Christian character at home?—No! It will take time, patient labor, and three or four generations to come. The pioneer work, the first steps, somebody must take. Somebody has got to work his way through all this ignorance, and superstition, and depravity, and utter destitution of moral principle—and general alienation of heart from God—to what is higher, nobler, God-like. Now somebody must fell the forest, dig up the soil, cast in the seed. I confess that this work is not so pleasant as the joy of harvest; but it must be done; and, just as sure as Jehovah hath said it, the reaping will come "in due time."

For my part, I do not feel disposed to doubt God's promise, and throw away the work of twenty-five years. I am content to do present work;—cut off withered branches when I must, lift up the weak and falling whenever I can, and strengthen the things that remain, and gather in, by every instrumentality available, disciples from the ranks of the heathen. I am willing to trust God about the results and rewards of a life devoted to this preparatory work; for I hear Him saying that they who sow and they who reap shall "rejoice together."

Improvement at Gowahati.

We have some among us whose daily life and sacrifices, made for the cause of Christ, would honor any body of Christians at home. My last visit to the little orphan church of Gowahati, as they call themselves, (Maura Mondoli,) was very interesting. They seem to have taken a new start; and, as if God's blessing was upon them, they have actually influenced several to attend worship with them regularly; by which these persons have obtained much knowledge of Christianity, and propose to embrace it.

MISCELLANY.

FIRST IMPRESSIONS OF A MISSIONARY IN INDIA.

Mr. Shrewsbury, a missionary of the London Missionary Society, gives the following account of the impressions he received during his first missionary tour in India.

"First, I have been much struck with the willingness of the people to hear the gospel, and this seems generally to have borne some proportion to their poverty and want. This was most manifest while we were south and south-east of Berhampore. There the people were poor, their losses by the late heavy rains have been very great, and their suffering has been increased by the exactions of the landlords, who, to make up their own losses, have wrung the last pice out of their poor tenants. We found the people smarting under their losses and wrongs, and not a few of them were ready to ascribe their sufferings to their sins. 'We have forsaken God,' said one man, 'and therefore we are unhappy.' In many cases there was a spirit of inquiry that was very gratifying, and many of the questions we were asked were such as seemed to indicate that the questioners had thought much about the religion of Christ. Of course there was a large amount of thoughtless ignorance displayed. We were asked, 'What shall we get by becoming Christians?' Some had heard, or pretended to have heard, that by becoming Christians they would be exempted from taxes; and many asked, 'Why is it that when people embrace Christianity they do not become white like the Sahibs?' We were told to work miracles if we wanted to make converts; and now and then the native depravity of the human heart disclosed itself in objections to

Christianity, on account of its morality. Notwithstanding all this, the attention paid to the addresses, the desire to obtain books, the spirit of thoughtful inquiry, and the almost uniform civility, were in a very high degree encouraging. There were less of these pleasing features as we went northward, and approached Jeagunge and Moorshedabad. Here there was more generally a spirit of careless indifference; but even here there were not wanting a few, who listened gladly to what was said.

"Then, again, I have been struck with the strong obstacle which caste presents to the reception of the gospel. Numbers of people tell us that they see the superiority of Christianity, and would gladly embrace it, but they fear the result of losing caste. It is, indeed, a fearful ordeal, one that requires the highest degree of moral courage to face; and that is a quality to which the Bengali is almost an entire stranger. All this must be seen, to be felt. I do not think that any one not in the country can understand what caste is. I by no means think that I know all about it, but I do know more than I did, having seen something of what before I had only heard and read. I well remember one poor man with whom we met. His careworn face seemed to light up with pleasure, as he heard of the God of the Bible and the provision which in the gospel He has made for man. The man approved it all. I thought he was beginning to feel that here was something of which he had long been in search. But a look of unutterable wretchedness returned to his face, as with a deep drawn sigh he replied, 'O, what can we do? there is the fear of the brahmins.' Nor was this a solitary instance. From men of all grades we have heard the same confession; and often has the heaving of a sigh testified to the insufficiency of Hinduism to meet the spiritual wants of men. Nor is it among the poor and uneducated alone, that we find this dread of losing caste. We certainly shall look in vain to the upper classes for examples of a more enlightened policy. Of this, the case of Mohiputram Rupram, as it is told in the 'Friend of India,' is a confirmation:— 'Mohiputram Rupram, the Deputy Educational Inspector of Bombay, who recently visited England, though a brahmin, after long holding out against the persecution of his fellows, has at length humiliated himself to apply for readmission to caste. Amid other disgraceful acts of penance, he swallowed a disgusting pill, composed of the fine products of the cow. Worse still, the leading men of the caste, thinking that a man of so little decision of character and self-respect would be no great credit to them, resolved that, as the Shasters enjoin repentance as well as atonement in such a case, and as the professing penitent still continued to pride himself on his travels, he could not be restored.'

On reading this last sentence, one can hardly refrain from saying, 'Served him right;' and yet the case affords evidence almost appalling, of the strong hold which caste has upon the native mind. Seeing how this man, than whom we might expect to find few more enlightened or more liberal, bends to popular prejudice, can we wonder that the poor and uneducated villager should be afraid to act otherwise?

"Another thing which struck me was the notion which the people entertain of a coming change. 'We shall all be Christians soon,' was an expression heard in many places; and there seems to be an expectation, perhaps a hope, of an entire revolution in the religion of the country. It may be that this is only idle talk, perhaps the remains of some tradition which has long been floating about, and it may be wholly ineffectual to induce a reception of Christianity: but such is the feeling; and we have heard many say, 'What is the use of embracing Christianity now, when it will certainly bring so much trouble? Let us wait; by and by all will be Christians, and then it will be easier.' At one place a brahmin, after stoutly contending for some time against Chris-

tianity, said sullenly, 'The worship of our gods is at an end; everybody will now embrace this new religion.'

"If the conversion of the world is to be accomplished by human instrumentality, it is worth while to ask, what proportion does the effort bear to the work to be accomplished? and a few statistics will be interesting. The district of Moorshedabad, to which my part of the journey was confined, contains a population of 1,100,000. We were out daily, morning and evening, visiting all the villages within four or five miles of the tent. Some of the villages had but one visit, and others had as many as eight or ten; this was of course regulated by the population. In this way addresses were delivered in about seventy different places, to an aggregate of nearly 5,000 people. It remains to be seen what addition will be made to these figures by Mr. Bradbury, on his part of the tour; he will scarcely do more than double them, if he does so much; and what is it all? It must be remembered that it is only by such tours as these that the majority of the population can be reached. Many of the places we went to had not had a missionary near them for two, three, or more years, and some people said they had never heard anything about Christianity. It is not likely that the same places will be visited the ensuing winter, and it is very likely that there are villages to which the missionary has never been, as the route taken depends upon the existence of roads. So that, even in the most favored parts of the districts, there are thousands of people who have no opportunity of hearing the gospel more than once in two or three years. Even supposing it were possible for us to preach the gospel regularly in the whole of this district, there would still remain much to be done. The adjoining districts are many of them occupied by missionaries. Beerbhoon has its mission station, and so have Burdwan, and Nuddea; but there is the Sonthal country, with a population of over 30,000, and no missionary; there is Maldah, with its 311,000, and no missionary; and Rajshahye, with 800,000, and no missionary. Beyond Rajshahye lie the two districts of Bograh and Pubnah, with a united population of 112,000, and no missionary. Among all these, how many must die without once hearing the glad tidings of peace! And when we remember how many there are in England who hear the gospel for years without being affected by it, is it a wonder that poor Hindus, who hear it only once or twice in a lifetime, are slow to embrace it? And can we reasonably expect large results, until the preachers of the gospel are multiplied a hundredfold? Truly 'the harvest is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He may send forth laborers into his harvest."—*Lond. Miss. Chron.*

RAMMOHUN ROY.

It was in the year 1816, that the celebrated Rammohun Roy came forward more prominently before his countrymen as a reformer. He was at the time about thirty-six years of age, of brahminical lineage, of noble presence, and of rare attainments. He had successfully cultivated the Persian, the Arabic, and Sanscrit languages, and was better read in Hindu theology and philosophy than the majority of pundits in Bengal. His family was possessed of some ancestral property, which by the death of his brothers eventually devolved on him; but it was not of such value as to place him above the acceptance of a public office. He became the chief officer of the collector of Rungpore, and being thus brought into European associations, cultivated the English language with such assiduity, as in a few years to be able to comprehend the most profound treatises in metaphysics and divinity. He did not renounce the restrictions of caste, and continued to associate with the most orthodox Hindu families; but he rose superior to the prejudices of his countrymen, and invited European gentlemen to breakfast with him while he sat at a separate table.

He repudiated the popular system of

idolatry, and formed the bold design of reforming the creed and practice of his countrymen, and inviting them to unite with him in the worship of one God. With this view, he published, in the first instance, a work against the "idolatry of all religions," and then an "abridgement of the Vedant, establishing the unity of the Supreme Being, and that He alone is the object of propitiation and worship." This treatise was compiled more than two thousand years before, by the great Vyasa, and presented a complete and compendious abstract of all the Vedas. A translation of this work in English, which he published in 1816, brought him and his doctrines of reform under the notice of the European community, and placed him in that conspicuous position which he occupied during the remainder of his life. In the introduction to this work, he attacked with unsparing severity that system of popular idolatry on which Sir Thomas Munroe, and Mr. Lushington, and Mr. Marsh had bestowed the highest eulogium three years before in the presence of the British Parliament. He said he had observed some Europeans exhibit a wish to palliate and soften the features of Hindu idolatry, and to show that all objects of worship were considered by their votaries as emblematical representations of the Supreme Being. He affirmed that the Hindus of the present day had no such views; but firmly believed in the real existence of innumerable gods and goddesses, who possessed full and independent power in their own departments. He further remarked that "the injurious rights, introduced by the peculiar practice of Hindu idolatry, more than any other pagan worship, destroyed the texture of society." At the beginning of this year, he visited the Serampore missionaries for the first time, and entered into a long and interesting discussion of religious questions, in the course of which he observed, that the god Krishnu had, on the showing of the Hindu shastras, been guilty of a petty theft, of which the sweeper of his house would be ashamed. "How, then," said he, "can I worship him as a god?"

For several years after this visit, and down to the period of his discussions with Dr. Marshman on the divinity of Christ, he maintained a friendly intercourse with the missionaries, whose zealous efforts in the cause of Christian benevolence he fully appreciated. The opposition of Rammohun Roy to the current superstition of the country, created a spirit of the most bitter hostility on the part of the orthodox; but some of the most eminent Hindus in and around the metropolis, enrolled themselves among his disciples, the most illustrious of whom was the late Dwarkenath Tagore, who made so favorable an impression on the public mind in England, during his visit to this country.

In the month of March, during the saturnalia of the Hoolee festival, Rammohun Roy and his friends convened a meeting in Calcutta, and held their first religious service. Chapters were read from the Vedas, which inculcated the unity of the Godhead; hymns were chanted, in which power and glory were ascribed to the one Omnipresent and All-powerful Being. This was the origin of that religious movement among the intelligent Hindus of Calcutta and its vicinity, which resulted in the establishment of the "Brumhasubha," or society of Vedantists. It now embraces hundreds of influential and well educated Hindus who, like their great leader, denounce the popular superstition, and advocate the philosophical theism of the early Hindu sages. They do not profess to repudiate caste, but they interpret its rules according to their own inclinations. The most unrestrained convivial intercourse with Europeans is not considered incompatible with its integrity. The elasticity of the bond of caste, in fact, admits of the widest latitude of practice among Hindus, if they be opulent, so long as they do not cross the Rubicon, and avow themselves the disciples of the cross.—*J. C. Marshman.*

THE APOSTATE TEACHER.

We are constantly anxious to impress our friends with the paramount importance of native agency for the extension of the gospel in heathen countries; and we rejoice sincerely that our missionary brethren, in their several spheres of labor, are carrying out the great Scriptural principle of employing those who have received the gospel, to extend its blessings among their ignorant and perishing countrymen. Our readers, however, must not be surprised that the selection of suitable instruments for this service is attended with great difficulty, and that the missionary finds it essential to the success of his primary object, to "make haste slowly." These native evangelists, it must be remembered, have been cradled and nourished in all the vices and abominations of heathenism, and if, in the discharge of their Christian services, they sometimes exhibit defects and delinquences greatly to be deplored, it can scarcely excite surprise. We select from the Memorials of Mr. Lacroix the following brief biography of Gobindo Gir, a native teacher, whose character affords a sad illustration of the fact we have just stated. Our readers will, we trust, learn from it to sympathize with the missionary in the trial and disappointment which must arise from conduct like that here described; while they will nevertheless be gratified to learn that, before the close of life, the offender was awakened to a sense of his great sin, and that it is hoped he died seeking salvation at the cross of our Lord Jesus Christ.

"Gobindo Gir was a brahmin, born in the district of Rungpore, to the northeast of Bengal, a man of strong intellect, sinewy frame, and violent temper. Urged by the sense of a want which Hinduism could not satisfy, at the age of twenty he began the life of a Hindu devotee, and determined to visit all the great shrines of Hindustan, to see if he could find the true God and solid peace. He spent many years in these wanderings, traversed the whole of Northern India, visiting its holy places, even those in the Himalaya; but found everywhere that priestly pretence and priestly extortion were the most prominent features of the sacred shrines. At last he came to Calcutta, and to the temple at Kalighát. During his stay, as he one day passed along the Bhowanipore road, he saw the lighted chapel and entered it. He listened to the end of the sermon, and then asked for a tract, which he promised to read. He had already received one from Mr. Hill, at Berhampore. He came again and again, with all the marks of his devoteeism upon him; the sacred knot of hair, the few rags, the coat of ashes from head to foot, and the eyes bloodshot with smoking hemp. But the Spirit of God touched his heart; he read, heard, felt, prayed, and believed. He made rapid progress, and at length, after several months' inquiry, 'clothed and in his right mind,' he was baptized in 1839. He joined the theological class, and was a diligent and successful student. His intellect and judgment were acute and clear; he acquired knowledge rapidly, and became a very able, eloquent preacher. Among his first works was a poetic tract, giving an account of all the principal places of pilgrimage; it described their localities, the ceremonies performed, and exposed the cunning, chicanery, and irreligion of the brahmin priests. It was an able and useful production, and has been extensively read.

"On being appointed a catechist, he labored for a time in Calcutta, and from his peculiar temper, and the mental habits produced by his long wanderings, was rather difficult to manage. In 1842 he accompanied Mr. De Rodt on a long mission journey, as far as his native village. When the people, among whom he had been extensively known, especially for his violence, heard that he was expected, and that he had become a Christian, they came in crowds to meet him. His behavior was such as to impress them most favorably. He told them what he had been, and what he had become, and preached to them fully the gospel of mercy, which had wrought the change

He soon after settled at Berhampore, and in 1845 joined Mr. Hill and Mr. Lacroix in one of the most interesting journeys they ever performed in the country.

"Here, alas! ends the story of his usefulness. Tempted by a Roman Catholic priest, whose only end was to destroy Mr. Hill's native church, Gobindo quarrelled with Mr. Hill, left the mission, and began raging against it in the most furious manner. He drew away two other catechists and several of the Christians with him; he burned his Bible, and openly preached against the faith he had professed and defended. He seemed to realise, in full degree, the case of the man out of whom the demon had been cast, but to whom, when the heart was swept and garnished, by a partial adoption of Christian truth, the spirit had now returned with seven others more wicked than himself. Thus he lived for many months; but prosperity did not follow him. The priest, having accomplished his end, soon ceased to support him and his fellow-apostates, and they were reduced to the poorest means of earning even a livelihood. But the heart raged still, and the evil passions which had been controlled by the gospel, burst forth in more than their former violence. Suddenly the hand of the Lord was laid heavily upon him. His darling son, Simeon, the delight of his eyes, for whom alone in the whole world he cared, died suddenly of cholera. He was thunderstruck, paralyzed; but when the first shock was over, the scales fell from his eyes, and he said, 'This is the finger of God.' He asked his wife for a Bible, that he might seek some consolation in its neglected pages. She reminded him that he had burned it; but they searched, and found a small scrap in which some tobacco was wrapped. Like the prodigal, he came to himself, and resolved without delay to seek the help of his first teacher. He came to Calcutta and told Mr. Lacroix the whole story. The latter gave him the reproof, the instruction, the advice he needed, and urged *him to begin* again a Christian life. He *gave him a small cottage* in his own garden, and endeavored to find him work by which he could support himself. Gobindo profited by the kindness, and was most grateful to his faithful friend. He walked softly all his days, and, though he had no triumph in death, he seemed able to cast himself upon the Saviour's mercy, and to leave the world 'a brand plucked from the fire.' Throughout his history, not only the Christian teaching, but the judicious counsel of Mr. Lacroix were of the greatest use to him; the latter knew how to manage him, where, in his eccentricities, to give him rein, and when to maintain a firm control over him. The disciple willingly submitted to that control from him, and there is no doubt that, if he was safe at last, it was that care which, under the Lord's blessing, saved him."—*Miss. Chron.*

HOW THE GOSPEL WAS PLANTED IN PECHUIA.

Pe-chu-ia is a place remarkable from the manner in which the gospel first took root here in January, 1854.

Pe-chu-ia is very compactly built, and the houses are decidedly of a better class than I have usually seen in Chinese villages. The population is estimated at about three thousand. The people of this whole region, living in the midst of a wild and picturesque mountain scenery, are more vigorous and energetic, and at the same time more fiery and lawless, than the effeminate populace of the rich plains watered by the Yang-tsze. These little villages, so thickly scattered among the hills and along the water-courses, are often made to suffer dire calamities from virulent feuds. An inhabitant of one village commits a trespass of some kind against one of another village. The latter calls in a friend to assist in obtaining satisfaction, and the former asks help of his neighbor to resist, or to avenge the injury received; and ere long all the inhabitants of each village are in deadly hostility to those of the other. Regular war is waged. Bloody battles are fought.

Men, women, and children caught in any unprotected situation, are seized and carried off. Sometimes they are made to suffer a cruel death; sometimes are held to ransom; and sometimes are sold into slavery. Cattle are seized and driven off; crops are pulled up and destroyed; and every means which ingenuity and malice can devise, is used to harass and distress the enemy. Sometimes the war extends until whole districts of country become involved in it; and often this system of mutual destruction is kept up for many years.

In a region of country a little north of Amoy there exists at present such a feud, which has already been going on at least fifteen or twenty years. Near all the villages around Amoy, I have observed a small watch-tower substantially built of brick, with openings near the top. Most villages have two such towers, one being placed at each end of the village. In case of trouble a watchman is always stationed in the towers, to give notice of the approach of an enemy. If such feuds occur in the north of China, they must be rare; for I have never heard of one carried to such a pitch of violence, or continued for so long a time. But there, also, an occasional battle is fought. This is as much a direct result of heathenism, as of the bad government which must reign where heathenism prevails.

In 1854, our little village of Pe-chu-ia was thus involved in a bitter warfare with its next neighbor, a village of about equal size, not more than two miles distant. It was in the midst of this period of war and bloodshed that the Lord was pleased to visit the place with the influences of his Holy Spirit, and to call out from among its inhabitants a people for Himself.

The instruments in the accomplishment of this remarkable work of grace were, in the first instance, the Rev. W. C. Burns and some of the native evangelists from Amoy, assisted afterwards by Messrs. Doty and Talmage. The hand of God is seen in it from the beginning. Mr. Burns had just finished a work which he had for some time on hand, and was thinking of making an evangelistic tour among the villages, but was at a loss where to go. Just then one of the native evangelists suggested to him that the season of the year was favorable for a preaching tour; but he could give no information which could decide the question as to the locality to be visited. They agreed to pray for guidance in reference to this subject during the week, and to meet again for conference on the following Monday. On the next Saturday, a poor huckster, who was in the habit of visiting Amoy, and who had become interested in the gospel and kept the Sabbath, requested permission of one of the native elders to sleep that night and spend the Sabbath, in a room in connection with the church. It was readily granted, and on Sabbath evening he was invited by the elder to accompany him to a prayer-meeting at Mr. Burns' house. He was deeply impressed with what he heard at the meeting, and at its close told Mr. Burns that his native village, Pe-chu-ia, was engaged in hostilities with a neighboring village, and that the people were murdering and robbing each other. He begged him to visit the place, and preach to them the gospel of peace.

This request Mr. Burns at once interpreted as furnishing the providential indication he was seeking; and on Monday morning, when the native evangelist came to his room according to agreement, they determined to set off immediately for Pe-chu-ia. The evangelist had some difficulty in the way of leaving his family just then, but had determined to go, when another evangelist came in, and learning the proposal to make a preaching tour, asked permission to go with them. It was arranged that he should go instead of the other, who could not well leave home. About noon they set off for the jetty, to take passage in one of the regular Chinese packets for Pe-chu-ia. On the way to the boat an acquaintance overtook the evangelist, and asked where they were going. On learning that they were going to Pe-chu-ia, and had made no arrangement for procuring lodgings, he said he had a son there, employed as a journey-

man cabinet-maker, and requested them to call on him to find lodgings for them.

In the evening, on reaching their destination, they proposed to remain on the boat till morning. The boatmen objected, for the sufficient reason that they were to sail again for Amoy before daylight; but one of them recommended them to go to a certain cabinet-maker, and this proved to be the very man whose father had spoken to them in Amoy, and recommended them to inquire of him for a lodging. That evening a number of persons gathered in, and heard, for the first time, the story of the cross. The word spoken seemed to be accompanied by the power of the Holy Spirit. Many were deeply impressed. The next day they were anxious to hear more of the way of salvation, and many seemed never to grow weary of listening to the truth. The result was, that Mr. Burns, instead of spending a day or two there, and then proceeding on his tour, as he had intended, remained there many weeks, preaching and conversing as much as his strength would permit. Others of the native evangelists from Amoy were sent for, and the work was earnestly prosecuted. The Spirit of God was poured out in a very marked and peculiar manner, and ultimately a church was formed, which has since been clearly proved to be a vine of the Lord's planting.

They have endured persecution for the truth's sake. One man in particular has repeatedly had his entire crop destroyed by his neighbors, solely because of his being a Christian. They have also been zealous in propagating the truth. Soon after they first received the gospel, they were the means of making it known to some of the people of Chioh-bè. Finding them interested, they visited that place frequently, and their efforts there were greatly blessed. Numbers of people became so much interested, that at one time, for many days together, there was constant preaching, with other religious exercises, kept up during the whole day, from early morning till near midnight. The flourishing church at Chioh-bè is the *result* of those labors. It is somewhat singular, that although the gospel has been preached very often in many of the neighboring villages, it has not in any of them met with any success, with the exception of Bay-pay, as before mentioned. —*Foreign Missionary.*

GAMBIA.

The African Times (London) for Aug. 23, 1862, contains a report of a meeting of the African Aid Society, at which a paper was read by Mr. Pine, Colonial Secretary for Gambia. Mr. Pine has been twenty years in Africa. Speaking of the various negro tribes peopling the Gambia, Mr. Pine said:

"The liberated Africans are perhaps the class about whose progress the greatest interest will be felt. These people, for the most part, were, when landed from the slave-ships, apprenticed as artizans, mechanics, and domestic servants. A large proportion of them have risen rapidly to comparative independence, as evidenced by their having abandoned their huts and adopted in many instances European residences, habits, and customs. They have become good and loyal citizens.

"Among other examples of their present position, there are many who could be named who have distinguished themselves as leaders. They have formed themselves into societies and elected head men; and all for lawful and reasonable purposes. Until within the last five years a custom existed of paying artizans, sailors, servants, and laborers, either half in merchandise or in merchandise alone. The high rates at which this merchandise was charged in some establishments caused dissatisfaction, and induced the employed to seek an amelioration of the system. They took counsel among themselves, and gave long notice to their employers of their intention to receive cash only, from a future named day. This movement was carried out with the greatest propriety, firmness, and decision, and in every case of resistance, appeal was made to the authorities. There are instances of bodies of men suffering great privations to uphold the new principle, although in no one in-

stance was a breach of the peace feared or committed.

"Among the liberated slaves the Accous and Hebous appear to enjoy the pre-eminence. The Jolloffs, although a fine, intelligent race, do not appear to have made such advance toward what may be called European cultivation as the liberated Africans — adhering more pertinaciously to the habits and customs of their forefathers. Many of them are Mohammedans, and those who have renounced Mohammedanism are of the Roman Catholic faith. They are not so provident, and are, therefore, as a general rule, not in so good a position as the liberated Africans. There are, however, some noble exceptions among those who have embraced the Protestant faith; and it may not be out of place to mention two instances that have fallen under notice. One is the garrison gunner, who has served his country for the last forty years; he was a redeemed slave, and about seven years since was supposed to be mortally wounded in one of those engagements with the natives. His resignation and evident preparation for the great change which he anticipated were perfectly wonderful. He frequently exclaimed, 'God be praised! God be praised! Glorious death! glorious death!' Another instance may be given, that of a Jolloff lad who had been educated in the Wesleyan school; he was wounded in defending his mother, who had been attacked by his father in a fit of frenzy. He lived a few hours in excruciating agony, retaining, however, his consciousness to the last; and an instant before death calmly remarked, 'Now I am about to know the great secret.'

"The Jolloff is a race inhabiting a great portion of the Sene Gambia.

"The Syrears are a fine, but rude race of men, and are employed in Bathurst, as a general rule, in menial positions. They intermingle with the Jolloffs, and are useful and faithful subjects of the government, and brave allies; they are Pagans, and seem to have some belief in a Supreme Being.

"The Mandingoes are a fine race of men, who people the several kingdoms on either bank of the river Gambia. They are Mohammedans, and for the most part peaceable neighbors. They, up to this period, appear determined to resist a change in the habits and customs of their Mohammedan forefathers, and there is scarcely an instance of their conversion to Christianity. They are generally easily treated with, by the exercise of reason, kindness, patience, and perseverance. They devote themselves principally to agricultural pursuits, and supply a large proportion of the products of the country.

"The Tollahs are a curious and almost uncultivated race of people, who inhabit the country to the south of the kingdom of Combe, and extend beyond the River Cassamanee; they are, however, most industrious and energetic in the culture of rice, which is esteemed by the natives as superior to any other; this article they barter for country cotton and clothes made of that material. They are exceedingly provident, never disposing of their last crop until they have housed a new one at least. They are celebrated as herdsmen. A few of those who reside in the British settlements and the neighborhood supply the town with milk; but by far the greater portion are occupied in procuring palm wine.

"The Jollad is a degraded race in the eyes of the Mandingo, and their domestic slaves are frequently selected from it.— They are Pagans. The Jollads appear to be a wandering or gipsy tribe, divided into two classes, herdsmen and warriors. The former are a peaceable race, who generally encamp near a Mandingo town, which they supply with milk and butter. The warriors roam about in the upper part of the river, and were formidable, occasionally falling suddenly upon, and destroying and pillaging trading factories and Mandingo towns, but of late years the river has been free from their incursions. On more than one occasion they actually threatened M'Carthy's Island.

"The so-called Portuguese are a quiet race of people, who have really become valuable British subjects; they have in-

termarried with the Jolloffs and liberated Africans. They are good sailors, and industrious, well disposed people. Those who are Christians are members of the Roman Catholic church.—*Am. Missionary.*

MISSION TO THE GRIQUAS, SOUTH AFRICA.

One of the most fruitful missions of the London Missionary Society in South Africa, has been that to the Griquas; and few things in the history of the Society more strikingly show how the gospel can lift the most degraded savages from the deepest degradation to light and happiness and salvation.

When the Griquas were first visited, in the year 1799, they were mixed up with Corannas and Bushmen, near the Zak River. At that time they were as ignorant and as wicked as they well could be; all of them were thieves and liars, and were living without fear of God or man, and with as little shame as the beasts around them. Their habits and appearance were such that, as one of their first teachers wrote, they would have turned away from them with disgust, if Christian pity had not filled their hearts. It was this feeling which led Messrs. Anderson and Kramer to make the attempt to raise them out of the condition into which they were sunk. Few men ever began a good work with so little to encourage them. But they resolved to try and to trust—to try whatever their loving labors could accomplish, and to trust in that promise of the great Saviour, "Lo, I am with you alway."

One of the earliest and chief obstacles to their usefulness, was the circumstance that the Griquas had no settled dwelling place. Though living for a time at the Zak River, there they did not stay. Like many other savages, they loved to wander. Their home was the desert, and their chief delight to hunt or snare the wild creatures which grazed there, or preyed upon each other. And when the *two devoted missionaries* determined to see whether even such a people could not be brought to Christ, they knew well that, in order to do this, it would be necessary to accompany them into the wilderness, and to share all their wants and dangers. But though they foresaw that in so doing they would suffer many things, these two noble-hearted men were prepared for the trial. Thus they showed the true missionary spirit. And soon they found how greatly they needed such a spirit Though they thought they had counted the cost, they little knew how much they would have to bear, and how long they would have to bear it. As the Griquas had no food but the antelopes, zebras, elephants, and other wild creatures which they caught in hunting, or snared in pitfalls, with some roots and fruits of the forest, they were often without anything to eat, and the missionaries soon knew what real hunger was. But this was the least of their trials. What pained them far more, was the wicked conduct of the people. Their constant practice was to steal from one another whatever they could lay their hands upon; and nothing that the good men said could convince them that this was wrong. But far worse than this were the frequent murders, which showed how little these wretched savages valued that most precious gift of God—life. Nor was the life even of their self-denying friends safe among them; for they disliked their instructions, and were angry at their reproofs, and more than once they plotted their destruction. But the great God was with his servants, and He saved them out of the hand of these heathen.

While thus wandering about with the Griquas, the missionaries did all they could to convince them how miserable, uncertain, and dangerous their mode of living was, and how much richer and happier they would become if, like the people of civilized lands, they settled down in one place, with fields and cattle of their own. Often, after coming home from a weary hunt, without having caught any game, and when, tired and

hungry, they were forced to lie down to sleep without supper, the good men have showed them the foolishness of depending upon such very uncertain supplies.— "But," wrote Mr. Anderson, "they did not like work, and appeared determined to continue their wanderings."

Under these circumstances, most men would have given up the attempt in despair. They would have said, "It is of no use to try any longer." But not so these missionaries. They believed the promise, "In due season ye shall reap, if ye faint not." And so they prayed and labored on. But they had yet long to wait, and much to bear. Month after month passed away, year after year rolled round, and still the Griquas seemed to be what they had been from the first. Yet they were not really what they appeared. The truths preached and taught by their faithful missionaries, had begun to work upon some of their minds. Though, for a long time, unwilling to change their way of living, they were becoming convinced, by what they heard, that it was not good. No doubt they talked to one another upon the matter, when Messrs. Anderson and Kramer were not near. And at length these good men had their reward. To their great joy, many of the Griquas agreed to try the plan which they had so often recommended. As the country all around them was without inhabitants, they soon fixed upon a spot as their future home. Here they built huts, and sowed seed, and did other things which the missionaries recommended for their comfort and support. They called the place where this good work was begun, Griqua Town. It was well known, for years afterwards, as one of the most promising mission stations of the London Missionary Society. The plan proved successful. The ground brought forth plentifully. The Griquas now saw the truth of all the missionaries had told them. With little labor they had abundant food, and many comforts to which they were strangers when wandering in the desert. Soon others of the tribe, seeing what was done, followed the example of their friends, and thus Griqua Town grew larger every year.

But while the missionaries rejoiced to see how much better off these poor creatures had become than they were in former days, this was not the chief benefit they wanted them to possess. They had left their happy home, and had wandered with the Griquas in the wilderness, not merely to civilize but to save them; to enlighten their minds, and to bring them to Jesus, as well as to reclaim them from their savage life. They had, therefore, never ceased to make known to them the truths of God's word; and this was far easier now than when they were in the wilderness. After about three years, they had a congregation of some eight hundred regular hearers, besides many others— Corannas and Bushmen—who often came to the station.

Such was the beginning of the Griqua Mission, which has since become so flourishing, and which has been so great a blessing in South Africa. And no history could show more clearly how God honors and rewards those who faithfully labor and suffer in his cause. The world knew nothing of the two men who were with the Griquas in the wilderness; but God was with them, and, as what followed showed, He did not forget their work of faith and labor of love.—*Juv. Miss. Mag.*

MISSIONS TO CONTINENTAL EUROPE.

There are many circumstances which, without excluding other parts of the world, seem to give to Continental Europe a pre-eminent claim, such as the healthiness of its climate, the pretty general diffusion of education, security to the laborers, the freedom with which, in many instances, they are allowed to work, and the immense influence which a united Protestant Europe would have on all other nations; whereas now the efforts of orthodox missionaries in other lands are often thwarted by popish emissaries. In Belgium, the Romish districts of Germany and Switzerland, France and Italy,

great facilities are afforded for the diffusion of the gospel, through the most effective of all means—native societies and agencies—so that little more is required than the supply of money.

Of all these France, perhaps, is by much the most important. The Emperor is understood to be favorable, if not to Protestantism, at least to perfect liberty of conscience and worship. The Protestant clergy are becoming gradually more sound in the faith, and some of them are earnest, pious, and devoted men. A more serious tone of mind is pervading the people, who are thirsting for something to satisfy the soul. There is a growing dislike to the spiritual tyranny of Rome; and the number of converts from her pale is increasing, though not, perhaps, very rapidly; and as the French, after our own, are the most intelligent and powerful people, at least in the eastern hemisphere, and the chief support of the Papacy, it is impossible to overestimate the magnitude of the results that might arise from their conversion to a pure form of Christianity.

Italy also gives good promise, and affords an opening which should be zealously improved.

There is another fine country of which, unhappily, this cannot, as yet, be said, but appearances indicate that it may soon be so—a country in which, at the era of the Reformation, the doctrines of Holy Writ were gladly embraced, although the truth was finally suppressed by the Jesuits and the Inquisition—we mean Spain. Few nations under such disadvantages have made more remarkable advances during this century; and the era of its religious emancipation seems drawing near. In commerce, shipping, and improvements of various kinds, it has made rapid strides. By good public roads, nearly 2,000 miles of railway, and a net-work of telegraphs, great facilities have been given to internal communication. The wages and comfort of its people, and consequently their love of independence and inquiry, have been increased. Education has become much more general; for whereas, in 1803, only one in every 340 of the population were at school, in 1855, the proportion had risen to one in fifteen; and while, in 1837, the total number of students attending the universities and public seminaries was 13,677, in 1859 it amounted to 500,000. The convents have been suppressed; the church property has been secularized, and much of it sold; the number of church dignitaries and superior clergy has been reduced by the Concordat of 1851, from 4,382 to 1,923, and their incomes fixed at moderate sums.—The few remaining monks, now stipendiaries of the State, are generally hated; and the church has certainly no powerful influence over the people, many of whom are believed to be ready to embrace Protestantism. They readily receive and read Bibles, tracts, and religious publications, which cannot fail to exercise some beneficial effect on that fine, high-spirited, generous, and noble nation.

Surely, then, more vigorous efforts ought to be put forth for their evangelization, than those secret and limited agencies at present at work. Ought there not to be means adopted for supplying Bibles and other useful books to Spanish sailors touching at the various ports? and, at the more important ones, to instruct them by a colporteur belonging to their own country, when practicable? There would be no obstruction offered to this work here, as is the case in their native land; and, as sailors are open-hearted and susceptible of deep impressions, as well as visiting many different parts, this might be of great use. And ought not the British Government, which manifests such laudable care in protecting the secular interests of our countrymen, to insist on a chapel and minister being permitted to *all* the consuls in Spain, where English (and Spaniards who choose) should be allowed to attend and worship, and to whom the rights of sepulture should be granted? And as persecution for conscience' sake is contrary to reason as well as to Revelation, ought not these rights to be maintained

by a demonstration of force, if necessary?

There are other means which might be employed, to which I cannot, at present, allude; but there is one about which there can be no doubt or difficulty—the most powerful of all, and in which we all can join—viz., prayer to the God of providence and grace, that He will be mercifully pleased so to order events that that magnificent country may soon be opened to the free proclamation of the glad tidings of salvation, and so to accompany all means and agencies employed by the Divine influence of his Holy Spirit, that they may be effectual to the conversion and sanctification of many.—*Home and For. Record.*

THE GOSPEL IN BELGIUM.

Among the missionary efforts of our European brethren, none deserve to be regarded with greater sympathy than those of the Belgium Missionary Church. That the preaching of the gospel in Belgium has not been in vain, the following letter clearly shows. It was written by the Rev. L. Anet, of Brussels, June 3, 1862.

I have much pleasure in furnishing you with the details you wished to have about the state and the work of the "Missionary Christian Church" of Belgium.

The work is divided into five branches or schemes; the regular preaching of the gospel, or congregations and stations; the schools; the colportage; the publications; and the book shop and depots. It is only of the first that I can here speak.

We have now nineteen congregations and stations, six of which have, by the blessing of God, been established within the last five years; and in five of them congregations of communicants have been formed, and in all of them many hearers attend the public meetings for worship. The members and the hearers are entirely composed of converts from Rome, except in the case of one congregation, that of Antwerp. In this last city, since we had a chapel, which is twenty months ago, more than five thousand Romanists have heard the good tidings of salvation; but the regular attendants are Protestants from Holland, among whom a great deal of good is done by the ministry of our missionary. It was not for the Dutch Protestants residing in Antwerp that we placed a missionary in that city; but as they have no other opportunity to hear the preaching of the truth, we consider our work there as important as if the audience was composed of Romanists.

I repeat that, in the five other stations of which I speak, the communicants are all converts from Rome, and the hearers are Romanists. For example, in the station of Houdeng, situated about twenty-four miles from Brussels, and established two years and a half ago, there are more than forty communicants, all converts from Rome; and between two and three hundred hearers, of whom not a single one was born Protestant. And these communicants have given proof that they are—so far as man can judge—truly converted to God.

Such a result in the space of less than three years is, I think, a great blessing. Generally speaking, I may say that the work advances in all our congregations and stations without cessation, and that many conversions have taken place during the last year.

Besides these congregations, there are many groups of converts situated in different parts of the kingdom, who are too far from any chapel to be able to attend public worship. These groups have been formed by various instruments and circumstances; some by the reading of the New Testament and of tracts, and some by other means. I will give but one example taken from many.

Little more than two years ago, a young man, engaged in a manufactory at Brussels, said to several of his fellow-workmen, that he had bought a New Testament; but, not being able to understand it, he was very desirous to get somebody who would give to him the right meaning. A young man who was present answered, "I know a Protestant chapel in which every Monday the gospel is expounded; I will take you there if

you like." "Most happy shall I be to go," replied the other. So they went, and after a very few months, this young man who was so anxious to understand the gospel, was convinced of the errors of Rome, of the state of sin, and of the atonement made for his sins by the shed blood of our blessed Lord Jesus Christ. He obtained hope and peace by the assurance of his reconciliation with God through the mediation of his Son. After that he went back to his village, situated about twenty miles from Brussels, and gave to his family an account of his change. His poor parents were terrified at hearing that he had left the Romish church, and become a Protestant. Warm discussions took place; the priest of the parish was called in, and every effort was made to bring back that young man to the Pope's church; but all was in vain.

So far from being brought back to his father's religion, he succeeded, under the blessing of God, to bring to the knowledge of Christ all his family. So his father and mother, his brother and his three sisters, have been converted, and, we have reason to believe, truly converted to God. As soon as they enjoyed the comfort of a Divine hope, they felt the desire to render their neighbors partakers of like privileges. And now, in that village, twenty-five persons have left the Papist religion, and are seriously engaged in the way of salvation. The chief means have been the reading of the New Testament and religious tracts, and the blessing has been given by the Holy Spirit. They assemble together every Lord's day, to read the Bible, pray, and exhort one another; and a minister visits them from time to time.

Thus, besides our nineteen stations, we have many such little flocks of believers spread throughout the kingdom, and they are torches in the darkness of superstition and unbelief.

We have engaged in the work a kind of evangelist; namely, an evangelist who is deaf and dumb. He was brought out from the church of Rome about twenty years ago, and for these four or five years he has felt anxious to bring to the knowledge of the gospel his fellow-sufferers; and he has been the instrument, in the merciful hands of God, for the conversion of eleven of them, who were all born and brought up Romanists. They have been carefully examined with regard to their faith and religious convictions, by a minister and an elder, and after that admitted to our Lord's Supper. Now we employ that dear friend to visit, in Brussels and in many other towns, his fellow-sufferers, and teach them the way of salvation.— He also presides over the meetings of the deaf and dumb in Brussels, every Sabbath when worship is observed.—*Scotch Rec.*

MISSIONARY PERILS.

The Christian missionary, particularly in some countries, like the apostle Paul, is "in perils" of many kinds; but the dangers we are about to describe are not common.

It is now several years ago that a missionary party, from a Moravian settlement in Labrador, set out to visit a place called Okkak. It was early in March. Winter still reigned in that cold northern region. The sea was frozen; ice and snow spread all around them. Yoking the dogs to two sledges, the party started, making themselves as comfortable as blankets and furs could make them. But they had a long way to travel. The distance to Okkak was a hundred and fifty miles, and the journey would take them three days. But the worst part of the road was across the frozen sea. On the evening of the first day, when they were getting toward it, they met some strange Esquimaux who were turning away from it, and who threw out hints that it would be well for them to do the same.

As the Esquimaux were strangers, and the missionaries did not know whether they were friends or foes, they were not inclined to follow their advice without further proof of danger. They thereupon tried the ice-covered sea; it was like the firmest rock under their feet. The weather, too, was fine, and they could discover

no reason for fear; so they resolved to proceed. For a time all seemed safe, and on they went; but at length the missionaries were startled by one of the men, who came and told them that he thought he had felt the ice heave, and he feared the waves were swelling under it. To find out whether this was so, a native laid himself down, put his ear upon the ice, and listened. And now the terrible truth became plain; distinctly he heard the hollow roar of huge waves lifting themselves beneath the ice, and the sounds seemed coming nearer to them every minute. What was to be done? They were in the midst of the frozen sea; too far from the land they had lately left to return, and still a long way from the place to which they were going. All, therefore, that they could do, was to urge the dogs to gallop towards the nearest point of the shore, and to look up to God for his protection. But almost every minute they felt the motion of the sea under the ice more plainly, and they knew that in a short time what had appeared so firm would be burst through by the waves and broken into pieces. This was enough to alarm them; but soon there was more, for large cracks and openings in the ice began to appear on every side. The wind, too, had risen to a storm, and blew the blinding snow from the mountains, which filled the air. At the same time sudden noises, like the report of cannon, came bursting upon their ears. What these noises meant they knew too well; it told them the dreadful truth that the ice was breaking up. It was a terrible thought, and it made them tremble; for nothing seemed before them but death.

They knew that their only hope was to make for the land. But the dogs were as much frightened as their masters; for they, too, understood by instinct what the dreadful sounds and the heaving ice meant, and it was with great difficulty that they could be driven along. But at length they drew near the shore. The part of the coast which they had reached was bold and rocky, and on this account it was not easy to land; but what made it far more difficult, was the circumstance that the icy sea was all in motion, now sinking low and then rising high. Happily, just as the great solid mass had been lifted up to a level with the rocks upon which they could land, the drivers seized the moment. With earnest prayer to God, they urged the dogs forward. The sledges were dragged violently to the shore, happily just in time. The rocks were reached, and they were delivered.

But as soon as the danger was passed, and before they could speak, or scarcely think of their escape, the ice from which they had landed burst asunder, and the sea furiously rushed over it. "A point of time, a moment's space," had proved, through God's protecting providence, their salvation. How they felt, as they stood upon that desolate shore, heard the roaring of the storm, looked at the sea as it burst through the frozen covering, and watched great masses of ice rushing wildly upon each other, and then remembered how narrowly and how wonderfully they had escaped all this, who can tell?

As soon as possible the Esquimaux built a snow-house about thirty yards from the beach. Into this they all crept. They sang their evening hymn, and, having kneeled down to praise their great Deliverer, they laid themselves down to rest. But while all the others were soon asleep, one missionary could not close his eyes. And his wakefulness saved the party a second time from destruction; for about two o'clock in the morning he found that salt water was dropping through the roof, and just after this discovery a heavy wave burst against the hut, and swept away the snow-slab which formed the door. He gave the alarm. All jumped up. A native cut a passage in the side of the house. Through this they rushed. But scarcely had they reached higher ground, when a huge wave swept the rude hut clean away.

Still their sufferings and danger were not even yet at an end. They were now upon a barren and uninhabited part of the coast, with little food, and very far from any habitation. Famine threatened

them. A biscuit and a half a day was all they had for their support. And they feared that the wife of one of the missionaries and her babe would perish from the cold. The poor, faithful dogs, too, had fasted four days, and their strength was nearly gone. What were they to do? They must either cross the snow-covered mountains which rose between them and Okkak, or try to reach their home upon the sea, which was now frozen over again. Dangerous as was the attempt, they resolved to trust once more the treacherous ice. They did so, and by the goodness of God they reached their station; with what joy and thankfulness, none but themselves could know.—*Juv. Miss. Mag.*

THE LATE DR. GOSSNER.

About forty-five years ago, three Roman Catholic priests in South Germany were led to turn away from the errors of the church in which they were born and educated, and at whose altars they had for years ministered. They were Boos, Gossner and Lindel. It was the reading of the Word of God, through the influences of the Holy Spirit, that wrought this great change.

From the moment they embraced the glorious gospel, they ceased not to make it known to others till their dying day. Martin Boos never formally separated from the Roman Catholic church; he ended his days, many years ago, in Germany. He wrote several books of edification, which are much prized by godly people in that country. Lindel went to Russia, where he became a Protestant minister, and preached the gospel in the German colonies in the southern part of that empire. But Gossner went to St. Petersburgh, the capital of the empire, at the invitation of the Emperor, Alexander I. Four years he ceased not to preach Christ to the German Roman Catholics of that city, and nearly one hundred souls embraced the "truth as it is in Jesus."

At length the storm of persecution arose. The Pope, through his Vicar-General, desired his expulsion from the city. The good Emperor, then in his last days, sick and irresolute, had not the courage to defend him. Fearful of disturbance, he privately advised Gossner to retire. He did so, and going to Berlin, he became a Protestant, and took charge of the old Bohemian church, where he preached to full houses for many years. He got up a Mission-Seminary and Society, and trained up many humble missionaries, who are now laboring in different parts of the world—in Africa, Asia, America and Australia.* He also established a hospital for the poor and suffering.

But his heart was much with his flock in St. Petersburgh, who abandoned the Romish church soon after he left, and for years, and probably do so still, met for religious services every Saturday, Sunday, and Monday night, at the house of one of their number, the good Mr. Nordbeck. At one of these meetings they read every week a sermon, homily or letter, which they had received from their old pastor and friend. Pastor Gossner preached once a week to his former flock in St. Petersburgh, for many years. He has finished his work and entered into rest.—*Christian World.*

* The Missionary Society founded by him, and still called "Gossner's Missionary Society," bears an honorable part in the efforts for the evangelization of the heathen.

AUSTRALASIA AND POLYNESIA.

The state and progress of the good work of religion and civilization in the islands of the South Seas (say the Wesleyan Secretaries) will at this moment command the attention of the Christian and the philanthrophist. The experiment of the direct influence of the gospel on races the most remote from Europe, and combining in their manners the most extraordinary extremes of politeness and of barbarous cruelty, has been a perfect success.—Heathenism has been abolished from the Friendly Islands. The entire population is professedly Christian. A very large

proportion of the adult population are devout and consistent members of the Christian church. Old and young are diligent readers of the Holy Scriptures, and of such other books as have been provided for them in their own language, which they gladly purchase and pay for. Ten thousand copies of the Hymn Book arranged by the venerable John Thomas have been printed in London, and will find sale as soon as they are received in the islands. The greatest want of the Friendly Islands is additional ministers and teachers, to carry on the instruction and education of this interesting people.

DEPARTURE OF MISSIONARIES.

Rev. Chapin Howard Carpenter, with his wife, sailed from Charlestown on Thursday, Oct. 30th, in the ship Gardner Colby, to engage in missionary work among the Karens in Burmah. Mr. Carpenter is the son of Rev. Mark Carpenter, of Brattleboro', Vt., and a graduate of Harvard University (1859), and of Newton Theological Institution (1862).

LETTERS, &c., FROM MISSIONARIES.

Burmah.

MAULMAIN, J. WADE, Apr. 19, May 19, July 15.—C. HIBBARD, Feb. 17, Apr. 22, May 12, June 14, 24 (2), Aug. 4.—J. M. HASWELL, Mar. 13, 26, Apr. 28, May 13, June 5, 12, Aug. 14.—J. R. HASWELL, Mar. 13, Apr. 30, June 25, 26, July 11 (2).

TOUNGOO.—F. MASON, Feb. 12, 15, 20 (2), Mar. 6, 13, Apr. 21, May 21, 24, June 10, 12, July 1, 19, Aug. 4, 6.—E. B. CROSS, Feb. 14, Apr. 21, May 22, 23, June 13.—M. H. BIXBY, May 6, 8, July 7.

RANGOON.—J. DAWSON, May 28.—E. A. STEVENS, Feb. 25, Apr. 15, May 13, 29, June 12, July 14 (2), Aug. 14.—J. G. BINNEY, Feb. 28, Apr. 2.—Mrs. INGALLS, July 2.—D. L. BRAYTON, Feb. 9.—A. T. ROSS, July 26.—C. BENNETT, Feb. 28, Apr. 16, May 15, June 13, July 14, 19, 27, 29.

BASSEIN.—H. L. VAN METER, Feb. 25, Mar. 12, Apr. 10.

PROME.—E. KINCAID, Feb. 14, Apr. 24, July 2, 3.—T. SIMONS, Feb. 17, Mar. 25, July 17.

HENTHADA.—B. C. THOMAS, Feb. 21, Apr. 1, 21, June 1, 20.—A. R. R. CRAWLEY, Mar. 24, June 2, 18, July 1, 14.

Assam.

M. BRONSON, Feb. 24, Apr. 15, May 23, June 12, July 2, 9.—Mrs. B., Apr. 28, June 25.—W. WARD, Feb. 24, Mar. 24 (2), Apr. 4, 8, 24, June 9, 13.—Mrs. W., Feb. 1, Apr. 24, May 23, July 23.

Telugoos.

L. JEWETT, Mar. 11, 14, July 15, Aug. 1.—F. A. DOUGLASS, Mar. 10, Apr. 8 (2), May 19, July 23.

Siam.

R. TELFORD, June 7, 28, July 7, 17.

China.

J. W. JOHNSON, Mar. 12, Apr. 23, 24, June 4 (2), 27, July 23, Aug. 19 (2).—M. J. KNOWLTON, Mar. 15, Apr. 3, 24, May 29.—E. C. LORD, Apr. 14, June 26.—D. J. MACGOWAN, Aug. 30.

France.

A. DEZ, (no date)—V. LEFOIDS, (no date).

Germany.

G. W. LEHMANN, June 9.

DONATIONS.

RECEIVED IN OCTOBER, 1862.

Maine.

Lubec, ch. 10; Warren, Ladies' Bap. For. Miss. Soc., Mrs. Eliza A. Kennedy tr., 12; Hebron, ch., with other donas. to cons. Dea. Joseph Barrows H. L. M., 55; Belfast, Robie Frye, to pub. Bibles in For. Lands, 100; Benj. Kingsbury 10; East Harrington, ch. 7;	194.00	
Kennebec Asso., Rev. S. S. Brownson, Clerk,	10.00	
		204.00

New Hampshire.

Deerfield, a sister 26 cts.; Walpole, Simeon N. Perry 60; Fisherville, ch., Sab. Sch. 15-.31; Dea. Benj. Hoyt, for Bibles in For. Lands, 1; Amherst, Luther W. Nichols 5; Goffstown, ch. 7; Wilton, ch. 5; Bow, ch. 2; Portsmouth, ch. 25;	120.57	
Salisbury Asso., Hall Roberts tr., Bow, ch. 25; Hopkinton, ch. 1;	26.00	
Milford Asso., John Atwood tr.,	97.22	
		243.79

Vermont.

Burlington, Mrs. Dea. Davis 5; So. Windham, ch. 5; Saxton's River, ch. 2; Albany, Mrs. H. C. Hovey 50 cts.; Morristown, Mrs. J. Walker 1; Colchester, ch., per Rev. C. H. Carpenter, 11.86;	25.36	
Vermont Bap. Conv., E. A. Fuller tr., Lamoile Asso., 9.64; Woodstock Asso. 5.75; Windsor, ch. 16; Windsor, South ch. 3; Perkinsville, Orrin Taylor 1; Jericho, Fem. Benev. Soc. 11.50; ch. 13.80; Sab. Sch. 1.12; Burlington, ch. 13.23;	75.04	
		100.40

Massachusetts.

A fem. friend, avails of a white crape shawl, 20; a friend 15;	35.00	
Chelsea, Cary Ave. ch., E. C. Fitz tr., mon. con.	32.21	
Newton Centre, Rev. J. G. Wat-		

ren, D.D., 25; Jamaica Plain, ch., J. B. Witherbee tr., 145; Brookline, ch. and cong., Dea. Geo. Brooks tr., mon. con. 72.76; 242.76

Lowell, a friend 5; Lawrence, 1st ch., quarterly coll. 50; "M. B.," of wh. 5 is quarterly contrib. and 2 for printing Karen Scriptures, 7; Chelmsford, a friend 19; West Acton, ch. 11; 92.00

Lynn, 1st ch., Dea. J. Bachelder tr., 90.00

Cochesec, Sab. Sch., Juv. Miss. Soc., weekly coll. 5.20

Worcester, 1st ch., G. W. Rugg tr., 53; Northampton, ch., Mrs. Hannah Kellog, of No. Hadley, for Rev. Dr. Binney's school, Rangoon, Burmah, 1; Athol Depot, ch., mon. con. 1; Princeton, Asa H. Goddard 50; Wendell, Thos. E. Sawin 2; Sudbury, Rev. L. Goodnough 10; 117.00

Taunton Asso., A. J. Barker tr., 12.00

Lowell, 1st ch., J. A. Brabrook tr., 33; Billerica, ch., 12.25; Chelmsford, Central ch. 10; 55.25

Salem Asso., Wm. Heath tr., 30.75; Marblehead, ch. 20-.94; Salisbury and Amesbury, ch. 90.50; Danversport, ch. 3; Beverly, 2nd ch. 12.56; Gloucester, ch. 75; Rockport, ch. 25; 257.75

Old Colony Asso., Dea. John Brooks tr., North Scituate, ch. 11.50; Thomas Conant 5; Hanover, ch. 15; Hanson, ch. 2; North Marshfield, ch. 12-.50; Kingston, ch. 15.25; a friend 50 cts.; a friend 1; 62.75 —1001.92

Rhode Island.

Providence, M. H., "results of self-denial," 5; Rev. Wm. S. McKenzie 5; 10.00

Bap. State Convention, R. B. Chapman tr., Providence, 1st ch., mon. con. 2 mos. 25.50; Wickford, ch., per N. N. Spink, mon. con. 35; 60.50 — 70.50

Connecticut.

Andover, a friend of missions 1; Weathersfield, Merit Butler and wife 25; Newington, Lydia Frances 12.50; Clinton, Rev. David Wright 5; 43.50

New York.

Bergen, Mrs. Jane Avery, "tow. sending out our next missionary," 1; East Pembroke, Rev. J. L. Smith, to sup. nat. pr., care Rev. C. Hibbard, Maulmain, Burmah, 25; 26.00

Stephentown Asso., Berlin, ch., *per Rev. C. F. Tolman,* 18.00

Hudson River Central Asso., Cornwall, ch. 10.20; Liberty, ch. 3.50; Singsing, ch. 28.68; Tarrytown, ch. 75.75; Rhinebeck, ch. 5.50; per Rev. O. Dodge, agent, 123.63

Saratoga Asso., Stillwater, 2nd ch. 13.50; Broadalbin, ch. 14; per Rev. O. D., agent, 27.50

Stephentown Asso., H. N. Smith tr., 15.00

Hudson River South Asso., Greenpoint, ch., per Rev. O. D., agent, 7.45

Deposit Asso., Port Crane, ch. 6; Maple Hill ch. 6; West Colesville, ch. 14.10; per Rev. O. D., agent, 26.10

Seneca Asso., per Rev. O. D., agent, 84.35

Canisteo River Asso. 9.25; Rev. F. Deusenburg 1; per Rev. O. D., agent, 10.25

Rensselaerville Asso., S. C. Teeple tr., per Rev. O. D., agent, 106.49

Essex and Champlain Asso., John Tenant tr., per Rev. O. D., agent, 48.88

Worcester Asso., coll. at mass meeting, 27.95; Mrs. C. Aldrich 2; a friend 35 cts.; Leesville, ch. 5.50; per Rev. O. D., agent, 35.80

Lake George Asso., Rev. Caleb Smith tr., per Rev. O. D., agent, 9.25

Livingston Asso., Robert Beach tr., 32.65 — 571.35

New Jersey.

Patterson, Dr. Alex. W. Rogers 30.00

West N. J. Asso., Canton, ch. 7.02; Vincentown, ch. 7; Upper Freehold, ch. 4; Camden, 2nd ch. 4.51; per Rev. J. French, agent, 22.53

East N. J. Asso., Piscataway, ch. 5.53; New Brunswick, ch. 50; Middletown, 2nd ch. 20-.83; per Rev. O. Dodge, agent, 76.36 — 128.89

Pennsylvania.

Philadelphia, of wh. 272.59 (bal.) is fr. Dr. D. Jayne, 356.25 fr. Wm. C. McIntosh and 600 fr. Wm. Bucknell, 1,228.84; Pottsville, Welsh ch. 5; 1233.84

Monongahela Asso., Premium on money, per Rev. J. French, agent, 1.60

Centre Asso., Prem. on money, per Rev. J. F., agent, 2.00

Tioga Asso., Prem. on money, per Rev. J. F., agent, 1.05

Philadelphia Asso., Great Valley, ch. 23.90; Philadelphia, 11th ch., Samuel Martin 5; Spruce st. ch., J. Bartholomew 5; Montgomery, ch. 25; Colraine, ch. 75 cts.; per Rev. J. F., agent, 59.65

North Philadelphia Asso., Hatboro', ch. 9.41; Philadelphia, North ch., Sarah Lindsey 3-.61; per Rev. J. F., agent, 13.02
Central Union Asso., Radnor, ch., per Rev. J. F., agent, .91
French Creek Asso. 10; Alleghany, ch. 2.62; Fairview, ch. 4.35; Georgetown, ch. 9-.50; Springfield, Rev. H. Steelman 2; Steuben, ch. 1-.53; Meads Corners, ch. 2; per Rev. J. F., agent, 32.00
Wyoming Asso. 17.83; Brantrim, ch. 19.92; Mehoopany, ch. 2.92; S. Auburn, Rev. E. Sturdevant 1; Wilkesbarre, ch., of wh. 2. is for Sgau Karen Scriptures, 6; per Rev. J. F., agent, 47.67
Bradford Asso., Monroe and Towanda, ch. 3.01; Towanda, ch. 3.75; Springfield, ch. 1-.75; Troy, ch. 5.30; per Rev. J. F., agent, 13.81
Northumberland Asso., White Deer, O. N. Worden 2; Berwick, ch. 7; Briar Creek, ch. 18 cts.; Bloomsburg, ch. 4; per Rev. J. F., agent, 13.18
Pittsburg Asso., Washington, Mrs. S. A. Abbott, per Rev. J. F., agent, 2.00
Clarion Asso. 15.13; Mt. Pleasant, ch. 5; Black Lick, ch. 35 cts.; Indiana, ch. 2; Brush Valley, ch. 3.68; Mahoning, ch. 7; Shiloh, ch. 2; E. Mahoning, ch. 5.32; Greenville, ch. 2; Brookville, ch. 2.43; Punxatawney, ch. 7.40; Bethel, ch. 2; Diamondville, ch. 2; Plumville, ch. 2.35; Beulah, ch: 5; Soldier's Run, ch. 4; Montgomeryville, ch. 1-.80; Cowanshannock, ch. 3-.40; Warsaw, ch. 15; Pines Flat, ch. 50 cts.; per Rev. J. F., agent, 88.36 ——1509.09

Illinois.

Alton, 1st ch., Sab. Sch., for Rev. Dr. Binney's theol. school, Rangoon, Burmah, 11.05; Sandwich, ch., tow. printing Karen Scriptures, 5; Mason, Uriah McKay 5; 21.05
Chicago Asso., St. Charles, ch., per Rev. S. M. Osgood, agent, .75
Fox River Asso., Plainfield, ch., tow. sup. of Oung Gyee, nat. pr., care Rev. D. L. Brayton, Rangoon, Burmah, per Rev. S. M. O., agent, 7.00
Nine Mile Asso. 7.50; Sparta, ch., L. A. C. Brown, bal. tow. sup. of nat. pr., care Rev. B. C. Thomas, Henthada, Burmah, 19; Sab. Sch. 1; per Rev. S. M. O., agent, 27.50
Ottawa Asso., Sublette, ch., per Rev. S. M. O., agent, 7.00
Quincy Asso., coll. by Rev. E. C. Mitchell, 14.95; Griggsville, ch. 20; Quincy, Vermont st. ch. 34.71; Tioga, ch. 2.50; Barre, ch., Sab. Sch. 2.75; per Rev. S. M. O., agent, 74.91
Rock Island Asso., coll. by Rev. E. C. Mitchell, per Rev. S. M. O., agent, 5.00 —— 143.21

Indiana.

Bedford Asso., per Rev. S. M. Osgood, agent, 7.08
Curries Prairie Asso., Prairie Creek, ch., by Rev. J. L. Douglass, per Rev. S. M. O., agent, 17.30
Evansville, Asso., coll. by Rev. J. L. D., 30.03; Evansville, A. L. Robinson, of wh. 50 prev. received, to cons. himself H. L. M., 100; per Rev. S. M. O., agent, 130.03
Friendship Asso., coll. by Rev. J. W. Chord, per Rev. S. M. O., agent, 4.00
Huntington Asso., Huntington, a few friends, coll. by Rev. J. L. D., per Rev. S. M. O., agent, 2.60
Inndianapolis Asso., Indianapolis, ch., per Rev. S. M. O., agent, 2.71
Judson Asso., coll. by Rev. J. L. D., per Rev. S. M. O., agent, 35.59
Laughery Asso., coll. by Rev. J. L. D., per Rev. S. M. O., agent, 21.00
Madison Asso., coll. by Rev. J. L. D., 30; North Madison, ch., E. Stapp 1; Madison, ch. 10; per Rev. S. M. O., agent, 41.00
Salmonie River Asso., of wh. 28.08 is coll. by Rev. J. L. D., 32.31; Montpelier, ch., Rev. C. B. Kendall 1; per Rev. S. M. O., agent, 33.31
Weeaw Creek Asso., coll. by Rev. J. L. D., to sup. Shwa Dong, nat. pr., care Rev. H. L. Van Meter, Bassein, Burmah, 26.50; Nicoaza, ch., tow. sup. of nat. pr., coll. by Rev. J. L. D., 13; Logansport, ch., coll. by Rev. J. L. D., 12; per Rev. S. M. O., agent, 51.50
White Lick Asso., coll. by Rev. J. L. D., 17.50; Greencastle, ch. Mrs. Hannah Standiford 1; per Rev. S. M. O., agent, 18.50
General Asso., coll. at Madison, per Rev. S. M. O., agent, 17.43 —— 382.05

Iowa.

Davenport Asso., coll. by Rev. J. T. Westover, 4; Camanche, ch. 8.62; per Rev. S. M. Osgood, agent, 12.62
Dubuque Asso., Delhi, ch., by Rev. J. Y. Aitchinson, per Rev. S. M. O., agent, 3.00
Iowa Valley Asso., Grinnell,

ch., per Rev. S. M. O., agent, 2.00
Linn Asso., coll. by Rev. A. Chapin, 11.15; Vinton, ch. 3.85; per Rev. S. M. O., agent, 15.00 — 32.62

Michigan.

Grand River Asso. 6.75; Grand Rapids, 1st ch. 4; per Rev. S. M. Osgood, agent, 10.75
Hillsdale Asso., Coldwater, ch., per Rev. S. M. O., agent, 5.00
Jackson Asso., 7.65; Eaton Rapids, ch. 2; per Rev. S. M. O., agent, 9.65
Kalamazoo Asso., Kalamazoo, ch. 25; Galesburg, ch. 8.52; South Battle Creek, ch. 16-.50; per Rev. S. M. O., agent, 50.02
Lenawee Asso., Adrian, ch., Wm. R. Porter 1; Rome, 1st ch., Rev. R. Hervey 1; Tecumseh, ch. 5; per Rev. S. M. O., agent, 7.00
Michigan Asso. 26.43; Kenochee, ch. 2.50; Ray, ch., Wm. Hall 3; St. Clair, ch. 1; per Rev. S. M. O., agent, 32.93
Shiawassee Asso., Williamston, ch., per Rev. S. M. O., agent, 1.00
Washtenaw Asso., York, ch. 5; Dexter, ch., Dea. Geo. Walker 2; per Rev. S. M. O., agent, 7.00
Wayne Asso. 20.35; Highland, ch. 17; Kensington, ch. 6.63; Northville, ch. 8.73; Howell, ch., Mrs. L. Whitney 1; per Rev. S. M. O., agent, 53.71
State Bap. Convention, coll. at Jackson, per Rev. S. M. O., agent, 13.66 — 190.72

Minnesota.

Northern Minnesota Asso., coll. by Rev. A. Gale, per Rev. S. M. Osgood, agent, 1.00

Ohio.

Warren, Ira and Sallie Fuller 3; Brimfield, "Stella" 4; 7.00
Anglais Asso., coll. by Rev. J. L. Douglass, per Rev. S. M. Osgood, agent, 31.30
Central Ohio Asso., coll. by Rev. E. D. Thomas, per Rev. S. M. O., agent, 10.29
Cleveland Asso., Richfield, ch. 4.75; Royalton, ch., of wh. 5-.75 is fr. Mrs. Austin, 7; per Rev. S. M. O., agent, 11.75
Columbus Asso., Delaware, ch., per Rev. S. M. O., agent, 4.55
Coshocton Asso., per Rev. S. M. O., agent, 8.13
Grand River Asso., L. Gould tr., per Rev. S. M. O., agent, 34.00
Huron Asso., Norwalk, ch., per Rev. S. M. O., agent, 10.00
Maumee Asso., West Barre, ch. 2.50; Toledo, ch. 50 cts.; per Rev. S. M. O., agent, 3.00
Miami Asso. 20.25, less 5 counterfeit bill, 15.25; Camden, ch. 1; per Rev. S. M. O., agent, 16.25
Ohio Asso., coll. by Rev. E. D. Thomas, 5.71; Centre Point, ch. 60 cts.; per Rev. S. M. O., agent, 6.31
Portage Asso., Streetsboro', ch., of wh. 3.75 is fr. Fem. Miss. Soc., and 72 cts. fr. Sab. Sch., 13.77; Mantua, ch., D. L. Turner 1; Aurora, ch., A. Loveland 1; per Rev. S. M. O., agent, 15.77
Sciota Asso., W. Whitney tr., bal., per Rev. S. M. O., agent, 5.00
Trumbull Asso. 6.34; Mecca, ch. 5.50; Warren, ch., Young People's Miss. Soc., tow. sup. of nat. pr., care Mrs. M. B. Ingalls, Rangoon, Burmah, 44.50; per Rev. S. M. O., agent, 56.34
Wills Creek Asso., coll. by Rev. N. A. Reed, 10.66; Cambridge, ch., Rev. P. McCollum 1; Wayne, David Sayre 2; Otsego, ch. Rev. C. T. Emerson 1; per Rev. S. M. O., agent, 14.66
Wooster Asso., per Rev. S. M. O., agent, 30.00
Zanesville Asso., Zanesville, 1st ch., Rev. D. F. Carnahan, per Rev. S. M. O., agent, 10.00
Zoar Asso. 5.64; Clear Fork, ch., of wh. 4.88 is fr. Sab. Sch., 9.39; Beaver, ch. 2; per Rev. S. M. O., agent, 17.03 — 291.38

Wisconsin.

Jonesville Asso., Rev. O. J. Dearborn tr., per Rev. S. M. Osgood, agent, 15.70
Lake Shore Asso., Racine, 1st ch., per Rev. S. M. O., agent, 14.00
Winnebago Asso., Oshkosh, 2nd ch. 2; Waupun, ch. 8.14; per Rev. S. M. O., agent, 10.14 — 39.84

Maryland.

Baltimore, a friend 2.00

Missouri.

St. Louis, 2nd ch. 149.68

North Carolina.

Newbern, Sergt. James H. Linsley, Co. C., 10th Regt. Ct. Vol., 5.00

$5,110.94

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N. 8 '26

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THE

MISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

JANUARY, 1862.

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